



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



THE
CRITICAL REVIEW;
OR,
ANNALS OF LITERATURE.

THE
CRITICAL REVIEW;

OR,

Annals of Literature;

EXTENDED AND IMPROVED,

BY

A SOCIETY OF GENTLEMEN.

A NEW ARRANGEMENT,

VOLUME the FIFTEENTH.

— NOTHING EXTENUATE,
NOR SET DOWN AUGHT IN MALICE.

SHAKSP.

QUALIS AB INCEPTO. —

HOR,

L O N D O N,



PRINTED FOR A. HAMILTON, FALCON-COURT, FLEET-STREET,

1796.

NEW YORK
PUBLIC
LIBRARY

WON WUN
21884
WON WUN

T H E

CRITICAL REVIEW.

For SEPTEMBER, 1795.

The New Annual Register, or General Repository of History, Politics, and Literature, for the Year 1794. To which is prefixed, the History of Knowledge, Learning and Taste, in Great Britain, during the Reign of King James the First. Part the Second. 8vo. 9s. 6d. Half-bound. Robinsons. 1795.

WE are unacquainted from which side of the Tweed the authors of this volume may date their nativity; but we would advise them in future to adopt the motto—

‘Nemo nos impune lacescit’—

for a more severe chastisement never was inflicted than they have bestowed in the preface on some of their opponents; and we cannot but congratulate ourselves that we are not apparently the objects of their vengeance. We do not mean, however, to commend the irascibility of the ‘genus irritabile vatum.’ The authors in question were certainly warranted in defending their own veracity, when wantonly attacked, but they have done it in rather too petulant terms. The squabbles of men of letters generally afford entertainment to the public; but they seldom benefit either party: and they may say as the frogs in the fable—‘It is sport to you, but it is death to us.’ Of the entertainment thus provided, however, we will not deprive our readers; and, as far as their character has been unjustly attacked, we think we only do justice to our authors, by inserting their own vindication—

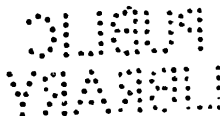
‘It was not our design to have diverted the attention of our readers from the important events which at present agitate the political world, by any address in the form of a preface or advertisement, farther than was necessary to convey our thanks to the public for the very liberal encouragement which our last volume experienced. But a respect for that public obliges us for once to relinquish our intention, as it is of some importance, not merely to ourselves, but to the cause of truth, to expose the flagrant and absurd falsehoods by which we have been *ignorantly* and maliciously attacked by interested and venal writers.

C. R. N. ARR. (XV.) September, 1795.

B

It

‘ It would ill become us to pronounce our own panegyric : but if there is any one species of merit which we may without arrogance assume, it is that of taking a liberal and temperate course with respect to the politics of the times. Yet, we have been unaccountably charged with a predilection for French principles. The best proof that we could offer against this accusation is, that we have been also charged by the other party with the opposite offence, with that of inclining too much to the aristocratic system. In this instance, however, we have only been fellow-sufferers with some of the most illustrious characters of this nation ; and we must remark, that it has been a source of serious evil to our country, that every man, who was not prepared to go every length with the adherents of ministry, has been, by profligate writers (whose sole employment and occupation consist in dispersing falsehood) *too successfully* represented as an “ advocate for the French cause.” But surely every rational person will agree, that it is possible to disapprove most heartily of the proceedings of the French, and yet to wish that our country had never interfered in those troubled scenes. We most sincerely believe, and we solemnly profess our opinion, that, next to the declared republicans and anarchists (and we still assert that *they* are few in this country) the best friends of the French system are those who have countenanced and abetted those rash measures adopted in the absurd and impracticable hope of subjugating France. Those who really wished well to their country and constitution, those who deserve the name of *friends to their king*, are those who wished this nation to avoid engaging in an absurd continental contest ; to maintain a “ dignified neutrality ;” to preserve our commerce and manufactures uninjured ; to lessen gradually the public debt, and consequently to lessen the burthens and remove the real grievances of the people. But as assertion on either side is no proof, let us fairly ask our adversaries, for which of the proceedings of the French republicans have we been “ the advocates ?” Did our narrative of the events of the 10th of August 1792, or our sentiments on those transactions ; did our account of the massacres of the 2d and 3d of September, of the trial and death of the unfortunate king, favour of French principles ? Did our character of the Brissotin party, or of their opponents Marat and Robespierre, indicate a partiality to either ? Did our vindication of hereditary nobility and of religious establishments manifest a predilection for democratic or levelling opinions ? Did our commiseration of the French clergy, and our repeated defences of religion, prove that we had imbibed the pernicious maxims of the new philosophy ? We have asserted that, to our knowledge, “ no circumstance of moment has been omitted or misrepresented.” We defy our enemies to instance *one* : and as they have not attempted to prove their charge, because evidently they cannot prove it, but have confined themselves to bold and general assertions ; we leave it to the fair determination



determination of the public, whether they do not stand convicted of wilful and deliberate *falsehood*?

‘It is, it seems, an unpardonable offence in us to have said, that an assembly (the constituent assembly of France) who certainly professed to frame a *free* constitution, professed also to make ours the model of that constitution. If a partiality for our own government had led us into an error, it would be only doing justice to those who have so sagaciously animadverted on us, to say that *they* are not in danger of falling into any similar mistake. Those who can extol the former arbitrary government of France cannot be in much danger of error from a veneration for *our constitution*. But the truth is, this is an instance of that incorrigible ignorance which our adversaries every where display. Not only the general frame of the government, composed of a king and a parliament, but the trial by jury, the sanctioning the acts of the legislature by royal assent, the regulation of the tribunals, even the forms of proceeding, and the very terms (for instance, that which is at present a kind of proverbial phrase, the *order of the day*) were copied from the British constitution. If these *well-informed* critics had taken the pains to examine and peruse the journals of the national assembly as we have done, they would have found continual allusions to this constitution; they would have found, that even where they deviated from this model, they were studious to assign their reasons for such deviation, as in the debate on the two chambers. But the French legislators did not institute an upper house—neither did the Corsican legislators, though that constitution was sanctioned and accepted by our king. If, indeed, the constitution of 1789 was so exceedingly vicious as these impugners would insinuate, what shall we say to lord Hood and the prince de Cobourg for attempting to re-establish it?

‘We are charged with giving to the public (in a note) a pretended treaty of Pavia, which our adversaries *say* is forged*. We do not stand pledged for the authenticity of that paper. We found it inserted in the most respectable collections of state papers which are published in Europe. It was our *duty* not to withhold so important a document from our readers. We candidly stated where we found it; and when the insertion of it was censured, we vindicated ourselves by a very plain and simple question, a question only calculated to serve the cause of truth, and to develop the mystery. “If this treaty is really a misrepresentation of the views and sentiments of the combined powers, why do they not justify themselves by *publishing the real treaty*?” And surely till the treaty of Pilnitz or Pavia, or that system (for there must be some *system* or *compact*) on which the allies have acted, be made public, every thinking ma-

* See a very able defence of this paper, as containing the substance of the compact between the combined powers, in the preface to Mr. Debrett’s 2d vol. of State Papers on the French War.

must suspect, that either the paper in question contains the substance of this compact, or that "the compact itself is *something worse*." There was indeed no necessity to aggravate the criminality of the combined powers. The design of interfering in a hostile manner in the domestic arrangements of an independent nation, as avowed by themselves in the Circular of Pavia; was (we maintain it) a glaring violation of the law of nations; and the difference between murdering a people in order to force upon them a particular form of government, and murdering them in order to acquire a part of their territory, is perhaps not so material as at first sight may appear. In both cases the object is to place the nation under a government which they abhor: and the difference is this, that in the former instance their tyrant is to be called the king of France; in the latter he is to be called the king of Prussia, or the emperor of Germany. On the whole, however, let it be remembered that we have no disavowal from *authority* of this paper; we have only the *ipse dixit* of anonymous writers. The treaty of Pilnitz is generally supposed to have been a partition treaty; and we have no reason, from analogy, for supposing the empress of Russia, the emperor of Germany, and the king of Prussia *morally* averse to partition treaties. If the partition of Poland, and the horrid massacre of its innocent inhabitants, were laudable, would the partition of France have been so criminal as our adversaries (most inconsistently, it is true) are studious to represent it?

'We have said, "that in the month of November an association was instituted at the Crown and Anchor tavern by Mr. Reeves, the chief justice of Newfoundland, and other gentlemen connected with administration, the avowed purpose of which was the protection of liberty and property against the daring attempts of republicans and levellers."—Is there any thing disrespectful in this? Or have we any where treated this association with disrespect? We have indeed learned a new lesson from our opponents, viz. "that it is a *disgrace* to be *connected with administration*;" and evidently under this idea they have taken infinite pains to represent this association as *not connected with administration*, and would rather have it considered as a party of *tradesmen* met at a pot-house to talk politics. The fact is (and we mention it again not with any *disrespect*), the institutors of this association were "gentlemen connected with administration," and many of them in the actual situation of placemen *; and we should violate truth as flagrantly as our opponents are in the habit of doing, and falsify history, if we otherwise represented the fact.

* We have before us, at this moment, a list of the principal persons concerned in instituting this association. We do not think it right to publish, without their consent, the names of any set of gentlemen: but if our impugnors persist in affirming such gross and palpable falsehoods, we shall be under the necessity of printing the names at length, with a list of the places and emoluments enjoyed by each member.

‘ We have said, “ that as the *first* part of the *Rights of Man* was written with *rather more modesty* than the second; it was read and approved by many whose sentiments were by no means favourable to republicanism.” Let it be recollected that this first part of the *Rights of Man* was an answer to Mr. Burke’s *Reflexions on the French Revolution*, which it professed to correct chiefly as to *matters of fact*; and as far as it tended to elucidate historical fact, it might be read and approved by any man who loved truth, and consequently wished to hear both sides of a question. Let it not be forgotten also, that this first pamphlet was by no means considered in the same dangerous point of view as the subsequent writings of Mr. Paine; for it *never was prosecuted by government*; it was only the second part that was prosecuted, and that publication we have expressly stigmatized as “ a virulent and abusive attack upon the British government.”—If, however, after the decisive terms in which we have censured the writings of Mr. Paine (see our last vol. p. 5), these gentlemen choose to represent us as *Painites*, we shall not be surprised, if, in the same spirit of candour and consistency, they next choose to represent us as *cannibals*.

‘ It would have been a real kindness to a certain city orator, if his too officious friends had not been so studious to have brought forward his name: We are sorry for the man, and would have charitably consigned him to that insignificance and obscurity, in which every man who wishes him well must be desirous he should remain. We are vehemently censured for hinting that the worthy and *fluent* knight was not remarkable for his knowledge of grammar.—Public speakers, like authors, are certainly objects of criticism; but there is perhaps a degree of *sympathy* in this matter, of which we were not aware. Those who have themselves been accused of not being the most accurate grammarians * must be naturally a little sore when such a topic unfortunately happens to be introduced. If we have uncautiously said, that the speech of the worthy knight was remarkable for “ broad assertion,” we only request that our opponents will inform us, which of his assertions were accurate and *true*?

‘ We thank our calumniators (for we would give to every one his due) for a compliment a little ungraciously paid us, “ that we have *some* religion.”—We may have less bigotry than these *pious* gentlemen, but we trust it will be found that we have much more of true practical religion than they can pretend to. To destroy, however, the effect of this concession, we are accused of uttering an *untruth*, in saying that a part of Robespierre’s popularity was attributed to his pretences (hypocritical they might be) to religion. The part which he took with respect to the decree for again reitor-

* See some letters in the *Morning Chronicle* in January and February 1794, signed “ ENGLISH GRAMMAR,” and “ VINDICATOR,” where certain critics are convicted, not upon “ broad assertion,” but direct quotation, of not being able to write their own language *grammatically*.”

ing the liberty of religious worship in Paris is well known. But if what appears in our volume be an *untruth*, it is not ours, but M. Condorcet's, sanctioned by the authority of Dr. Moore. Men ought to be a little acquainted with the sources of information before they presume to censure. Condorcet, in enumerating the causes which contributed to give popularity to Robespierre, says—"Il se fait une reputation d'austerité qui vise à la sainteté; il monte sur des bancs; il parle de Dieu & de Providence; il se dit l'ami des pauvres, &c."—For the benefit of these gentlemen we insert the translation—"He attempts to establish a reputation of austerity, which points to *sanctity*; he mounts on benches, and talks of God and Providence; he calls himself the friend of the poor, &c."—Such extreme ignorance of the most common facts would be disgraceful in the highest degree, could any thing disgrace such writers.

'It has been said that our general method is, "amply and favourably to detail the sentiments and speeches of one set of men, and to relate those of the opposite side in few and feeble words."—Those who wish to form an estimate of our *veracity*, compared with that of our accusers, are only requested to take any of our volumes, and compare that part of it with any well authenticated report of the proceedings of parliament. We profess to give the substance of all the arguments employed by the speakers on either side upon any political question, and we have endeavoured to do it without bias or partiality. Unfortunately for our antagonists, this article of charge is also destitute of proof; for they have not specified a single instance of such omission, and we defy them to do it. No persons indeed ought to be better judges of the *feeble* in composition than those from whom we quote this expression, for even their malice is impotent. They should remember that there are *feeble* speakers, as well as *feeble* writers; and if some speakers (as well as some writers) deal more in *words* than in *ideas*, the fault is not with us; those readers who want the *words* must apply to the parliamentary registers, and not to such a brief abstract as our limits confine us to. When the venal advocates of any party censure in this manner publications conducted upon liberal principles, an *erratum* should always be added. We are censured, "not because we are partial," but because we "are not partial to the right (that is to their) side." The "very head and front of our offending is this," that we have scorned to violate the records of history by pronouncing a panegyric upon the wisdom and foresight of the present ministers. If, however, we cannot discern in their conduct those extended views, that enlightened policy which we would wish to discover, we can only aver that our error is not intentional. As we are not the dependants and parasites of any party, we solemnly declare, that we have never omitted to applaud ministers, whenever their conduct would in any degree admit of approbation; and we shall be ready to do it again, whenever they shall shew an attention, directed by judgment, to the real

real interests of the country. We cannot, while we continue to respect truth, make something out of nothing. We cannot applaud the wisdom of measures, which every intelligent person evidently saw were puerile and erroneous, and which have *proved* such in their consequences. We are averse to boasting; but the malignancy of our opponents compels us to what is in itself most disagreeable—and we appeal to our readers, whether we have not uniformly *foreseen* and *predicted* every one of the fatal consequences which have attended what we cannot but call the rash counsels of an administration, young in years, and still younger in counsel, experience and knowledge. In this the sentiments of every well-informed person in the nation already coincide with ours; and we will venture to predict, that (as in the case of the American war) the verdict of posterity will be unanimous. Our opponents must therefore excuse us, if we cannot condescend to sacrifice our judgment as they do, if they can be supposed to have any. *We* have a character to lose: and we shall persevere in the steady line of truth, regardless of the efforts of any *literary spies**. Our conduct is open and fair, let them take advantage of it if they can.

‘To evince, however, that our impartiality is not affected but real, we give this intimation to our readers and to the public. Fully conscious of the fallibility of human nature, and that there is no man who is not liable to mistake, who is not exposed to deception from the misinformation of party writers; if in the course of our annual labours we shall be found to have mistated a single fact, we shall receive with gratitude the corrections of any correspondent, and will not only rectify cheerfully the error, but print the corrections (if desired) in the very words of their authors. This is a concession which we think is due to the public; and, while it will evince our candour, it will also (we are satisfied) add greatly to the value of our publication.’——PREFACE.

We must however add that our authors appear to have vented all their spleen in their preface, and the work itself is executed with even more temperance and candour than the preceding volumes. Of this the following observations on the state of France in the beginning of the year will afford a just specimen.

‘The campaign of 1793 had unexpectedly terminated in favour

* We should be greatly wanting in respect, if, on this occasion, we omitted to notice the meritorious services of the British Critics, who, if not among the most eminent, are certainly some of the most active and zealous of the *ministerial spies*. They may not rank with the R—s, the M—s, and the S—s; but they may consort well, both in point of *veracity* and *talents*, with a Watt, a Lynam, a Gosling, and a Tayler. The *hollowness* throughout Great Britain will doubtless be very active in promoting the sale and circulation of a publication, which is constantly employed in recommending *prosecutions* for *libel*.

of the French republic, and the brilliant successes of her arms were sufficient to relieve the apprehensions of the most timid for the safety and independence of the nation, as far as it had been endangered by foreign interference. Yet the cause of freedom had hitherto gained little by the change; and the success as far as regarded that object might be considered as merely negative. The present must have presented but little cheering or satisfactory to the real patriots of France; and their views of the future must have rested on a hope, the accomplishment of which might be distant, and perhaps by some regarded as utterly improbable. The nation was still agitated by faction, and assailed by treachery; and the party which was for the moment predominant, had exercised a tyranny more despotical in some instances than the worst of their former monarchs, and had satiated their vengeance with a cruelty only to be paralleled by the sanguinary proscriptions of the Roman triumvirate.

‘The utility of history depends upon the accuracy with which causes and motives are investigated, and the springs of action laid open to the inspection of the reader. By these means posterity is guarded against error; and, as all human knowledge is experience, the speculative politician is furnished with materials for the establishment of systems, and the improvement of the science of government. It has therefore been our great aim, not merely to detail facts, but to distinguish their causes, and, as far as our information has extended, to explain the principles upon which these amazing events have depended. In our preceding volume we endeavoured to expose the errors into which the constituent assembly had fallen, and which appeared to be the real sources of the succeeding calamities.

‘From the first moments of the Gallic revolution, the theoretical politicians of that nation appear to have indulged expectations too sanguine, and to have sought in human nature a degree of perfection which is perhaps not to be attained, but which certainly could not be the production of an instantaneous effort. We have been uniformly of opinion, that a monarchical government, limited nearly as it was by the constituent assembly, was well adapted to the state of France, and would have been ultimately productive of happiness and prosperity. We also gave it as our opinion, that whatever might be the designs of the court, there was sufficient energy in the nation, and in the constitution, to counteract these designs, however prejudicial they might be. If the court was treacherous, the leaders of the opposition should have waited for more decisive proofs of its treason. The evidence should be strong indeed which justifies violence and bloodshed, if they can be justified at all.

‘From the few errors committed by the constituent assembly, particularly their removal to Paris, and the unfortunate decree which prohibited the re-election of the members of that body, the republican party was enabled to overthrow the monarchical constitution.

From

From the fatal catastrophe of the 10th of August proceeded the still deeper horrors of the 2d of September, the sacrifice of the king, and a long catalogue of crimes. The massacres of September were, we are still persuaded, the effects of a sudden movement of indignation and revenge in those who had suffered in their connexions and their friends in the preceding tumult; the same impulse led the sanguinary multitude to demand the life of the degraded monarch; and the party of Robespierre, by flattering the passions of the populace in these instances, gained an immediate ascendancy over their more moderate opponents. Nothing is so difficult to stop as the current of popular insanity. The Gironde, who partly from private ambition, and partly perhaps from public motives, had promoted the deposition of the king, wished to have rested there; but the populace, who had been their instruments in that transaction, and who had afterwards found leaders more suited to their minds, were disposed to grant a more extensive range to their passions. It is no easy task to reduce a multitude, who have been accustomed to rule, to habits of subordination. The Gironde had given arms to the people, and those arms were shortly after turned against themselves. Robespierre and Danton in the mean time, who had commenced by being the slaves of the populace, and who gained their ascendancy by a compliance with all that their passions demanded, were thus enabled in return to make the people slaves to them, and to convert their movements to the destruction of their adversaries.

Robespierre and his party assumed the supreme direction of the public affairs in dangerous and difficult times. It was after the defection of Dumouriez, after the armies of the republic had been defeated in every quarter, and while the hostile forces had broken the barrier, and penetrated into the country; it was in the moment that a fatal rebellion overspread the most flourishing provinces of France, that these daring adventurers assumed the reins of government. Greater ability was perhaps never displayed than in the course of their administration. The immense resources of France were instantaneously called into action; generals were appointed of the most consummate talents; the vigilance and activity of Cromwell were surpassed by Robespierre, and his indefatigable colleagues Barrere and Danton. At home, rebellion was crushed, faction extinguished; and abroad, their enemies were every where defeated, and the nation freed from the harassing apprehensions of foreign vengeance and foreign domination.

The power which the jacobins had acquired by craft, was retained by the confidence which was inspired by their abilities and their success. The people regarded them as their saviours, and on them reposed every hope of protection. It is to be lamented, that this confidence was grossly abused. Free from the imputation of corruption, the hands of Robespierre and his associates were stained with cruelty and blood. The tribunals were oppressed with the multitude

multitude of proscriptions and accusations, and the scaffolds were crowded with victims. Some sacrifices might be demanded by the imperious necessity of the times; but many were doubtless the victims of a sanguinary revenge, or a diabolical jealousy: and if undebaſed by the meaner paſſion of avarice; cruelty, the vice of tyrants, was undoubtedly too characteristic of this party.' P. 317.

The character of Robespierre, and the parallel between him and Cromwell, are the production of a maſterly hand——

'Robespierre is deſcribed as having been of a low ſtature, not more than five feet three inches. His complexion was livid and cadaverous, and his features harſh and forbidding. He did not affect the ſlovenly appearance of the fanatical profeſſors of equality, but he was generally decent and even neat in his dreſs. He and his brother were orphans, and natives of Arras. When a youth, his abilities or his miſfortunes attracted the attention of the biſhop of that diocēſe, at whole expence he was educated, and brought up to the profeſſion of the law. He was ſoon diſtinguiſhed as an able advocate; but he did not ſucceed in Paris, and was obliged to return to his own country, where he exerciſed his profeſſion with reputation. We have heard that the firſt cauſe which gave him celebrity was a curious trial between two neighbouring gentlemen, one of whom had erected an electrical conductor on the roof of his houſe, which the other preſented as a nuisance, as endangering his own. Robespierre was counſel for the defendant. He gained his cauſe; and his pleadings were admired not only as eloquent, but as diſplaying conſiderable information on a philoſophical ſubject.

'He was elected a deputy to the tiers-état in 1789. In the conſtituent aſſembly he was always regarded as a firm friend to monarchy; and even in July 1792 he published "*Representative Government and the Forms of Monarchy, the only Constitutional Arrangements proper for an Empire ſo extenſive and ancient as France.*" He attached himſelf at this period to the party of Orleans; and he was ſuſpected, even after the king was depoſed, of an intention of placing the duke of Orleans on the throne. He was not ranked in the firſt claſs of orators in the national aſſembly. He poſſeſſed neither the fire nor imagination of Mirabeau, nor the graceful and poliſhed eloquence of Barnave: yet he was always conſidered as a bold and nervous ſpeaker; and on ſome occaſions he conſiderably diſtinguiſhed himſelf, particularly in pleading the cauſe of the enſlaved Africans againſt the famous report of Barnave on the ſtate of the colonies.

'He was deprived of a ſeat in the légiſlative body, by the famous ſelf-denying ordinance of the conſtituent aſſembly, and accepted the office of public accuſer, but reſigned it in a ſhort time. If he was deficient in ſolid abilities, he had a talent for intrigue which compensated for the want of them; and the moſt ſimplicity of his
manners,

manners and appearance acquired for him an uncommon reputation for integrity. The ascendancy which he gained over the people of Paris was sufficiently manifest, when he was not only elected a deputy to represent that department in the convention, but had sufficient influence to secure by his recommendation seats for his intimate connexions Marat, Legendre, and Philip Egalité.

‘ He certainly had no part in the events of the 10th of August; and the Count de Montgaillard acquits him even of any principal share in the massacres of September, though he probably might be a complacent spectator of those horrid transactions. But he amply compensated for his inactivity by the ferocious malignity with which he afterwards persecuted the fallen monarch and his unhappy family. He probably did not conceive the vast project of raising himself to the supreme authority, till after the death of the king, and the defeat of the Gironde party. His ambition till that period appears to have been confined within narrower limits; but after that, it is evident that his whole attention was directed to the removal of every person who might be an impediment to him in the attainment of this object.

‘ As his only predominant passion was ambition, we have already remarked, that he was entirely free from the imputation of avarice or peculation; but that he was destitute of principle is evident from his political versatility. He had no personal attachment to any man; and what was once his boast, forms the best clue to the development of his moral depravity and hardness of heart. “I was (said he) the friend of Petion, of Roland, of Brissot.” (He might have added, of Orleans) “They betrayed their country, and I declared against them. Danton wishes to take their place: Danton in my eyes is only the enemy of his country.” The man who can coolly devote to death persons whom he has once esteemed, and to whom he has the most pressing obligations, must be destitute of all those sentiments and feelings which form the most certain basis of social virtue.

‘ His abilities were probably over-rated by his immediate connections, and they are undoubtedly depreciated too much not only by the emigrants, but by the present leaders of the popular party in France. Certain it is, that if he had not himself great talents, he possessed the no less valuable quality of discernment, and knew how to make the best use of the talents of others. He held the political abilities of Mr. Pitt in the most profound contempt, and is known to have expressed his opinion, “that if it had not been for the opposition party so frequently exposing his errors, and affording him an opportunity of correcting them, he (Mr. Pitt) would presently undo himself by pursuing his own mistaken views.” Robespierre was probably more of a statesman than an orator: a feeble voice and unpromising exterior were impediments which he could never surmount; nor could we ever discover in his orations any traits of fancy, sublimity, or pathos.

‘ Robespierre

Robespierre has been compared to our English Cromwell. Perhaps there was more resemblance in the interior cast of their minds, than in the circumstances which contributed to their elevation. Both indeed were the creatures of accident. Cromwell negotiated with the king even during his fatal captivity; and Robespierre was a royalist till the 10th of August. The prospect of sovereign authority was gradually unfolded to each by a series of favourable circumstances, of which each had the art and the courage to take advantage. Both were destitute of sympathy and affection. Robespierre was more sanguinary than Cromwell, probably because he had a more difficult part to play, and more competitors to contend with. Both affected simplicity in their manners and appearance; both were adepts in cunning and intrigue. Both assumed the mask of hypocrisy. Cromwell adapted his unmeaning harangues to the jargon of the enthusiasts of his day: Robespierre generally seasoned his orations with the words God and virtue. Their hypocrisy was the same, but in each it was adapted to the scene on which they were to act.

While the parallel might perhaps be traced in some other points than those to which we have adverted, there are some very important circumstances in which they entirely differed. The power of Cromwell rested upon a much more solid foundation than that of Robespierre. It was founded upon great military reputation, and supported by a well organized military force, without which no usurper can long maintain his authority. Robespierre rested solely on the fluctuating populace, and on the credit and influence of the jacobin club. Cromwell, though destitute of humanity, was less wantonly cruel than Robespierre; and did not disgust the people by frequent and bloody executions. Cromwell made good laws, and seems in many respects to have consulted the happiness and welfare of the community at large; all the decrees of Robespierre appear to have only had two objects—massacre and confiscation. Cromwell was his own minister; Robespierre made use of the genius of others, and the public and foreign affairs were generally conducted by the great abilities of Danton, Barrere, Sieyes, and Le Clos. Cromwell was therefore, apparently, the abler statesman: though we think the talents of Robespierre were not to be despised.

The usurpation of Robespierre also differed from that of Cromwell, not only in its duration, but in the consequences of its overthrow. As Cromwell's was a military usurpation, it was more permanent; and the military, instructed in habits of obedience and discipline, were still at the disposal of an individual; and the restoration of monarchy was the consequence. The usurpation of Robespierre existed only on the alarms of the people; some plots which were not imaginary gave occasion to the fabrication of many others; and by these devices the tyrant had the art of continually working on the passions of the multitude, who conceived that the political

political independence of the nation depended on his vigilance and activity. As soon as the delusion was dissipated, and the people found themselves in a state of security, the whole fabric, which rested only on imaginary alarms and terrors, dropped of itself; and, as the government of Robespierre resembled in its arbitrary nature the government of their former monarchs, the attachment of the people to a republic was only the more firmly riveted.' P. 381.

The History of Knowledge, prefixed to this volume, is unusually short, probably in order to give place to the immense mass of historical matter; but it is executed with the same candour and judgment which mark all the preceding. Our brother Reviewers are liberal, and (what is perhaps a rare quality in professed critics) in general good-natured.

Τῆς Ελεγείας, ἢν. Θωμᾶς Γράυος. Ποιῆτης. Ἀγγλικῆς, ἐν Κοιμητηρίῳ Ἀγροικῇ ἐξεχυσεν, Μεταφράσις Ἑλληνικῇ. *Gravi Elegia Sepulchralis, Cultu Græco donata, Cura Caroli Coote, LL. D.* 4to. 1s. 6d. Rivingtons. 1794.

Elegia Grayiana Græce, Interprete Stephano Weston, S. T. B. Hempston Parvæ Rector, R. S. 4to. 2s. Clarke. 1794.

Elegia Thomæ Gray, Græce reddita. Curavit B. E. Sparke, A. M. 4to. 1s. 6d. Deighton. 1794.

Elegia Grayiana Græce. Accedit etiam Epitaphium in Ecclesia Episcopali Bristolienſi et Græce redditum, Interprete Edwardo Tew, A. M. Coll. Etonenſi. Socio. 4to. 1s. Faulder. 1794.

Ecloga Sacra Alexandri Pope, vulgo Meſſia dicta, Græce reddita. Accedit etiam Græce Inſcriptio Sepulchralis ex celeberrima Elegia Thomæ Gray. Curante Johanne Plumptre, A. M. Canonico Wigornienſi, et Collegii Regalis Cantabrigiæ, olim Socio. 4to. 1s. 6d. Faulder. 1795.

THE manes of our celebrated bard, who modestly styled his works 'half a dozen ballads in thirty pages*,' must doubtless be both soothed and astonished to see one *ballad* only so abundantly multiplied within a few years in Latin and Greek translations. Whether, as in the former instance, he would deem this exhibition of himself 'worse than the pillory,' is a circumstance to be decided by the proportionate merits of his translators. As we have heard, however, of curious collectors, who formed no inconsiderable library by bringing together all the various editions of Horace only,—so, according to the late celerity of multiplication, we may expect, within a century at most, a library of equal magnitude from the elegy of our countryman.

* Memoirs, scct. iv. letter xvii.

Now, on the first inspection of this subject, various objections present themselves to a version of Gray's Elegy into Greek hexameters. This species of poetry among the Greeks can exhibit no piece susceptible of comparison with our English poem, either in solemn dignity of thought, or magnificence of expression. Such a translation, therefore, proportionately executed, would be a composition perfectly singular and without a parallel:—neither Callimachus nor Theocritus can be brought with any semblance of propriety into competition with it.

Another objection arises from that termination of the sense, which takes place in general with the completion of a stanza. Such a periodical conclusion, unknown to the heroic poetry of Greece, must inevitably occasion a dissimilarity unpalatable to the classic reader, who, in the spirit of an epigrammatic remark by some ancient writer, 'even in the midst of Greece will seek Greece in vain.'

In our opinion, no strains but those of Pindar or Alcæus were suitable to an adequate transfusion of this sublime and sonorous composition. The stateliness of the Latin language, and the more dignified character compatible with the Roman elegy, seems to point out the proper vehicle, in ancient language, for the poem under contemplation, if it were not almost an impossibility to convey the sentiments uncurtailed and unimpaired in a commensurate system of elegiac distichs.

These difficulties,—as they should deter every adventurer from a precipitate invasion of this dangerous province,—when the attempt has been once hazarded, will dispose the critic to a candid examination of such a daring effort.

We shall now proceed to take a cursory survey of the translations before us, point out some defects and excellencies, produce a specimen from each, and pass a general sentence upon the whole. We begin with

Dr. Cooté.

The Doctor introduces himself to the notice of the reader in a Greek preface to his translation. In this, a very just and full character is given of his author's performance: otherwise the Doctor's style is not particularly excellent, nor sufficiently smooth and flowing. The last sentence but one is left unfinished by a sort of ἀποσιωπησις, not allowable in cool prose, and on this occasion—καὶ ἰκκῆς ἀμοιβῆς ἐγὼ μὲν ἀπολαύσω: and, as we cry out when a story is ill told, what then, Doctor?

Verse 4 runs thus:

Ὀκνηρῶ, γαίαν τε σκοτῶ καὶ μοὶ καταλείπει.'

We cannot commend this incivility of calling the ploughman out of his name, a *suggard*, or lazy fellow. After a long day's

day's labour, he may surely be allowed, without an imputation of *lazineſi*, to plod slowly and leiſurely to his cottage.

Besides, that abbreviation of *τε* before *σινωπῶ*, though it may be defended by a verse from Hesiod, and a few straggling examples in other poets, is a licence by no means allowable in so short a composition, against the general practice of all antiquity in purer times.

This grievous impropriety occurs elsewhere, and frequently, in the present version; but we shall satisfy ourselves with this single indication of it.

In the second stanza we find much exception:—*απ' οφθαλμοῖσι διδρασκεῖ*, and *ἀνακείται σινωπῇ*, seem strange expressions, and could not be justified probably by any apposite examples: we say *probably*, because it were presumptuous, in ourselves at least, to decide without reserve in so extensive a case as the whole compass of Grecian literature; and because a scholar, like Dr. Coote, must properly be supposed to have weighed with attention every phrase in such a brief performance, before he ventured on the tribunal of the public. In the last clause,

— *μῦθα προτάλον δὴ νόχελος εὐνα* —

there occurs a very awkward ambiguity: for we might suppose that 'the sheep lulled the tinkling of the bell,' by reclining their necks, suppose, in sleep.

In the third stanza, the opening of *ὅτι* before *εἰ*, without elision, appears to us, in that position, inadmissible. And *κυρῶ*, for *reign*, is neither allowable, in our judgment, nor at all representative of his author's sentiment, to any but to an English reader, to whom the original is familiar. Indeed, we believe the mode of expression not known to the Greeks. Gray undoubtedly borrowed it from Virgil, Georgics iii. 228.

— *Et, stabula aspectans, regnis excessit avitis.*

See also Eclogue i. 70. In the same manner we also use *domains*.

In stanza the fourth, *γαῖα ὄνα*, if not absolutely faulty, is very questionable: and, we must repeat it, not every singularity, that can be defended by particular instances, where the propriety may depend on reasons unknown to us, must be indulged by modern writers in the dead languages; but those forms of composition only, which are grounded on the broad basis of general usage and indisputable rules.—The phrase *ὑπνοῖν καθύς* is not sufficiently determinate without some additional epithet, applicable to the sleep of *death*: for the concomitant clauses convey no meaning not suitable to a monastic devotee, who had condemned himself to a subterraneous habitation for the remainder of his days. But the reader shall judge: and we hope the first line will not break his teeth in its passage through that fence of ivory.

‘Κείμενοι εἰς αἰῶνα τῶφῳ γὰρ στένων κατ’ ἑκαστον,
 *Τῆνυσιν ἑαδὼς ἀμαθείς προγενέστεροι ἀγρεῖ.’

compare Paul, Epist. ad Philem. ver. 15. with Horace, Epist. i. 10. 41.

The fifth stanza seems far preferable to any that have yet occurred; nor do we discover any thing censurable either in the measure or expression.

The two first lines of the next stanza we think very mean and frigid; and the two next after wholly inefficient, in contrast with their powerful original.

For the seventh stanza, we have no stores of commendation. The termination, *πεδῶνδε ἐπῶδον*, is undoubtedly vicious, and utterly intolerable both as to poetry and language; and for no less than twenty-one verses have we a regular suspension of the thought at the termination of each verse,—an objection, which could not fail to arise in some degree from the very nature of the undertaking, according to our preliminary remark. But is this poetry? No more than a sumptuous robe can be fabricated from rows of patches, or a range of puddles be converted into a majestic current. And this sentence extends itself with full effect to the whole texture of the version before us;

— neque enim concludere versum
 Dixeris esse satis.

In stanzas XI. and XIII. *κονιον* and *αὐωχε* are very uncommon words, and should have been avoided in so short a composition, which supplies no apologies for licence and deviation, no plea for somnolency and supineness:

— *Operi longq fas est obrepere somnum.*

We may profess ourselves, without boasting, to have rambled with pretty wide excursion in the fields of Grecian literature, but have nowhere met with the *λυβιδας* of stanza XIV. but in Hippocrates. It may possibly be a typographical error for *λυβιδας*, a much more common word; if so, our censure is inapposite, and must be converted against the carelessness of omitting the correction of it in the concluding page. And, instead of that unusual word *αὐωαι*, how much better would the verse have run in some such way as this?

‘*Αἰθεα πολλὰ νηπαισιν εἰρενιῶνται αἰεν ἀδερκτα*.’

In stanza XV. *φι εἰρην*, is a gross offence against metre. The *φι ἀνασσειν* of Homer is quite another thing, and has no relation to the case before us. The two following verses are among the best of this production.

In

In stanza XVIII.

‘Αὐδοῖς ἡ ἀπαγεῖν οἱ μὲν ἐπιστρίβες σρενθῶ—

is a strange verse altogether; and the whole paragraph, if it were not explained by its original, would want an interpreter, not only *εἰς το πᾶν*, as Pindar expresses it, but even to the best Greek scholars of our age. There is nothing in the gloom of Lycophron, that transcends the deep shades of obscurity which involve this part of Dr. Coote's translation. We deem, indeed, an adequate representation of such pregnant passages almost impracticable in a dead language, without some portion of explanatory dilatation and adventitious thought.

There is great poverty and coldness of expression in stanza XIX. and *σωφρονες* seems an error of the press for *σωφρονας*. Moreover, these stoppages at the end of every line remind us of a weary traveller at the close of his journey,—or a dull school-boy over his exercise, who rests at the conclusion of each sentence, and then congratulates himself upon having proceeded so far happily in his labour, as on a mighty achievement.

In the following stanza we have *ἐκαστοτε εγγυς*, a similar impropriety to those noticed before, and to others, which might hereafter be noticed, in Dr. Coote and his associates, were we not afraid of insulting the reader after these admonitions, by appearing to mistrust his discernment:—not to mention that we derive no pleasure from giving pain to the translator's feelings, who must find our apology in our duty to the public—under whose auspices, and for whose emolument, we exercise that office, which allows ‘no respect of persons;’—an office, if conscientiously discharged, resembling death—as described by the poet—

————— ἢ δαρῶν ερε,
Οὐ βαμῶ εστιν, ἔδε παιωνίζεται,
Μοῦν δὲ πείθω δαμονων ἀποσταται.

The *μεν* in the second verse of the twenty-second stanza is a mere botching expletive for the measure,—irreconcilable to the legitimate genius of the language:—and we mention with sorrow, that many opportunities for this censure present themselves throughout this translation; but, if we had been inclined to specify every instance of this kind (though we might not have been invariably correct, it is probable, in our decisions)

Και νυ κ' οδυρομενοισιν εὐν φαῶ ηελιοιο.

In stanza XXIII. *ἡ τοι ἐκ* is vicious measure:—and *ἰφ' αναφανει*, if we mistake not, is unexampled, and will admit no vindication. Numerous instances of the former of these improprieties

C. R. N. ARR. (XV.) September, 1795.

G

ties

tics occur in the remainder of the poem, which the learned reader will readily descry,—and various modes of expression, and forms of words, not congenial with the spirit of the language and the usage of the most approved authors, will not elude his search.

We shall now quote the epitaph, as a very fair specimen of the version—

Ἐνθα, χθονος κολπῇ, κερὸς πεφάσθαι ἀναπαύει,
Ὅν τύχη ἔδεν ἐτίσειν, ὃν κτεγνῶρισε φθίμῃ.
Τῇ περ δυσγενε' οὐκ, καλῇ νῦ μαθήσις, ἐμείδα·
Καὶ λυπῇ συνῆς, τὸνδ' αὐτῆς εἶλεν ἵταυρον.

Προφρων καὶ φιλοδώρῳς ἦν, καθαρὸς καὶ ἀληθής·
Ἀνιδόσιν πλὴρῃ τῷ εὐχαρισσατο κλισίῳ.
Δακρυὸν ἀθλιότητι δίδε γ'· ἢ πλείονα κλάτο·
Ἔσχε φίλον θεοδὲν γ', ὃ πλείστον κλῆμ' ἐπεβύμει.

Αἰνέτα μὴ τῷ ζῆτει νῦ περαιτέρον εἶδεν,
Πλυσματ' ἢ αἰδέσθῃ σκηνήματος ἐξανακρύει,
(Ἐλπίδ' ὅπως τραγέρι ἐκαλῶνισιν ἡρέμευσι)
Σῆθεος ὃ γέ Θεῷ, πατέρος καὶ οὐρανῶτος.

In the third line, *ἐμείδα*,—*solebat ridere*,—is improper, as referring to a particular and limited portion of time. In verse the sixth, it is harsh to shorten a syllable before *κτιστῶρ*: and no similar instance could be found in all the poetry of Homer. So also in the next verse: and *πλείστον κτήμα* appears to us an inadmissible expression; but not more so than *ἐκαλῶνισιν ἡρέμευσι*.—The last verse has neither elegance nor vigour.

Upon the whole, we lament our inability to congratulate the reader upon the pleasure to be received from this translation,—and of course the translator upon his execution.—If Dr. Coote should feel himself inclined to review and correct his performance under a persuasion of the reasonableness of our sentence, we shall think ourselves happy in a testimony of praise to an improved edition of it.

Mr. Weston.

Gray's Elegy is not one of those every-day productions, which are read once with pleasure, and then dismissed from the thoughts with tranquil indifference forever.—We feel, on every perusal of it, affections similar to those that are fabled by poetic fancy of the ghosts in Erebus, when they saw among them the substantial shape and the flashing armour of Æneas—

————— *juvat usque morari,*
Et conferre gradum.

Our

Our curiosity does not hastily subside.—The glowing imagery,—the pathetic sentiment,—the melodious measures, embellished in such vivid emblazonry of diction,—act with fascination on breasts susceptible of poetic phrenzy, and sublime our feelings to the highest pitch of rapture. We cannot be surprised, therefore, if those who have been nurtured in the bosom of the Muses from their infancy, and have imbibed deep draughts at the fountains of ancient genius, should be desirous of clothing in those measures, which exercised their earliest ingenuity, a poem of such transcendent excellence. Most of these versions, if we mistake not, are the productions of Eton scholars, whose early attainments are usually such as to excite in the lovers of learning a deep regret, that their future diligence should so seldom correspond to the vigorous exertions of their youth. They leave industry and the rod together:—so that, amidst the multiplicity of revolutionary improvements, that citizen, perhaps, would deserve well of the community, who should become instrumental in the appointment of a public *flagellator*,—to flog, by a continuance of customary discipline, these ingenious and sprightly truants to their duty.—The entrance of Etonians into life may be compared to the march of Xerxes into Greece;—their maturity, to his return.

— qualis rediit? nempe una nave, cruentis
Fluctibus, ac tarda per densa cadavera prora.

Mr. Weston, in his elegant preface, with diffidence and simplicity, states the difficulty of his undertaking. and justly remarks, that few will be duly sensible of this, who have not ventured on the same experiment.

We shall quote the first stanza for the sake of some general observations that present themselves upon it.

Ἡ μάλος διχομενοιο βόα χαλκός βαρυήκης.
Ἢ δ' ἀγέλη πρὸς ὀκνητοῖς μύκωσα καὶ ἀγρὺς
Δινεῖσι, μογῶν δ' ἀροτῆρ οἰκονδὶ βαδίζει
Κεκμηκός, ὀφρῇ τε το πᾶν λῖπεν, ἢ δ' ἐμοὶ αὐτῷ.

Here the reader will discover something like the stream of poetry,—a flow not checked by unvarying termination of the sentiment, or intersected by incessant gapings of the verse. We find in this specimen no disgusting interstices in the building, filled up by the rubbish of *ye's*, *us's*, *my's*, *th's*, and all the etceteras of Greek particles, that lend their aid so commodiously to the bungling versifier:—but all is smooth and flowing,—dignified and harmonious. To use the words of Longinus—*οὐδὲν φλοιώδες, ἢ ἀσεμνόν, ἢ σχολικὸν ἐγκατατάττει δια μῶσα*.—The sequel of the performance is of a piece with this introductory

stanza,—which does not serve, as a more *προσποιητοῦ κατασκευῆς*, to set off an inelegant and incommodious structure,—but is a fair sample of the edifice.

In the sixth verse,—as *darkness* has been sufficiently intimated already,—instead of

— — — — — *δυοφερνὸν δ' ἔχει αἰθέρα σιγῇ,*

we would recommend

— — — — — *σιμνὴ δ' ἔχει αἰθέρα σιγῇ—*

what Lucretius styles the

— — — — — *severa silentia noctis.*

In the third stanza, *καὶ* seems to favour of superfluity; we should have said, of expletive interpolation, were we criticising a less skilful artist: but we should prefer

— — — — — *πᾶσι ἐξεταράξει.*

In the following stanza, we deem *καθ' ἑαυτὸν ἔχουσιν* wanting in discriminate accuracy, and more applicable to the *coffins*, on the ground, than the *trees* that overshadowed them. Alteration were easy; and, if our remark appear just, will doubtless be made by our elegant translator. The last verse might be improved—thus—

Εἶδει ἐν αἰῶνι κενθιμῶν τοῦ θύλακος ὄψιν.

Οὐκ ἤνω σαλπιγγὶ does not appear sufficiently strong and sonorous for the *echoing horn* of his original. Something like *Οὐ σαλπιγγὶ βαρυνδῶ* might be preferable.

In the seventh stanza, an ambiguity might have been avoided by writing,

Ὡς αὖ ἀγρῆς γαιοντες—

and the elision in *βραχίος* is awkward and void of taste,—perhaps, too, without a precedent.

In stanza the ninth, an uniformity of construction would have been more pleasing,—*εἰς αὐτὴν*, instead of *εἰς αὐτὸν*; and whether, in the next stanza, the last line—

Τὸν θεὸν ὑψίστον μολπαῖς χρῶντο ἱερὸν ὑμνεῖ—

has an elevation and pomp at all adequate to the grandeur of its prototype,

‘The peaking anthem swells the note of praise’—may be safely submitted to the reader’s, and even the translator’s judgment. We would propose

Τῷ θεῷ ευκελαδοῖς μολπαῖς—

We think, in stanza XI. *αὐτὸν* preceding *καὶ*—

‘Οὐδὲ

‘ Οὐδὲ γὰρ με ἐπὶ γράμματι ταῦτα—’

an unusual form of construction: better, perhaps,

Οὐ τι γὰρ, ἢ ἐπὶ γράμματι—

and the two last verses are entirely destitute of merit.

In the next stanza, *δυνάσται*, with reference to men no longer in existence, seems unsuitable to the power of this tense. We might correct—*δυνήσται* αὐτὰς ἀσινεύειν. And the following line is but an insipid representation of its grand original.

The term *ἐνσπῆς*, which signifies the cloaths, or armour, stripped from the bodies of *slaughtered* men, is not happily employed to render the *spoils* of time. The succeeding couplet is good: and we recollect a verse of Anstey's and Roberts' Latin version at this place, of admirable dignity and elegance—

‘ Et vivas animi glaciavit frigore cursus.’

Where did our translator read such an instance as that of *ἐπὶ ἐνσπῇ* in the fifteenth stanza? Where no digamma intercedes, an elision is inevitable in this position; and the verse before us is consequently vicious.

In the seventeenth stanza, that *κατασθάνουσι* is a daring licence, and which ought by no means to be conceded to so short an undertaking.

The form *αἶδος* of stanza XVIII. we recollect to have been employed also by Dr. Coote. It appears to our eyes with a very suspicious aspect; and, if not destitute of grammatical analogy, is probably unfashioned by poetical authority at least.

Stanzas the nineteenth and twentieth may be ranked among the best of the collection, and display an expert facility of composition. The participle *ιories* indeed seems superfluous, at the conclusion of the former; and the pregnancy of the original leaves but little apology for redundancies in a translation.

There is much elegance in the verse

‘ Οὐδ’ αἰών ποδῶς εἶναι, καὶ ἐντροπαλιζέσθ’ ὀδυνῶν;—’

but our attention is fixed, and fixed properly, by Gray, to a person languishing on a bed of sickness; so that figurative expressions, derived from a traveller bidding adieu to a beloved country, seem scarcely admissible on this occasion; though it cannot be doubted that the author himself had in view a similar condition of the vanquished bull in the Georgics of Virgil—

Et, stabula aspiciens, regnis excellit avitis;
 whilst his chief attention was directed to Alceitis in Euripides,

pides, who is thus described in her dying moments : (verse 209. ed. Barnes)

‘ Ὅμως δὲ, καὶ περ σμικρὸν ἐμπνέουσ’ ἐτι,
Κλεψαὶ προσαιγίας βλεταὶ τὰς ἕλκας,
Ὡς ἔσπ’ αὖθις, ἀλλὰ νῦν πανούχιστον
Ἀκτῖνα κυκλὸν θ’ ἥλιον προσοψεται.’

In the twenty-fifth stanza, *ὅταν ἀπεμωρῇ* is solecistical, and might be remedied by substituting *ὅπου*.

The Homeric phrase *μεγας μεγαλωσι* in the following stanza is much too gigantic for this occasion ; and reminds us rather of Tityus who was extended over nine acres of ground, or of one of the fabulous heroes at least, than of a *rude forefather of the hamlet* in modern times ;

Nam genus hoc vivo jam decreſcebat Homero.

The word *ὅταν* is again improperly used in the penultimate stanza before the epitaph : otherwise in this part of the version there is a laudable simplicity, and several successful applications of Homeric phraseology.

In pursuance of our former plan, we shall give our readers the epitaph as a specimen of this performance.

‘ Μῆτερός ἐν κόλπῳ γαίης νεὸς ἐνθάδ’ αἰτται,
Τῆς τε τύχῃ δωρὼν ἀμμορός, ἠδὲ κλυεῖς,
Μῆσα μὲν ἀνδρ’ ἀγενὴ ἰδὼν ἱλαὸς εὐμειδής, τῆ
Τὸν δὲ μελαγχολία παῖδ’ ἐχαραξεν ἴον.

Αὐτῷ μὲν φιλοδωρὸν ἐστὶν, καὶ ἀληθινὸν πόρος,
Οὐρανίος δὲ πατὴρ ἴσον ἐπέμψε γέρας.
Δακρυ, ταλαμπίροισι (τὸ γὰρ μόνον εἶχεν) ἔδωκε,
Ἄδωκε δὲ οἱ Θεός, καὶ ἄλλο θέλοντι, φίλον.

Παντοῦ νῦν ἐς φῶς προφέρειν ἐργ’ ἐσθλὰ θάποντος,
Μὴδὲ ταφῇ κρυπτὰ σφαλμαθ’ ὑπέξευρε.
Ἦτοι ὁ ταῦτ’ ἐπὶ γυνὰδ’ ἐν πατρός τε Θεοῦ τε
Ἀμφὶ θῆκε, τρεφὼν ἐλπίδα, καὶ τρομερὴν.’

We approve this agreeable variation of measure—and the concluding verses, but especially the last, which is truly excellent, and worthy of antiquity itself.

Our opinion of this performance will be concluded, from the preceding remarks, to be very favourable : but we must frankly confess our indisposition to commend this species of exercise in men who might be better employed in the illustration of valuable authors, or in elaborating original productions of their own ;—a species of exercise, that can rarely command praise, except as the discipline of youthful institutions ; and which, from our imperfect apprehension of all the proprieties

proprieties of the Greek language, and our superior relish of the sublime original, can scarcely gratify, so as to excite to a second perusal, the correct and accomplished scholar :

Hæc placuit semel, hæc decies repetita placebit.

Mr. Sparke.

Our next metaphrastic caper on Pegasus, round and round the lower regions of Parnassus, is Mr. Sparke ; who has chosen the elegiac measure for *his* translation of Gray's incomparable poem,—not injudiciously, if it were possible for any learning, or any skill, to sustain the majesty of such a poem as that of our countryman, on the halting feet of ancient elegy, without an indulgence of supernumerary verse. But the man, who can compass this arduous achievement,

Οὐ γὰρ, ἐκίστα.

In the first stanza we shall object to the pertinency of *λυγρῶν*, as an epithet to *ποδὶ*—unless the Muse, in her nightly visitation, have whispered to our translator some intelligence, unrevealed to the unhallowed vulgar, respecting a *gouty* affection in the ploughman's foot ; and to the final word *θελων*, as an illaudable superfluity.

Εἶδος *σκοπῶν* in the second stanza is a species of Greek phraseology, that would puzzle all the scholiasts and critics to the end of time, without the mediation of his original. The pentameter is elegant and unconstrained—

‘ Ἢδὲ καὶ σιγῇ πνευμον αἰθερ’ εἶχει’—

a commendation, which may be justly claimed also by the following distich.

The two next stanzas are very well executed, and in a colour of expression, which, to our judgment, delineates the character of his author more successfully than the language of the former adventurers in this undertaking. We cannot withhold from our readers two admirable verses in the fifth stanza, which, with the improvement of a more sonorous epithet to the second substantive, might venture on competition with the original itself—

‘ Οὐκ ἐτ’ ἀλεκτρυονὸς κλαγγὴ, περὰς ἢ λιγυρῆς
Τυτθὲ χαμαιδιφρωτῶν ἐξεγερὶ λεχέων.’

The second verse of the seventh stanza is inferior in merit to its neighbours : it should be improved. The sentiment is simple, and will readily fall into a neat pentameter :

Verbaque provisam rem non invita sequentur.

In stanza the eighth, if the τ' of the last line be meant for τ,

it is mere patch-work, though not erroneous: if for το, quantity is infringed.

The following stanza is pure, and unaffected: in the tenth, the word *καθεαίς* is not sufficiently precise and sanctified. We shall propose a substitution—

Ἐψηχὴς ἱεροῖς ἁρμασὶν ἀμφιᾶχει.

Great dexterity with merited success is displayed in the execution of the eleventh stanza. The third verse is particularly happy, and deserves quotation—

Ἀρ' εὐρεῖ καὶ φημι φημι κοινὴν ἀνδρῶν;

The words of Homer are very seasonably and skilfully applied on this occasion. An improvement would accrue to the next line by the supply of a little celerity from a dactyl in the former clause; which were easily effected. This degree of sluggishness is imputable also to the conclusion of the twelfth stanza, where the thoughts are of that tractable quality as to admit modification into a fabric much superior to the present execution. *Μυσαν* in the last verse is altogether an inefficient word, and should be supplanted by some expression that would leave less regret on a comparison with the peerless delicacy of the model.

In the second verse of the thirteenth stanza, the final *ν* is needless, when the following word begins with a consonant: the term *εναρτοῖσι* has been objected to before. The concluding line, excellent as it is, would please us better, were it so constructed, as to leave a clearer relation between *πνία* and *ψυχος*, which latter word is not sufficiently definitive, in our apprehension of the translator's purpose, thus unattended. We will propose, for example, the following alteration—

Καὶ γοῦμπη κραδὶς ψυχῇ πνίε δον.

In the following stanza, that insertion of *τε* in the third verse is slovenly and feeble: there is no room here for superfluity and imbecillity: but amendment is soon made for this blemish by a learned adoption of a phrase from Pindar, which is transplanted with complete felicity, and does its duty in its new station with cheerfulness and vigour.

The double genitive at the conclusion of the fifteenth stanza—

Πατρὸς τις Κροίωνα χεῖρα φονε καθαρὸς—

is objectionable both on the ground of elegance and perspicuity. We wish an alteration from the learned and ingenious translator.

In stanza XVI. the tense of *αγασσάμενον* will not suit the meaning required by the passage: the first aorist should not have been

been employed. The whole paragraph is well executed, if we except the latter distich of the seventeenth stanza, which is beyond measure inferior to its original; and we must not pass unnoticed that abundantly needless scruple of the final *α* in *απειρηται*, when the short vowel was not only sustained by the most powerful caesura of an hexameter verse, but by the two consonants of the succeeding verb.

Though we are not perfectly satisfied by the next stanza, yet we discover the hand of a master in the execution of it: the language is terse and energetic; the figures are boldly animated, and legitimately correct. With the nineteenth stanza, we are less pleased than with any throughout the elegy. There is a clumsiness of construction from too many *genitives*; and the synonymous terms — *ευκηλοι* — *αδυσπητοις* — *πρεμια* — strike the sentiment of the concluding distich with frigidity; whilst that dull form *αγκισσους* freezes the current of the numbers.

The last verse of the twentieth stanza were not intelligible, we apprehend, to one unacquainted with the model; and is at best but a meagre representation of a passage readily susceptible of simple and poetical expression.

That term of happy combination — *γλυκυπικρον* — so congenial to the Greek language and the usage of the most unexceptionable poets, in the twenty-second stanza, forms an admirable counterpart to the “*pleasing anxious being*” of our countryman. In the next line, we regard the sense of *καταλειπει* in this application of it, as incompatible with the genius of Greek composition, and constituting an illegitimate phraseology. The verse,

‘*Καν σποδια ζει πυρ υποθαλλομενον*’ —

in stanza XXIII. is purely classical, and beautifully delicate.

That abbreviation of the second syllable in *ατεχνον* is allowable no doubt, but harsh and inharmonious to modern ears. It is this freedom from the shortening of syllables thus circumstanced, which predominates in Homer, and gives a charm of mellifluous cadence to his poetry, that enchants beyond that of any other writer, Greek or Roman. We notice no other exception in the twenty-fourth stanza.

In the following, the pentameter would conclude thus, much more conformably to the diction of elegant writers, and with less appearance of effort and constraint:

————— *ας υπεβαινεν ιως.*

The latter distich is unexceptionably chaste and easy.

The genuine excellence of the three remaining verses in the next stanza demands a speedy correction of this stubborn and insuperable line —

‘*Παρ ποδα φηγε τησδ’ αιπεινης, εινουσιβυλλας.*’

I defy

I defy any man—let his laxity of jaw and volubility of tongue be as favourable as you please to fluent enunciation—to work through the verse before us in less than a long five minutes by *Shrewsbury clock*. Had Lucretius been living in our days, he would not have compared the struggles of ambition to the rolling of the stone of Sisyphus, but to the pronunciation of this unmanageable verse.

Di meliora piis, cruciatusque hostibus ipsis!

Waving a minute examination of the remainder of this version, we shall exhibit the epitaph to the reader, who will probably be excited by it, and what has been already incidentally quoted in the course of our examination, to peruse the whole.

Τῇ νῆος ἡσυχίᾳ εὐδαί γαίης ἐκ κολῶν,
Ὅς δῶρ' ὕπερ πλεον, ὕπερ τύχης ἐλάττω.
Παιδείᾳ δ', ἀγενεὶς περ ἐνν, καὶ νῆν ἀπεχθῆς,
Τίτᾳ δὲ Μελπομένη γυναικὶν ὡς κοίμῃσιν.

Ἦν οἱ γενναῖα τε φύσις, καὶ ἐπητυμον ἦτορ,
Μισδοῖν ἀμοιβαίως ἀνταπεδῶκε Θεός.
Δακρυῶν (καὶ πλεον ἐσχεν) οἷζυροις ἐπελεῖβε,
Καὶ φίλον (ἐζητήσ' καὶ πλεον) ἀντελάβε.

Μηκέτι τις κείνῃ βέλῃτ' ἀρετᾶς ἀναφαίνων,
Ἐλκεῖν τ' ἀμπλακίας κευθμῇ ἀπὸ θυγερῆς,
Ἐκφῶδ' ὅμῃ κοίμῃσιν, ὅμ' ἐλπίδ' ὑπερτρομεύων
Πατρός ἐν εὐσπλαγχνῇ στήθεσιν, ἥδε Θεοῦ.

In conclusion—though we would not be understood to place an undue confidence in the accuracy of our own taste and the rectitude of our own judgment,—and are conscious of a perfect freedom from every wish to disparage by invidious comparisons the performances of the various competitors in this task,—we are free to acknowledge, that Mr. Sparke's version is more agreeable to our conceptions of a Greek translation of this celebrated elegy, as well from the nature of the verse as the success of its execution, than either of those that have already been the subject of our critical disquisitions.

Mr. Tew.

Extremum hunc, Arethusa, mihi concede laborem.

Undaunted by the merits or demerits of his predecessors, Mr. Tew steps forth as a candidate for praise in presenting Gray's Elegy to the learned reader in the gorgeous habiliments of Greek hexameters. The rare union of taste and learning in

na

no moderate proportions are essential to a fortunate execution of this difficult undertaking: the

—pauci, quos æquus amavit
Jupiter,

are alone qualified to transplant one of the most delicate and gaudy flowers that ever bloomed in the garden of the Muses, from its parent soil, into the beds of Greece. It is our office to weigh now in the balance of uncorrupted criticism the pretensions of Mr. Tew to the applauses of the learned, from his competition in a field already occupied by a host of rivals.

Our translator, in his preface, with a becoming confidence, puts in his claim to the privilege of contending for the prize, on the terms of harmony and good-will, with his competitors. He promises advantage to his own efforts from the performances of his predecessors; and is justly of opinion, that what has been excellently said before, and can scarcely be expected to be surpassed, should not be scrupulously avoided for the inevitable substitution of something inferior in its place. Though he thinks that Gray's Elegy cannot be made to appear in a Grecian dress, with the full expression of all its lineaments, it may still be represented sufficiently Grecian, so as to appear, like the sun, *aliusque et idem*,—another, in external decoration, but, in characteristic excellencies, the *same*. The whole preface, in short, is sensible and manly. We now turn our attention to the translation itself.

We profess ourselves dissatisfied with the second verse—

‘Μνηστῆρ' βοῶς ἀμπεδιόν γ' ἵπ' ἀμολγῇ ἀλόνται.’

There is a want of neatness, to say the least, in such an ellipsis as that which here takes place in the fifth foot: and every reader, who has acquired an adequate perception of the proprieties of the Greek language, will immediately discern the prostitution in this verse of the particle *γ'*: its genuine power is not preserved, and it is introduced for no other purpose whatever, than as a needful prop to the metre. Heath, in his notes on the Greek Tragedians, has brought in this pliant particle on every occasion—but seldom, however, with propriety and success. The critics and poets who have shewn so much veneration to this little word, and have reaped such seasonable service from this *ὄχι μνηστῆρ'* in their most trying emergencies, may convert to their purpose an altar, still unappropriated, for the performance of their sacrificial oblations to this salutary power; and inscribe ΓΕ on the rasure of the unknown God.

Mr. Tew—and he may be right—does not coincide with our opinion on the phrase *αἰὲς γένος*; but, by his adoption of it in

in the second stanza, sufficiently testifies his approbation of its use. The reader must determine.

The combination in this stanza of *βαλκτις κτυπ* is barbarous and illegitimate. As an adjective, *βαλκτις* is nowhere found but in Apollonius Rhodius, i. 515, where it is undoubtedly erroneous, as Brunck has sufficiently proved in his note on that passage, and elsewhere. And this corroborates a complaint we made at our entrance on the examination of these translations, respecting the remissness of our Etonians in prosecuting the literary advantages of their early education: they should read Greek more, and be contented to write it less. To think of any man pretending to Greek scholarship, unacquainted with a criticism so variously exhibited, and so well known, as this! We wish too, that an overweening conceit of their own attainments, and a supercilious contempt of others, were not too prevalent among Eton scholars. Alas! how little have Eton-men contributed to the advancement of criticism, and the elucidation of ancient literature! Bentley's short epistle to Mills would be ill exchanged for the accumulated exertions of all the produce of that school in the critical department during the course of three whole centuries. We must not be understood, however, to deny the general superiority of Etonians to all others as elegant, but superficial, classics: nor is it our intention to make a specific and exclusive application of these remarks to Mr. Tew.

The third stanza has considerable merit, and is to our taste much superior to the fourth, which offers more plastic materials to an artificer. In the next, we can commend no verse but the second; and can shew no indulgence to the substitution of the *Spring* for the *Morning*; which both debases and obscures the thought. Besides, we believe this use of *εγρη* to be incompatible with the genius of the language.

We will produce for the reader's gratification two pleasing verses, as we go along, which will serve also to relieve the drudgery of censorial remark. They occur in the seventh stanza.

‘Πρῶτ’ ἡμῶν ὡς ἀγροῦδε γειθότοτες ἦσαν ἀμαξάν’

Ὡς στιβέχοις πελίκεσσι καθήριπεν ἀπτετ’ ὕλην.’

As we have been already sufficiently circumstantial in the former instances, we shall proceed with more dispatch through the performance of Mr. Tew; but pause at the eleventh stanza, to point out a verse there, which is successful beyond that of his predecessors at the same place—

‘Ἡ μαλακοῖς τις ἐβέλξε ποτ’ ἄτακτα πῦρ’ Αἶδαν;’

In the following stanza, the phrase *λυρα; αὐτὸν εὐχεσθαι* is inapplicable to us, so as to preserve any decorum and consistency of

of figure. Our translator must not expect to vindicate this combination of terms from Pindar. *Αἶνός* seems to signify primarily the *fine wool* of sheep, and is thence transferred to the flower and excellence of things in general. We have heard of the proverb: *αἶνός* ad Iyram, and have known it too frequently exemplified; but to this moment were unacquainted with *αἶνός* ad Iyram,—a proverb, however, which *Barotia* seems to authorise, as no less appropriate than the former.

In stanza XIII. the same inaccurate addition of the final *ν* occurs, when the following verse begins with a consonant; which we noticed on a former occasion;—an error of little moment in itself, but at the same time declaratory of a less exquisite insight into the peculiarities of the Greek tongue.

In stanza XV. *εὐδή* should be written for *εὐδοί*: but various inaccuracies of a similar nature we have omitted to notice in our reviews of these versions, from an apprehension of becoming tedious, and of allotting an undue portion of our journal to the same subject.

In the last stanza but two before the epitaph, we distinguish an excellent couplet, which owes, however, some obligation to a former artist—

Φαίης γ' ἀφραγόμενα τιν' ἐμπεσεν, ἢ παρόντα
Σχετλιν, ἐμπεσεν, ὑποκαρδίαν ἔλκος ἐρωτός.

Correct, however, the solecism by writing *κ'* instead of *γ'*: and to such as may be disposed to improve their translations at this passage, we recommend an apposite expression in Homer, Od. x. 298. In the mean time, we shall propose ourselves an attempt upon the couplet under discussion, as follows:

Φαίης κεν βυθίοις μεθυσσάμενος τιν' ἀλγεσίν εἶναι,
Ἢ τρεφεῖν γλυκυπικρον ὑπὸ φρεσὶν ἔλκος ἐρωτός.

In conformity with our plan, we shall now present the epitaph in Mr. Tew's version to our readers.

Τῇ νερῇ, ἢ τοῦ στήθεος, ἀκλινὲς, ἀσημὸς, εὐεὐδῆ
Πανδοχοῦ ἐν ἡλικίᾳ μῆτερος ἀγκυλιστῆν;
Καὶ ἀγενὲς Μικταῖς φίλος ἐξοχῶ. Μιλλποδιστῆν δὲ
Δυσθυμὸς μελέωνθ' ὡς οὐκ ἔστιν.
Εὐτοὺς ἢ, καὶ ἀπασιν φίλος, φιλεῖσθαι μάλα σέβει
Οὐδὲ μὲν κρασθέν μετρίον εἶχε ὑγείας
Δυστυχία, μόνον εἶχε, χαριστάδι δακρυῖν, Θεὸς τε
Οἱ παλὶ, τὴν ὁδοῦ μιν, εἶδε φίλον.
Μὴ περὶ—ἀλλ' ἐπὶ δὴν, τί γ' ἐμπεσάτο, ἢ μὲν εὐθλοῦ
Ἢ κακόν, ἐξ αὐτῶν αἰδέο ἐξερκεῖν
Πανθ' ὅμῃ ἐν κόλποις παῖρος, ἴλας ἢδε Θεοῖο
Κατὰ δὲ, καὶ τρεμῶν, ἐλπίδι πειθομένου.

These

These verses appear to us a very favourable specimen of the whole performance. The antepenultimate verse, however, cannot be tolerated.

In conclusion—without arrogating to ourselves any privilege of dogmatical decision, and under a full persuasion that a very reasonable appeal will lie from the tribunal of our court, we shall venture to class these versions of Gray's Elegy in the following gradation of merit, in conformity to our own conceptions of them: 1. Mr. Sparke. 2. Mr. Weston. 3. Mr. Tew, and 4. Dr. Coote. With a view to the translations themselves, we should address these candidates for fame in the words of Virgil—

Et vitulâ tu dignus, et hic:

but with respect to the pompous and extravagant style of typography and paper, in which these trifles are presented to the public, we shall beg leave to address this quaternity of heroes in our countryman's successful parody of the Roman bard—

Forbear, contending louts; give o'er your strains:
An *oaken staff* each merits for his pains.

We hungry scavengers of literature, who toil in our garrets for sustenance in a nucleus of dust and cobwebs, are disposed to give our applause to more accessible publications: and, if the flourishing dignitaries of the church will not condescend to our exigencies in this respect, they must not be surprised at one consequence of our vexation,—a portion of asperity in the critical discussions of these splendid productions of the press.

Mr. Tew has subjoined a translation of Mr. Mason's Epitaph on his wife.

Mr. Plumptre.

The poem, which this gentleman has selected as the test of his powers in the Greek language and his poetical versatility, strikes us as much more adapted to the purpose, than the Elegy of Gray. The leading character of Pope's *Messiah* is pomp of diction, and richness of description,—properties, finely calculated to display the fluency, the majesty, and the energies of the noblest language of antiquity. The facility of combination also in this language into compound words, for epithets, renders it admirably fitted to descriptive poetry; and the *Messiah* is a piece which we shall be pleased to see well transfused into so congenial a medium.

Mr. Plumptre's version of the *Messiah* is preceded, however, by the epitaph in Gray's Elegy, which appeared to the translator more consonant to the Greek Elegiac numbers, than the rest of the poem. We are not hastily disposed to controvert

controvert this judgment : but the difficulty of execution is great indeed.

In the first verse, *εχεν καρπον* is a mere prosaic phrase, and perhaps not agreeable, in this acceptance of it, to the idiom of the language. The fourth verse we cannot approve. The second stanza can extort from the neutrality of criticism no commendation : nor can we discover, in the third, sufficient merit for quotation, to gratify the reader.

The first verse of the Messiah is good, and judiciously constructed from Theocritus. We should have preferred *Νηφαι* to *Κοραι*, if the word were manageable in this position.

The phrase *δινται υμιν*,—*opus est hymnis*,—in the second verse, may be Latin, but that it is Greek we will not affirm ; nor yet dictatorially assert, what we believe—that no confirmation of it in a good author can be found.

The following verses are praise-worthy : but we must except to the concluding line of the exordium, as wholly inharmonious, from a most tasteless and disgusting condensation of open vowels—

— — — — — ‘ Μονον συ μοι εμπνεο φωνη,
Ος ποτε ‘Ησάμια δσιν πυρι ηψαο γλωσσην.’

But what is *εμπνεο* ? To us at least, *εμπνεος χατιζη*.

Say, in what mortal soil it deigns to grow ?

Our translator also is one of the *γν* gentlemen : as, for instance,

— — — — — ‘ πλῃσσι γ’ ευαγγελμα κρανον οδμης.’

That man cannot pretend to much acquaintance with the specific proprieties of Greek composition, who does not immediately acknowledge an unseasonable employment of the particle in this place. But, when the stock of school-learning is deemed a sufficient *viaticum* for life, we must expect these imperfections in modern practitioners of this nice and curious language.

Hæc seges indoctos tulit, et feret omnibus annis.

In the verse,

‘ Ουρανοι, εξ υμων δροσερον χεει’ υψοθι νηλιαρ,’

the words *εξ υμων* are flat and useless : *εκ κολπων*, or some equivalent expression, would be incomparably preferable. We descry nothing that approximates to excellence in the following verses to the conclusion of the paragraph. And the same exception, which we alleged to Dr. Coote's exertions, may be made with equal cogency against the production now before us,—namely, an insipid recurrence of a regular pause, with much

much too great a frequency, at the termination of each verse. The reader may consult upon this subject the note on verse 15, Book xiv. of Pope's *Odyssey*.

Those expressions, which we presently encounter on our way, οἷσι ελαίνῃ and ποδάς ἀζει, are altogether prosaic: and alas for descriptive poetry, if it be not exalted by splendid phrase and artificial composition!

We suspect the verse,

Ἦνδ', ὑπερκόμην μιν ἀπ' ἑστέον· εἰς γὰρ ἐχέλου' —

not to be Greek; and, if it be, it surely challenges all the sagacity of interpretation to decipher its meaning, which would eventually elude investigation, we think, without the model by which it was fashioned. Next follow no fewer than twenty-nine verses, with each a comma, or a fuller termination, at the end. What can we figure to ourselves more devoid of animation and beauty, than such poetry as this, by whatever merit of another kind it may come recommended to our notice?

Unum labendi conservans usque tendrem.

But we shall spare ourselves some portion of unpleasant feeling, and, possibly some portion to the translator also, by superseding a nice disquisition of the remainder of this piece; and shall exhibit to the reader the concluding verses, which are by no means inferior to their comrades.

Εἰς ῥοὸς ἀκρατὲς δόξης, μια κυδὸς ἀκμή,
Σας αὐτὰρ ἐπὶ πᾶσι — Ὁ Φῶς πατ' ἀπαύλασσε Ἄνθρω-
ποι, καὶ θεὸς τεον ἐσσεῖται ἀφθίον ἡμῶν.
Πολλὸς δὲ πού ρηϊται· ἐς ἀτμίδα παπῶν ἰσθαι
Αἱ νεφέλαι φενέσκει· πέτραι ψιλῇ ἀμμος ἐσσεῖται.
Σὺν τε βίη γ' ὀρέων ἀποτῆξεται αὐτὴ ἀγασίων.
Ἀλλ' ὃ θεὸς μόνιμος Σωτήρ, δύναμει τε λόγῳ τε —
— Ἐσση αἰεὶ Σὺ τ' Ἀνασσα· σὸς ὁ Χριστὸς βασιλεύει.

Nothing can be more remote from our intentions, than an exercise of criticism, that can possibly be obnoxious to the slightest imputation of partiality or malice.—We delight in every opportunity of exciting genius, and in showering praises on honourable emulation in every walk of literature:—but we should betray, at the instance of private feelings, our duty to the public, which is paramount to every suggestion of constitutional tenderness,—if we ventured to assert, that the blaze of sublime description, with which the Messiah of Pope, is gloriously invested, has not been essentially blunted and impaired by reflexion from the mirror of Mr. Plumptre's version;—whose modest opinion of himself, as exhibited in his preface, was worthy of better fortune.

The

The Fable of Cupid and Psyche, translated from the Latin of Apuleius: to which are added, a Poetical Paraphrase on the Speech of Diotima, in the Banquet of Plato; Four Hymns; &c. &c. with an Introduction, in which the Meaning of the Fable is unfolded. 8vo. 4s. Boards. Leigh and Sotheby. 1795

OUR readers, probably, are so far acquainted with the philosophy of Mr. Taylor, as to make it unnecessary for us to enter on a formal review of his sentiments. Of his works, we have given, we are persuaded, a fair account,—and in general, supposing him to be a sincere man, have spoken in terms of approbation of his zeal and talents, without binding ourselves to approve his system, or to bear testimony to his verbal accuracy. The former we think erroneous,—the latter, when the object was Greek translation, certainly not perfect, though, as conveying the sense of the Platonic philosophers, entitled to considerable praise.

The work now before us is a translation from a Latin writer,—being a fable extracted from the fourth and fifth books of the *Metamorphosis* or *Golden Ass* of Apuleius, a Platonic philosopher of Madaura in Africa.—That quarter of the globe has not been eminent for men of letters. But Apuleius was certainly a writer of great learning, spirit, and elegance.

The fable is very beautiful,—has obtained great praise,—and been a favourite subject, on which artists, both ancient and modern, have employed themselves. The subject, according to the prevailing notion of the Platonic philosophy, is the lapse of the human soul,—and the leading sentiment somewhat similar to that contained in the description of the fall of Adam, in the writings of Moses.—Passing over several articles of Mr. Taylor's creed, with which this work is introduced,—we shall present the reader with his explanation of the fable.

Thus much being premised, let us proceed to the explanation of the fable: Psyche, then, or soul, is described as transcendantly beautiful; and this indeed is true of every human soul, before it profoundly merges itself in the defiling folds of dark matter. In the next place, when Psyche is represented as descending from the summit of a lofty mountain into a beautiful valley, this signifies the descent of the soul from the intelligible world into a mundane condition of being, but yet without abandoning its establishment in the heavens. Hence the palace which Psyche beholds in the valley is, with great propriety, said to be “a royal house, which was not raised by human, but by divine, hands and art.” The gems, too, on which Psyche is said to have trod in every part of this palace, are evidently symbolical of the stars. Of this mundane, yet ce-

C. R. N. ARR. (XV.) September, 1795.

D lestial,

lestial, condition of being, the incorporeal voices which attend upon Psyche are likewise symbolical: for outward discourse is the last image of intellectual energy, according to which the soul alone operates in the intelligible world. As voices, therefore, they signify an establishment subordinate to that which is intelligible, but so far as denudated of body, they also signify a condition of being superior to a terrene allotment.

Psyche, in this delightful situation, is married to an invisible being, whom she alone recognizes by her ears and hands. This invisible husband proves afterwards to be Love; that is to say, the soul, while established in the heavens, is united with pure desire, (for Love is the same with desire) or, in other words, is not fascinated with outward form. But in this beautiful palace she is attacked by the machinations of her two sisters, who endeavour to persuade her to explore the form of her unknown husband. The sisters, therefore, signify imagination and nature; just in the same manner as reason is signified by Psyche. Their stratagems at length take effect, and Psyche beholds and falls in love with Love; that is to say, the rational part, through the incentives of phantasy and the vegetable power, becomes united with impure or terrene desire; for vision is symbolical of union between the perceiver and thing perceived. In consequence of this illicit perception, Cupid, or pure desire, flies away, and Psyche, or soul, is precipitated to earth. It is remarkable that Psyche, after falling to the ground, is represented as having "a stumbling and often reeling gait;" for Plato, in the *Phædo*, says, that the soul is drawn into body with a staggering motion.

After this commence the wanderings of Psyche, or soul, in search of Love, or pure desire, from whose embraces she is unhappily torn away. In the course of her journey she arrives at the temples of Ceres and Juno, whose aid she suppliantly implores. Her conduct, indeed, in this respect is highly becoming; for Ceres comprehends in her essence Juno, who is the fountain of souls; and the safety of the soul arises from converting herself to the divine sources of her being.

In the next plate Venus is represented desiring Mercury to proclaim Psyche through all lands, as one of her female slaves that has fled from her service. It is likewise said that she gave him a small volume, in which the name of Psyche was written, and every other particular respecting her. Now I think it cannot be doubted but that Synesius alludes to this part of the fable in the following passage from his admirable book *On Dreams*: "When the soul descends spontaneously to its former life, with mercenary views, it receives servitude as the reward of its mercenary labours. But this is the design of descent, that the soul may accomplish a certain servitude to the nature of the universe, prescribed by the laws of
draftia,

Adraſtia, or inevitable fate. Hence when the ſoul is fascinated with material endowments, ſhe is ſimilarly affected to thoſe who, though free born, are, for a certain time, hired by wages to employments, and in this condition captivated with the beauty of ſome female ſervant, determine to act in a menial capacity under the maſter of their beloved object. Thus, in a ſimilar manner, when we are profoundly delighted with external and corporeal goods, we confeſs that the nature of matter is beautiful, who marks our aſſent in her ſecret book; and if, conſidering ourſelves as free, we at any time determine to depart, ſhe proclaims us deſerters, endeavours to bring us back, and openly preſenting her myſtic volume to the view, apprehends us as fugitives from our miſtreſs. Then, indeed, the ſoul particularly requires fortitude and divine aſſiſtance, as it is no trifling conteſt to abrogate the confeſſion and compact which ſhe made. Beſides, in this caſe force will be employed; for the material inſtitutions of puniſhments will then be roused to revenge by the decrees of fate againſt the rebels to her laws."

'Venus, however, muſt not be conſidered here as the nature of matter; for though ſhe is not the celeftial Venus, but the offspring of Dione, yet ſhe is that divine power which governs all the co-ordinations in the celeftial world and the earth, binds them to each other, and perfects their generative progreſſions through a kindred conjunction. As the celeftial Venus, therefore, ſeparates the pure ſoul from generation, ſo ſhe that proceeds from Dione binds the impure ſoul, as her legitimate ſlave, to a corporeal life.' P. vi.

The remainder of the fable repreſents the difficult taſks which Psyche is obliged to execute by the commands of Venus,—the recovery of Psyche from her lethargy,—and her lawful union with Cupid;—the reſult of which union is pleaſure.

With reſpect to Mr. Taylor, he is unqueſtionably entitled to the praiſe of great induſtry as a tranſlator; and his verſes at the end, containing a Poetical Paraphraſe of the Speech of Diotima in the Banquet of Plato,—a Hymn to Venus and Love,—to Neptune,—and to the Whole of a pure Intellectual Eſſence, conſidered as formin' gone Intelligible World,—in ſeveral places poſſeſs conſiderable harmony and ſpirit. We are ſorry that a want of critical accuracy ſhould lay him ſo often open to cenſure.

In the very outſet, Mr. Taylor makes a few miſtakes: and he will give us credit when we declare that we feel no pleaſure in pointing them out. But a tranſlator ſhould be particularly accurate with reſpect to the appropriate meaning of words, and more particularly where one word admits of various interpretations.—In the firſt page, we find *denique* tranſlated *laſtly*, which ought clearly to be tranſlated *at length*: and the difference, in this inſtance, is im portant.—In a

D 2

correct

correct translation, *certe*—in the second paragraph of his translation, turned *certainly*—should be translated, *at least*: *plurimum terræ* is turned by our author more *distant* lands; but the words and the sense require an interpretation answering to extent, not to distance. Our author, supposing, we apprehend, that *commeantem* should be *commeantes*, and that it agrees with *populi*, translates, ‘and now the people frequently assembling in the streets:’—but if he had attended to the context, and considered more particularly the relation of *per plateas commeantem*, to the *matutinus progressus*, he would have seen a propriety and beauty in the passage, which seem to have escaped him. For there is evidently the same language, as in Tully de Natura Deorum, *ab ortu ad occasum commeat sol*.

We certainly mean not to pass unqualified censure on the translator, though we find many blemishes throughout:—the sense of the author, though with some, and not a few, errors, is in general preserved;—and the account of the wedding supper at the end, we leave with the reader, as no unpleasing specimen of our author’s abilities, though, in our opinion, one line there is mistranslated,—which line we mark with italics—

‘Then, without delay, the wedding supper was served in in great abundance. The husband reclining at the upper end of the table, embraced Psyche in his bosom; and in this manner Jupiter was seated with Juno, and after them the other gods and goddesses in their proper order. Then Jupiter was presented with a bowl of nectar, which is the wine of the gods, by that rustic youth *, his cup-bearer; but Bacchus supplied the rest. Vulcan dressed the supper; the Hours purpled over every thing with roses and other fragrant flowers; the Graces scattered balsam; the Muses sung melodiously; Apollo accompanied the lyre with his voice; and *Venus, with unequalled harmony of steps, danced to the music*. The order too of the entertainment was, that the Muses should sing the chorus; Satyrus play on the flute, and Pan speak to the pipe. Thus Psyche came lawfully into the hands of Cupid, and at length, from a mature pregnancy, a daughter was born to them, whom we denominate Pleasure.’ P. 91.

The passage in italics is one that possesses much of what the critics have admired,—the *curiosam felicitatem* of Horace: but we do not think that Mr. Taylor has properly turned this, exquisitely beautiful line—*Venus suavi musicæ iuppari gradu formose saltavit*.

* * Ganymedes.

We were sorry to see the Appendix. Mere verbal criticism, we allow, is a mean employment, when made the sole object of pursuit. But critical accuracy is in truth in the direct line of philosophical truth; and one who translates a foreign author should unquestionably study correctness and precision: and indeed some of our ablest critics have ranked among our best scholars. With respect to the learned Mr. Porson, we believe Mr. Taylor labours under some mistakes in his conjectures; and his censures therefore will be not only ill timed, but impertinent and injudicious.

A Naturalist's Calendar, with Observations in various branches of Natural History; extracted from the Papers of the late Rev. Gilbert White, M. A. of Selborne, Hampshire, Senior Fellow of Oriel College, Oxford. 8vo, 5s. Boards. White, Fleet-street. 1795.

THESE observations are collected from the papers of the late Mr. White, so advantageously known to the public as the author of the *Natural History of Selborne*. He left behind him a series of yearly books, containing his diurnal observations on the occurrences in the various walks of rural nature, from the year 1768, to the time of his death in 1793. From these annals he had already extracted the materials for the work above mentioned: but many curious facts remained untouched, and none had been made use of, subsequent to the year 1787. The papers therefore were justly thought worthy of attention, and were confided to the well-known abilities and taste of Dr. Aikin, who has selected from them the contents of this small but agreeable volume. It contains, first, —The *Naturalist's Calendar*, noting, through all that space of time, the flowering of plants,—singing of birds,—appearance of insects,—and various other circumstances, according to the earliest and latest date mentioned in the journals; so that the *Calendar* exhibits the extreme range of variation in the first occurrence of all the phenomena mentioned. This is a curious and useful table; the difference is, in many instances, a month or six weeks,—in some few, much more. To the *Calendar*, succeed *Miscellaneous Observations* arranged under the heads of Birds, Quadrupeds, Insects and Vermes, Vegetables, and Meteorological Observations, with a Measure of Rain, from 1782 to 1793, and a Summary of the Weather, from 1768 to 1792. The observations on birds are the fullest, and are enriched with a coloured plate, from a painting by Elmer, of a hybrid pheasant, supposed to be bred between a pheasant

and pea-hen. We shall select the following passages for the entertainment of our readers.

‘A boy has taken three little young squirrels in their nest or *drey* as it is called in these parts. These small creatures he put under the care of a cat who had lately lost her kittens, and finds that she nurses and suckles them with the same assiduity and affection as if they were her own offspring. This circumstance corroborates my suspicion, that the mention of exposed and deserted children being nurtured by female beasts of prey who had lost their young, may not be so improbable an incident as many have supposed; and therefore may be a justification of those authors, who have gravely mentioned; what some have deemed to be a wild and improbable story.

‘So many people went to see the little squirrels suckled by a cat, that the foster mother became jealous of her charge, and in pain for their safety; and therefore hid them over the ceiling, where one died. This circumstance shews her affection for these foundlings, and that she supposes the squirrels to be her own young. Thus hens, when they have hatched ducklings, are equally attached to them as if they were their own chickens.’ P. 94.

‘An old hunting mare, which ran on the common, being taken very ill, ran down into the village, as it were to implore the help of men, and died the night following in the street.’ P. 95.

‘About the middle of this month (September) we found in a field near a hedge the slough of a large snake, which seemed to have been newly cast. From circumstances it appeared as if turned wrong side outward, and as drawn off backward, like a stocking or woman’s glove. Not only the whole skin, but scales from the very eyes, are peeled off, and appear in the head of the slough like a pair of spectacles. The reptile, at the time of changing his coat, had entangled himself intricately in the grass and weeds, so that the friction of the stalks and blades might promote this curious shifting of his exuvix.

“*Lubrica serpens*
Exuit in spinis vestem.” *Lucret.*

‘It would be a most entertaining sight could a person be an eye-witness to such a feat, and see the snake in the act of changing his garment. As the convexity of the scales of the eyes in the slough is now inward, that circumstance alone is a proof that the skin has been turned: not to mention that now the present inside is much darker than the outer. If you look through the scales of the snake’s eyes from the concave side, viz. as the reptile used them, they lessen objects much. Thus it appears from what has been said, that
snakes

snakes crawl out of the mouth of their own sloughs, and quit the tail part last, just as eels are skinned by a cook maid. While the scales of the eyes are growing loose, and a new skin is forming, the creature, in appearance, must be blind, and feel itself in an awkward uneasy situation.' P. 121.

What a mass of information might be collected, if every gentleman who lives in the country and enjoys leisure would employ only five minutes a day in noting down those particulars, which, because not noted down, are forgotten, or at least cannot be appealed to with any degree of accuracy.

A Discourse by way of General Preface to the Quarto Edition of Bishop Warburton's Works, containing some Account of the Life, Writings, and Character of the Author. (Concluded from Vol. XIV. page 408.)

ON the 30th of January 1760, ten days after his consecration, bishop Warburton preached the customary sermon before the lords. This is mentioned by the biographer, because the sermon is one of the best its author ever wrote, 'and,' it is added, 'the best without question that ever was preached on that day.' That the sermon is a good one, we most willingly allow; but to the extravagant panegyric here bestowed upon it we never can be brought to assent,—there being, we conceive, many a one that would suffer nothing from comparison. [Between the first and second editions there are some variations.] The skill of bishop Warburton in the history of these times is insisted on, from the marginal notes he has left on lord Clarendon's History, with what he '*scribbled upon the margins*' of Neale's History of the Puritans, belonging to the library at Durham, which, though printed in the sixth volume of the works, we do not recollect to have seen noticed, which they ought to have been, by the last editor of Neale. With the foregoing, are mentioned other *scribblings*, as the author modestly describes them, but which are of much higher prize, in his own imagination, than the best efforts of all the other writers on the same occasions and subjects. 'If you were here, you would see how I have scribbled over the margins of Tindal's *Christianity as old as the Creation*. I think I have him as sure as I had Collins. That is, I overturn the *pillars* of this famous edifice of impiety: which all the writers against him hitherto have left standing: busying themselves only to untile his roof. This is my present amusement for a fortnight at Weymouth.'

Bishop Warburton now giving himself up to the correction of his works, and particularly his sermons, was induced to reprint one of them in a small size, that it might be more known than was likely in the larger volume. This was his discourse

on the *Lord's Supper*, in which, says the biographer, 'he has explained his own notion of the sacrament (which was also that of the great Cudworth) in so clear a manner, that *few men* of sense and judgment will now question where the truth lies.'—Here, we apprehend, is an error of the press; for if his lordship's explanation had been so clear as it ought, we apprehend *no man* of sense and judgment could have been left in uncertainty. The object of 'this elaborate discourse' is to shew that the Lord's Supper was meant to be a feast upon a sacrifice; and that the sacrifice was an atonement to the offended majesty of the Father. 'But,' said a late *contemptible* writer, (we speak in the Warburtonian dialect) 'had he consulted his bible, he would have found, that all sacrifices of atonement, or sin-offerings, were to be entirely consumed in the fire. Lev. vi. 30. x. 17. And consequently, if the death of Christ was a sin-offering, the Lord's Supper could not be a feast upon it; for what was consumed by fire could not be afterwards feasted upon: as has lately been observed by Dr. W—; and was formerly, in a sermon preached at *Paul's Cross*, by *John Fox*, author of the *Book of Martyrs*. So that his lordship's divinity has been refuted above two hundred years.' But how simple an objection this is, may be gathered from what the present bishop of Chester has lately advanced on the subject*.

The

* Bishop Lowth, taking occasion to mention bishop Warburton's Sermon on the Sacrament, observes—'Not long after this there was published, *A Discourse on the Nature and End of the Lord's Supper; wherein is shown, in opposition to Dr. Warburton, that it neither is, nor can be, of a Nature of a Feast on the Sacrifice*. London: printed for J. Payne, in Pater-noster Row. 1758: in which discourse,' he adds, 'the learned author was supposed by good judges, to have totally overthrown, and demonstratively confuted Dr. Warburton's hypothesis; and to have clearly detected the fallacies by which he had endeavoured to set it off anew. [This hypothesis had tried its fortune with little success in the last century. The author of it was the very learned and excellent Dr. Cudworth. Even in his hands it had failed: nevertheless it was now thought worth while to new-ramp and refurbish it; and to send it forth again, in a fresh garb, in order to oppose the *Plain Account* of bishop Hoadley.] His argument is summed up in the anodictical syllogism; the premises of which are supported by direct and irrefragable authorities of Holy Scripture:

'No sin-offerings were permitted to be feasted on by those, in whose behalf they were offered.' Lev. vi, 30. Heb. xiii; 11, 12.

'But the death of Christ was a sin-offering, offered in our behalf.' Rom. v. 6. Gal. i, 4. Heb. ix; 26, 28. xiii; 11, 12.

'Therefore it cannot be feasted on by us.'

This being the case, the learned world was not a little surprised, when in the year 1761, this same sermon was republished under the title of *A Rational Account of the Nature and End of the Sacrament of the Lord's Supper; by William Lord Bishop of Gloucester*; without the least force taken of the preceding confutation, as if no such thing had ever been published. The exploded hypothesis was still urged with the same confidence, and forced down our throats by the terrors of this dilemma, (See *Rational Account*, p. 53, &c.) like a cudgel held over our heads:

'Either swallow my HYPOTHESIS, OF TRANSUBSTANTIATION; for you will never

The next production of bishop Warburton was his celebrated *Doctrine of Grace*, a work published, 1762, with the express purpose of vindicating the office and operations of the Holy Spirit from the insults of infidelity and the abuses of fanaticism. The advocates of the former 'he confuted,' says bishop Hurd, 'with his usual energy and precision. Those of the latter, as not being accessible on the side of reason, — [would his lordship have us understand that reason was all on their side?] — he attacked with ridicule, in holding up to view and exposing their leader and archetype, John Wesley, out of the materials, largely furnished to him in that adventurer's own journals.' 'This discourse,' proceeds his lordship, 'like Pascal's Letters, and for the same reason, the singular merit of the composition, will be read, when the sect that gave occasion to it is forgotten; or rather the sect will find a sort of immortality in this discourse.' Accordingly we see *The Doctrine of Grace* in every one's hands, and the demand for it has been so great that Mr. Millar, and Mr. Cadell after him, could scarcely satisfy the public avidity, whilst John Wesley is not only no more, but his sect so completely hooted down and laughed at, as to have entirely vanished. Thus much for the success of *The Doctrine of Grace*!

The quick-sighted biographer observes on this performance, 'I think I see a degree of labour, in the expression of some parts, which shews his pen had now lost something of its wonted freedom and facility, though it retained its force;' — whence his lordship infers that 'bishop Warburton seems from this time to have confined himself very properly to the single purpose of giving the last finishing to his former writings;' and surely that want of freedom and facility of expression which his pen had now acquired, most happily fitted it for the purpose!

In 1765, the second part of the *Divine Legation*, having received the advantages of such a correction, appeared again in 3 volumes, and, having now received the last hand of its author, was dedicated to lord Mansfield, as the former part had been to lord Hardwicke. After having distinguished the character of the two addressees, it is affirmed of the latter, in the full spirit of prophecy, that 'it will be read hereafter with no

never be able to confute Bossuet's arguments for transubstantiation, but upon my hypothesis.'

Now this proceeding, Dr. Lowth thinks, can no otherwise be reasonably accounted for, than by supposing his lordship's *Augures* did not perform his duty, by selecting this piece from the *dirty heap*, and presenting it, however offensive, to his master. We, however, are persuaded the true state of the case was that his lordship, possessing himself so much more than an ordinary share of penetration, saw through the fallacy of the argument alleged, and giving his readers credit for a sufficient portion of sagacity, passed over the pamphlet unnoticed. Rxx.

small

small attention ; and the time will come when it will be reckoned among the chief honours of the noble person addressed.'—Proceed, great days !

In bishop's Hurd's account of this edition, he mentions, besides many other improvements with which it was enriched, a remarkable discourse, printed at the close of the last volume, and entitled, *An Appendix concerning the Book of Job* ; ' In this short piece,' adds his lordship, ' (which is exquisitely written) he repels an attack made upon him by Dr. Lowth. The dispute was managed on both sides with too much heat ; but, on the part of the bishop, with that superiority of wit and argument, which, to say the truth, in all his controversial writings he could not well help.' As however there are some who have affected, and indeed still affect, the contrary opinion, particularly in reference to this last controversy,—in confirmation of the assertion of bishop Hurd, we will take the liberty of recommending a comparison of bishop Lowth's *Letter*, with what bishop Warburton wrote on the subject.

From the notice of the controversy here given by bishop Hurd, (though it be travelling a little out of the record) the world will nevertheless be obliged for his judgment on LOWTH, together with his estimate of KENNICOT's labours. And here we cannot but admire the conduct of his lordship, for that, instead of advancing aught in their life-time that might have irritated the feelings of these writers, and occasioned such *vain babblings as increase to more ungodliness*, he had the magnanimous forbearance to withhold his censure, till their ashes should be cold in their graves. That bishop Lowth's friends did his character no service by affecting to bring his merits into competition with those of the bishop of Gloucester, we perfectly agree with his lordship ; for there could be no real competition between them.—' The reputation of bishop Lowth as a writer, was raised chiefly,' says bishop Hurd, ' on his Hebrew literature, as displayed in those two works—his *Latin Lectures on Hebrew Poetry*—and his *English Version of the Prophet Isaiah*. The former is well and elegantly composed, but in a vein of criticism not above the common* : The latter, I think, is chiefly

* But in a vein of criticism not above the common :] A remarkable instance in which he cannot be compared with bishop Warburton, without manifest injury to himself, is in the particular here referred to. His criticisms, to have been what they ought, should have percolated through no common vein. See what advantage bishop Warburton derives from taking the scale of a Greek poet, for instance, through the medium of French strains :

Εγὼ γὰρ εὐδὼν, μάστιγ' ἀποκρυψάς ἐπέ-
 λειπον ἀν' ἐλθεῖν· αἰθερὸς πρὸς ἀναλόαας,
 καὶ γὰρ ἐνερθε, δύνατος ἀνδρασι ταῖς—

which his lordship thus happily renders : ' I will not, *Madam*, disguise my thoughts. I could *scale heaven*, I could descend to the very *entrails of the earth* ; if

chiefly valuable, as it shews how little is to be expected from Dr. Kennicott's work (which yet the learned bishop pronounces to be *the greatest and most important, that has been undertaken and accomplished since the revival of letters*), and from a new translation of the bible, for public use *.

In vain then, after the opinion here given by so profound a critic as bishop Hurd, would any one appeal to what Lowth had urged on the subject: for in the passage most in point, that can here be alleged, how frivolous are these observations, — 'I must beg to have it well understood, that I by no means pretend to have exhausted these valuable stores (Kennicott's Collations on Isaiah): many things may have escaped me, which may strike the eye of another observer; many a variation, which appears at first sight very minute and trifling, or manifestly false and absurd, may by some side light tend to some useful discoveries. To apply these materials to all the uses which can possibly be made of them, will require much labour and consideration, much judgment and sagacity, and repeated trials by a variety of examiners, to whose different views they may shew themselves in every possible light. Some critics may be very forward and hasty in pronouncing their judgments: but it must be left to time and experience to establish their real and full value.' Preliminary Dissertation to Lowth's Isaiah. p. LXX.

Had not bishop Hurd possessed an unrivalled reputation for true greatness of mind, as well as skill in critical composition, and the most profound knowledge of the Hebrew, some ill-natured persons might be led to quote upon him, in reference to his remarks on LOWTH and KENNICOTT, the following observation of JORTIN:—'It shews a *meanness* of spirit in a man to *decry* works which he is not able to *imitate*; and to make those persons odious, who are employed in giving instructions to the public on important matters of which he knows NOTHING.' (Life of *Erasmus*, p. 74.)—But, as his lordship's accomplishments, both personal and literary, are so

if so be by that price I could obtain a kingdom.' *Warb. Stat/p.* Vol. i. p. 116. The words of Brumoy are—'Je ne déguiserai point ici mes sentimens, Madame; J'escalerois le ciel, et je descendrois aux entrailles de la terre, si à ce prix je pouvois conquerir la plus brillante des couronnes.' *Le Theatre des Grecs*, Tom. II. p. 406, and *Confusion worse Confounded*, p. 53.—That the criticisms of bishop Hurd himself have been enriched by derivation through the same channel, though his lordship had too much delicacy to avow it, will be sufficiently obvious to any person who compares his celebrated critique on the allegory in the third Georgic of Virgil, with the notes of the Jesuit *Catrou* in his edition of that poet. *REV.*

* And from a new translation of the bible, for public use.] The silly charge of reasoning from particular to universal will not here be insinuated against his lordship, by any one acquainted with the adage, *ex pede Herculem*. *REV.*

fully

fully known to the public, nothing would be less just than such an application.

In the year 1766, bishop Warburton gave a new and much improved edition of his *Alliance*; and in 1767, having printed the third volume of his sermons already noticed, with these closed his literary course,—except that he made an effort towards publishing the ninth and last book of the Divine Legation, ‘which for some years he had been labouring to digest and explain in the best manner he could.’ Of this matter, bishop Hurd, thinking a more particular account will be expected from him, proceeds to relate, that—‘the argument of the Divine Legation, properly so called, was completed in six books: but the plan of it required three more; in which the author proposed to remove all conceivable objections against the conclusion, and to throw in every collateral light upon the premises. But the argument itself was so ill received and so violently opposed by many of the clergy, that he grew disgusted at the treatment he met with, and could not be prevailed upon to finish his design in support of it.’—His letters, in some strong passages cited, and, as bishop Hurd adds, on a hundred other occasions, are full of complaints on this head; and when expostulated with by his biographer, the answer was:—‘I surely have reason to think myself very ill used. The enemies of revealed religion, and of the church of England, I have treated as they deserved, and am neither surprised nor hurt at their resentments against me. To their censures or commendations I can be equally indifferent. But that my brethren, the established clergy, the friends of religion, and fellow members of that society whose cause I am pleading, that these should set themselves against me with so much rancour, is what I cannot so well bear. If indeed the published volumes of the Divine Legation be so weak or so mischievous, as they suppose, I will not add to the offence given them, by adding any more.’—Of the foregoing and other passages, it has been absurdly asserted, that they contain libels on the clergy; and, to evince the real disposition of the writer, we have heard cited, in contrast, the conduct of him, *who when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously.* Yet, to what purpose are such allegations? If the clergy discovered the rancour imputed to them, why ought not their conduct to be spoken of as it was? Surely, the language of John Baptist would have authorized their being addressed as a *generation of vipers*; and the contempt expressed for the instruction already vouchsafed must have been a full justification for not giving more of what was holy to dogs, and casting any further pearls

before swine, lest, trampling them under their feet, they should have turned again and rended the giver. 'One sees,' remarks bishop Hurd, 'what was at the bottom of this good man's mind. He loved the church of England and its ministers, and had shewn his zeal for them on all occasions. He was therefore hurt at not receiving the return of good will from them, which his life and conscience told him he might expect and had deserved. Yet as much as he felt the injury and complained of it, he was never moved by it (as many others, with less provocation, and of less irritability, have been) to retract his good opinion of them, or to alter his conduct toward them in any respect.' Thus it is seen, how he suffered fools gladly, himself being wise.

This ninth book, however, of the Divine Legation, under all the disadvantages attending it (for it was written when his faculties began to lose their vigour), is, as bishop Hurd asserts, 'THE NOBLEST EFFORT THAT HAS HITHERTO BEEN MADE TO GIVE A RATIONALE OF CHRISTIANITY!!!' —It appears, however, from what follows, that the same malignant spirit which prevented the author from bringing forward this book, is more than likely—notwithstanding its transcendent worth—to cast contempt upon it. 'How far it may satisfy, says bishop Hurd, those who have so long and so loudly called for it, will be now seen: without doubt, no farther, than as it may agree (if, in any respects, it should agree) with *their* reason.'

While bishop Warburton was exerting, in the composition of this work, his last strength in the cause of religion, he projected his lecture on PROPHECY. Upon this subject his lordship had long before employed his serious attention; and from the success with which he had illustrated the Visions and Dream of *Rice Evans* [See the Appendix to the first vol. of Jortin's Remarks on Ecclesiastical History], it is not at all wonderful that he should have looked forward with the most sanguine expectations, to the benefits that might result from such an institution; and his disquisition on the predictions of that 'warm Weissman,' brief as it is, might have served, perhaps, in his contemplation, as the proper exemplar for his lecturers to follow. But however that were, his lordship, 'having ever thought the prophecies relating to Antichrist, interspersed up and down the Old and New Testament; the most convincing proof of the truth of the Christian religion, and that upon the question, what individual power is meant in the prophecies, when rightly determined, the whole truth of the christian religion might rest,' wisely took upon him to settle for his lecturers the very point he required them

to

to prove *.—We say *wisely*, presuming on this occasion to dissent from bishop Hurd, who, in his eighth sermon at this lecture, upon a hint from Sir Isaac Newton, hath, in immediate reference to this very subject, incautiously expressed himself otherwise. The passage of the lecturer is this:—‘Now, though the indiscretion of those curious persons, who would needs prophesy when their business was only to interpret †, be injurious enough to their own character, I do not see how it affects that of the prophets; unless whatever may be abused (as every thing may), be answerable for the abuses made of it.’

The last years of bishop Warburton's life were clouded with *misfortune*, as well as indisposition. His health had been for some time declining, so that he read little and wrote less; and in the course of 1776, he experienced the loss of a favourite son and only child, who died of a consumption in his 18th year. ‘From that *disastrous* ‡ moment, he lived on indeed for two or three years; but when he had settled his affairs, as was proper upon this great change in his family, he took no concern in the ordinary occurrences of life, and grew so indifferent to every thing, that even his books and writings seemed, thenceforth, to be utterly disregarded by him. In October 1778, however, at an interview with bishop Hurd, the sun-set of his intellect broke forth in one bright gleam, and from that time sunk into darkness.’ He died June 7, 1779.

The rest of this tract is filled, chiefly, with a laboured character of its hero: but having given so copious a detail of the materials from which it is formed, we can cite only the conclusion—‘I have, I say, endeavoured to do justice to his memory; but in so doing, I have taken, the reader sees, the best method to preserve my own. For, in placing myself so near him in this edition of his immortal works, I have the

* The object of the lecture is thus expressed in the deed of trust by which it was founded—‘To prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian church, ESPECIALLY to the apostacy of PAPAL ROME.’ REV.

† ‘The folly of interpreters has been, to foretel times and things by this prophecy, as if God designed to make them prophets.’ Sir I. Newton, p. 251.

‡ Bishops WARBURTON and HURD, who possess claims of the fairest pretence to fine writing, have been particularly successful in the *callida junctura*, or appositeness of diction to the appropriate nature of their subjects; and there are, perhaps, no writers in whom this *curiosa felicitas* is so graceful. Thus, besides the terms noticed above, both prelates have repeatedly spoken of the *fortunes* of the *Christian church*; and bishop Warburton, in reference to the *descent* of the *Holy Ghost*, wittily terms it—‘an important ADVENTURE.’ REV.

fairest,

fairest, perhaps the only chance of being known to posterity myself. Envy and prejudice have had their day: and when his name comes, as it will *do*, into all mouths, it may then be remembered, that the writer of this life was honoured with some share of his esteem; and had the pleasure of living in the most entire and unreserved friendship with him, for near thirty years.'

Curiosity to know every particular respecting celebrated personages is almost certain to call forth a multiplicity of portraits. That now given would have pleased us more, had it discovered less of the French manner and colouring;—not to mention that many characteristic-traits are omitted, and others so tenderly touched, as scarcely to remain perceptible. We hope therefore to see, from some other hand, a cast, under which ΟΤΤΟΣ ΕΚΕΙΝΟΣ may be written.

Essays on Subjects connected with Civilization. By Benjamin Heath Malkin, Trinity College, Cambridge. 8vo. 4s. Boards. Dilly. 1795.

THE contents of the present volume must be allowed to be interesting, as well on account of the influence of civilization on the happiness of society, as of the mistakes into which men have fallen when writing professedly on the subject,—and the mistakes have been many and great.—In the perusal of this work we have experienced considerable pleasure and improvement, as the reasoning is by no means common-place, and the style has a great portion of elegance and dignity.

In an introductory essay, Mr. Malkin considers the injuries that have affected the human character, and the impediments that have retarded the progress of knowledge, in consequence of an injudicious use of terms, and of adopting words as synonymous, which are radically distinct and different. He therefore takes some pains to ascertain the precise character and the immediate tendency of civilization. His notion of the subject may be collected from the closing paragraph of this essay—

‘ To delineate prejudice and corruption in their true colours, and to place in a clear point of view the importance of first principles, is the design of the present work; to enforce the superiority of freedom from barbarity, the state of being civilized, consisting in goodly conversation and the studies of knowledge and humanity—to the mere politeness, complaisance, and elegance of behaviour, which marks the frivolity of the present age. At the same time, I do not affect to despise the latter: yet I would not have it originate from

from the precept or example of the dancing-master or foreign hireling, but from genuine urbanity of character: for it is an undisputed maxim, that artificial accomplishments can never conceal the defects of an uncultivated understanding; it is equally certain, that true liberality of mind dignifies the performance of duties the most solemn, and lends a grace to actions the most indifferent.' P. 11.

In the second and third essays our author considers **EDUCATION**, beginning his remarks from the most early period of life, to that time when the pupil is arriving at manhood, and preparing for a more public appearance in the world. He begins with the study of languages, which, he maintains, should commence at a very early period,—and opposes Rousseau, who embraced an opposite opinion. Mr. Malkin also thinks that the mode of teaching boys Greek and Latin in public schools is most regular and scientific. He also opposes Mr. Locke, who advises—‘by all means, obtain if you can, that your son be not employed in making Latin themes and declamations, and, least of all, verses of any kind.’ Algebra and mathematics, our author thinks, should, in general, be deferred till the mind has received a degree of strength. The method recommended by Rousseau, of calling the attention of youth to natural appearances, without the labour of profound research, is proposed,—and the regular study of ancient history, in the works of our own historians, in addition to that partial view of the subject, obtained from the classical selections in common use. Mr. Malkin further thinks that the reading of English books should be adopted as a regular branch of education,—but that the pursuit of experimental philosophy, as it must occupy much time and attention, and is very far from being conducive to health, should be deferred, except in cases where the turn of mind renders it probable that it may be made the employment of succeeding life. He also thinks, that morals and politics should not be overlooked as the subjects of study.

Our author, on the whole, prefers institutions whose magnitude keeps them constantly under the observation of the public, to obscure seminaries: but these institutions are recommended rather on the ground of comparative preference, than of positive approbation; and the existing defects are judiciously exposed.

Essays IV. and V. are devoted to Government,—a subject which our author seems to have studied with considerable attention. We by no means agree with him in every respect here. The subject of Representation, however, is considered largely and judiciously; and the remarks on the ancient republics are, in the main, sensible and correct,

IN

In essay VI. Mr. Malkin takes a view of religious establishments. On this subject he seems to accord nearly with Mr. Paley. He is not, in the main, friendly to religious establishments; though, in an inferior condition of society, it may, he thinks, be possibly attended with advantage to support a number of men in competency, that they may direct their studies more uniformly to the investigation of important truths, and conduct the devotions of the community. Our author betrays himself in this essay into some unguarded expressions:—he acknowledges that at the Reformation the supremacy in England passed from the pope to the king, and yet says (p. 201) that ‘the supreme authority, ecclesiastical and temporal, was transferred from the hands of foreign usurpers into those of the national clergy.’

Essay VII. is sensible and well written. As a specimen of our author's style of writing, we lay before our readers the following passage—

‘This law of honour originated in the fopperies of chivalry; it is not to be found among the enlightened nations of former ages. The heroes of Greece and Rome bled only in defence of their country; to have sacrificed his life in a private broil would have exposed the memory of a republican citizen to infamy. Homer sufficiently degraded the character of Achilles by engaging him in a personal quarrel with Agamemnon, and representing him as abandoning the general interest for the gratification of individual resentment; had he terminated the dispute by the decision of single combat, as a writer of modern romance would have done, his civilized countrymen would have viewed both the poet and the poem with abhorrence.

‘The excess, at which luxury has arrived in the European states, though favourable to commerce, and the progress of certain arts, is detrimental to the interests of real civilization. I do not mean to profess myself an enemy to refinement in the habits of life; but contrasting the modes in which that refinement is at present pursued, with those by which it was attained in the civilized countries of antiquity, I cannot help preferring the simple genius of the latter to the ostentatious superfluities of modern taste.

‘The luxuries of the Greeks were not those of selfish indulgence or personal vanity; they were participated by the mass of the people, and therefore contributed to the sum of general enjoyment. The varying caprice of dress and equipage had no influence over the cultivated mind of an Athenian, nor did the tyranny of preposterous fashions dictate the manners of legislators and philosophers. Solon never glittered in the tinsel of a birth-day suit, nor rested his title to posthumous celebrity on the honours of a peerage.

‘The magnificence of ancient commonwealths was displayed in the celebration of their games, in the public tribute of gratitude to

C. R. N. ARR (XV.) September, 1795. E heroes,

heroes, in the excellence of their theatrical representations, and the grandeur of their national edifices. The refined pleasures and amusements, in which the people delighted, were under the direction of the governing powers, and were rendered subservient to the propagation of political knowledge and morality. It was judged expedient to make a public provision for the recreation, as well as for the employment and subsistence of the populace; their presence was hailed with acclamations at solemnities and spectacles, and the absence of artificial distinctions evinced the unity and fraternity of the whole mass.

‘ But we are not to confine our attention to the conduct of the legislature in this respect; the influence of luxury on the habits of the ancients is to be considered, as appearing in the behaviour of distinguished individuals. The passion of vanity was as predominant in former times, as it is at present; but it operated in a different manner. It was gratified by the assent in the extension of a liberal patronage to genius, in popular acts of justice or benevolence, in the public exhibition of shows, and in bountiful contributions towards the ornamental improvement of their cities. This propensity in the favourites of fortune to ingratiate themselves with their countrymen, frequently gave umbrage to the government, and created suspicions which terminated in banishment; but whatever might be its consequences to those who indulged it, it enlarged the circle of refined pleasures, and augmented the general satisfaction and complacency of the community. The philosophers, actuated either by the love of fame, or by a better passion, vied with each other in the number of their disciples, and sacrificed the prospect of emolument from the instruction of opulent youth, to the luxury of a crowded, though plebeian audience, and the gratuitous exertion of their abilities in the public service. It was the delight of the statesman, the general, or the man of wealth, to see his doors besieged by a band of grateful and admiring citizens, to receive them with the affability of an equal, and to admit them to a share both in his serious occupations and festive enjoyments. Nor was the distinction less enviable, which awaited the leader of a sect, when his school was frequented by the eager votaries of science, and the charms of philosophy obliterated the remembrance of selfish anxiety and common cares. Thus did the whole system of manners contribute to the constant improvement of society, to the increasing value of life and its gratifications, and to the general expansion of the human character.’ P. 210.

In essays VIII. and IX. our author considers the arts and the female character. In the former he examines the question, whether a nation derives any real benefit from the cultivation of the fine arts?—he concludes that it does. In the latter he maintains that the appropriate character of the female sex has
8 been

been uniformly, and even wilfully, misunderstood; and takes side with Mrs. Wollstonecraft, the author of the Rights of Woman.

On each of these topics,—which are heads of discussion, concerning which respectable writers have concluded so variously, and the public opinion been so much divided;—we may suppose that different readers will think differently. The essays, however, possess a considerable share of variety; and there are few persons who may not read them with some advantage:—even the essays that present topics, concerning which people are most apt to differ, come recommended by the agreeable structure of the composition, and the moderation of the writer.

The Elements of Algebra, designed for the Use of Students in the University. By James Wood, B. D. Fellow of St. John's College, Cambridge. Vol. I. 8vo. 4s. Boards. Deighton. 1795.

THE university of Cambridge has been long and deservedly celebrated for the attention it pays to mathematical pursuits. In lectures on these subjects, no other seminary of education can stand in competition with it; and in no other part of the world is there collected together an equal number of persons so conversant with the abstrusest parts of science and philosophy. From a full conviction in our minds of these points, we intimated some time ago our wishes, that, not only for the sake of its own students, but for the sake of the world at large, the university would favour the public with its course of lectures: and we heard with pleasure soon after, that two of its members had undertaken to publish the principles of mathematics and natural philosophy, and that the work was under the patronage of the syndics of the press. The volume before us makes part of this design; and Mr. Vince has taken upon himself fluxions, hydrostatics, and astronomy. Mr. Wood has given us here what he calls his Algebra, which is to be followed by treatises on mechanics and optics. The expenses of the work are defrayed by the syndics of the press; and the authors, being delivered from the cares of common writers, have nothing to think of but their own reputation and the profits of the publication.

Relying thus on the patronage of the university, we were in hopes of announcing to the world a treatise on algebra, which would entirely supersede every thing hitherto written on this important subject. We expected to find here numerous demonstrations, confined to this time within the precincts of the university; we presumed that the reasoning would be clear,

just, and comprehensive, and that the arrangement would be worthy of an academic. We had learned in the university, that one great excellence of the mathematics is to instruct us in reasoning; and we little expected to discover a deficiency in logic, in one who must frequently have instructed his pupils in that art. With extreme regret, however, we are obliged to confess that our hopes have been baffled,—that we nowhere in this work see the pencil of a master, the elegance of a Maclaurin, or the solidity of an Emerson. The precepts and examples seem to have been taken from the *rudis indigestaque moles* of a lecture room: little pains have been bestowed on methodising them; and the writer probably thought that the public would acquiesce in his demonstrations, or suspensions of demonstration, as easily as the pupil whose horse was saddled for the hills.—*Ubi plura nitent in carmine, non ego paucis Offendar maculis*; but where the errors are gross and obtrusive, the greater the reputation of the place from whence they proceed, the greater must be our care to point them out for future correction.

A few of these errors we shall point out before we give an analysis of the work,—from which it will be seen, that if the author is acquainted with the common practice of managing numbers and quantity, he has paid but little attention to those universal principles, on which good reasoning on every subject depends.

Treating on interest, he gives an expression for the present value of an annuity to continue a certain number of years, allowing simple interest for the money—Let A be the annuity, r the interest of one pound for one year, n the number of

$$nA + n \cdot \frac{n-1}{2} rA$$

$$\text{years: then the present value } P = \frac{2}{1 \times nr}$$

He then supposes n to be infinite; and finding therefore 'for a finite annuity to continue for ever, an infinite sum ought, according to this calculation, to be paid,' he tells us this is 'a conclusion which shews the necessity of estimating the value of an annuity upon different principles.'—One would naturally expect an immediate rectification of the supposed error in this expression; but no such thing—the student is left in amazement at the coolness of his preceptor, and is hurried away immediately to a question on compound interest. He afterwards gives some scattered thoughts in a scholium on this subject: but, without entering at present into their merits, we shall only say, that, according to his data, the expression is right, and that if he does not understand his own data, the fault is in himself, not in his work. The interest of the first annuity

annuity at the end of the second year is laid down to be rA ;—of the third year $2rA$, and so on: at the end of the n th year it is $n-1rA$, which, if n is infinite, will be also infinite; and in the same manner the interest of the annuity paid at the end of the second year will be infinite, and no sum can purchase an annuity of twenty pounds a year certain, if its value is to be thus estimated by considering the value of interest upon the accumulated sum of yearly payments.

There is no subject on which young philomaths love more to puzzle the freshmen, than on the doctrine, as it is called, of infinities. A number infinitely great, they say, multiplied into one infinitely small, is equal to a finite number:—unity divided by nothing is equal to infinity;—nothing divided by nothing is equal to something. In short, they treat the subject as if they understood the poet literally—

Immortale nihil; nihil omni parte beatum;
Absque loco motuque nihil per inane vagatur.

The poor freshman suspects this to be a joke, till he hears his tutor using the same language; and he then begins to mistrust his former sensations, and to talk the same absurd language as his fellow collegians. Thus what is called science is communicated by rote; and in that branch where the greatest clearness is required, the least is found. The present publication is calculated to rivet these errors more strongly in the learner's mind. Thus we have a problem to find the value of a fraction, whose numerator and denominator vanish,—and are gravely told that $\frac{x^2 - a^2}{x - a}$ is in this situation equal to $2a$; that

is, when x is equal to a , and consequently the numerator and denominator cease to exist, the fraction has a value, or, in other words, nothing divided by nothing is equal to something.

Now—in defiance of all the tricks played with x 's and y 's, the hocus pocus of mathematicians,—we call this absolute nonsense; and will maintain, with the most ignorant of our countrymen, that nothing, whether added to, subtracted from, multiplied into, or divided by nothing, will produce exactly nothing at all. In all cases of the existence of the fraction, it equals $x+a$; and our author has fallen into his mistake by not understanding the nature of algebraical quantities, and the meaning of the term evanescent. If he should say that Emerson, whom we have commended for solidity, has been equally faulty, we reply that Emerson was not an academic; and an allowance must be made for him, which in this case cannot be sought or granted.

As we cannot allow our author to talk of the value of a fraction whose numerator and denominator do not exist,

neither can we approve of the expression—the *sum of an infinite series*,—especially since clear and proper language may be used, and better understood by the learner, and the problems in general may be performed in a neater manner. Thus let us take an instance from the book before us—

$$\frac{1}{m} + \frac{1}{m+r} + \frac{1}{m+2r} + \&c. = S.$$

$$\therefore \frac{1}{m+r} + \frac{1}{m+2r} + \frac{1}{m+3r} + \&c. = S - \frac{1}{m}$$

by subtracting the first equation from the second,

$$\frac{1}{m.m+r} + \frac{1}{m+r.m+2r} + \&c. = \frac{1}{rm}$$

Now we contend, that what is wanted, namely, the sum of the third series, may be done in a clearer manner, without troubling the learner with the nonsensical expression, *the sum of an infinite series*.

Let n = the number of terms in the first series, and

$$\frac{1}{m} + \frac{1}{m+r} + \frac{1}{m+2r} + \dots + \frac{1}{m+n-1.r} = S,$$

$$\therefore \frac{1}{m+r} + \frac{1}{m+2r} + \frac{1}{m+3r} + \dots + \frac{1}{m+n-1.r}$$

$$= S - \frac{1}{m} \therefore \frac{1}{m.m+r} + \frac{1}{m+r.m+2r} + \dots$$

$$\frac{\frac{1}{m+n-2.r.m+n-1.r}}{m.m+n-1.r} = \frac{1}{r} \times \frac{1}{m} - \frac{1}{m+n-1.r} = \frac{n-1}{m.m+n-1.r}.$$

Now n in the last series is the number of terms in the first series, which contains one more term: and therefore to have the value of the latter series in an expression involving its number of terms, let N be the number of terms, $\therefore n-1 = N$, and the sum of the series,

$$= \frac{N}{m.m+N.r}.$$

By this mode of working, the learner sees the process throughout; in the other he is perplexed with a long etcetera, of which he knows nothing, except that it is the long invisible tail of a long invisible series, cut off and tacked on again by the master of the art whenever he pleases.

It must be evident to any one the least versed in these subjects, that, if our positions are true, this way of talking of infinite quantities and the sum of an infinite series of arithmetical and algebraical quantities, is inaccurate, and those who use it cannot

not fail sometimes of being struck with its absurdity. We shall see that our author is in this predicament, when he attempts to find the sum of his infinite series $1 + 2x + 3x^2 + 4x^3 + \&c.$

when x is less than unity, and he makes it equal to $\frac{1}{1-x^2}$,

and he then observes that 'if x be equal to or greater than 1, the series is infinite; yet we know that it arises from the division of 1 by $1-x^2$, and the sum of n terms may be accurately determined.' What then becomes of us now? here is a quantity infinite, according to the author, and not infinite, and he leaves us again in the lurch.

But let us see what becomes of this wonder-working series, when the number of terms is finite, in which case it is equal to

$$\frac{1 - n + 1.x^n + nx^{n+1}}{1-x^2}.$$

Here then we have an expression which increases as n increases, that is, as the number of terms increases; but hold, not always: it increases as long as the number of terms is finite; but the moment we have an infinite number of terms according to the language of these infinite philosophers,—then heigh! presto! begone! our expression is

diminished in an instant, and so it becomes $\frac{1}{1-x}$. For who

with eyes can doubt it? When n is infinite, then $n+1$

is the same as n , and our numerator becomes $1 - nx^n + nx^{n+1} = 1$. But alas! we are so incorrigible as to assert, that there is no such thing as an infinite number, and that they who make $n+1$, and n in any case whatever in algebra the same things, talk nonsense. The series therefore $1 + 2x + 3x^2 + \&c.$ (take as many or as few terms as you please) is not equal to

$\frac{1}{1-x}$; but there is a series produced by dividing 1 by $1-x^2$

namely, the series $1 + 2x + 3x^2 + 4x^3 + \dots + nx^{n-1} + \frac{n+1.x^n - nx^{n+1}}{1-x^2}$, and this series is in all cases equal to

$\frac{1}{1-x^2}$. The misfortune of our philosopher, and other phi-

losophers in the same plight, is that under the term etcetera, he forgot what was included in it; and did not recollect that after a given number of terms there would always be a re-

mainder $\frac{n+1.x^n - nx^{n+1}}{1-x^2}$. Thus we hope that all his diffi-

culties will be removed, and that in future he will never dream of a series of algebraical terms being infinite in its number of terms, and yet equal to any given sum: for the expressions are absurd, contrary to common sense, and cannot be reconciled with the principles of just reasoning, or well-digested mathematical practice.

On ratios and proportion, to which several pages are assigned, the same inaccuracy in reasoning is observable. Of a ratio we are told, that it is 'the relation which one quantity bears to another in respect of magnitude; the comparison being made by considering how often one contains or is contained by the other.' We never object to the definition of a term:—the author has a right to define his own words; and all that can be expected from him, is that he should keep punctually to them. 'Thus (he goes on) in comparing six with three, we observe that it has a certain magnitude with respect to it, as it contains it twice: again, in comparing it with two, we see that it has a different relative magnitude, for it contains two three times, or is greater when compared with two than it is when compared with three.' As a corollary to this definition, we are told that 'when one antecedent is the same multiple part or parts of its consequent that another antecedent is of its consequent, the ratios are equal:' and, by way of instance, the ratio of four to six is said to be equal to that of two to three. These ratios are indeed equal; but how this is to be inferred from the author's language we do not see: we see only that four has a magnitude compared with six, for it is contained once in it, with a remainder; and two also is contained in three once with a remainder: but these remainders are different; and from the definition given of a ratio, the equality cannot be inferred. In asserting that two ratios may be equal, instead of a corollary from a definition he gives us a proposition which requires proof; and yet upon this shallow basis does all his doctrine of ratios depend.

After much similar confusion on ratios, follow some pages on proportion; and four quantities are said to be proportional 'when the first is the same multiple part or parts of the second that the third is of the fourth.' This, we know, is the truth, but not the whole truth; for there is proportion when the quantities are incommensurable: but the author could not otherwise manage his quantities by $\frac{a}{b} = \frac{c}{d}$. Aware of this dif-

ficulty, he tells us that 'though $\frac{a}{b}$ cannot in that case be represented by any fraction $\frac{m}{n}$, whose numerator and denominator

minator are whole numbers; yet a fraction of this kind may be found which will express its value to any required degree of accuracy.' We require only accuracy, but are brought to a strange pass; for we are told that the difference between $\frac{m}{n}$ and $\frac{a}{b}$ may, by diminishing x , be made less than any quantity assignable. Diminish x by a quantity equal to itself, and then our incommensurables must change their nature, and we are afraid that the author will never get the whim of infinitely small quantities out of his head.

But what are we to do at last with these incommensurables?—they are known to admit of proportion, and yet we cannot treat them as such by the definition—

'If a and b as well as c and d be incommensurable, and if when $\frac{a}{b}$ lies between $\frac{m}{n}$ and $\frac{m+1}{n}$, $\frac{c}{d}$ lie also between $\frac{m}{n}$ and $\frac{m+1}{n}$, however the magnitudes m and n are increased,

$\frac{a}{b}$ is equal to $\frac{c}{d}$. If they are not equal, they must have some assignable difference, and because each of them lies between $\frac{m}{n}$ and $\frac{m+1}{n}$, this difference is less than $\frac{1}{n}$ but since n may, by the supposition, be increased without limit, $\frac{1}{n}$ may be diminished without limit, i. e. it may become less than any assignable magnitude; therefore $\frac{a}{b}$ and $\frac{c}{d}$ have no assignable difference, that is, $\frac{a}{b}$ is equal to $\frac{c}{d}$, and all the preceding propositions, respecting proportionals, are true of the four magnitudes a, b, c, d . P. 94.

This is called reasoning!—to which we reply, that if there is any difference, as there surely is, between $\frac{m}{n}$ and $\frac{m+1}{n}$, myriads of numbers may lie between them: and change m and n as you please, still myriads of numbers may lie between them, of which $\frac{a}{b}$ and $\frac{c}{d}$ may be two: but by nothing said here can they be proved to be equal.

We should tire the reader, if we went thus minutely over every place in which false reasoning appears, and give him a very poor idea of academical precision. We shall come now

to

to the analysis of the work.—It begins with an introduction of twenty-two pages on vulgar and decimal fractions. Why vulgar and decimal fractions shall have this honour bestowed on them in a treatise of algebra, any more than the rule of three, practice, tare and tret, or any other schoolmaster's rules, it will be difficult to discover; but a very plain reason may be given why they should not be introduced in this place. The author is obliged to refer us to subsequent pages for the meaning of his terms; and he does not prove his rules as he goes on,—which indeed he could not do, as the proof depends on knowledge to be hereafter acquired. The fact is, that in this and many other places the author has forgotten the title of his book, and runs riot on things, which, if they had been well explained, were out of place. The sciences are not so remote from taste as people imagine: and we may apply that rule of Horace to an academic, which will be neglected only by northern philomaths—

Denique sit quidvis simplex duntaxat et unum.

Vulgar and decimal fractions belong to the places where fractions are treated generally; and these instances might with propriety have been given from common arithmetic.

The algebra is divided into three parts. In the first are given definitions—the rules of addition—subtraction—multiplication—division—fractions—involution—evolution—simple equations—problems producing simple equations—quadratic equations—ratios—proportion—variation (a strange title)—geometrical progression—permutations and combinations—binomial theorems, and surds. On this heterogeneous mass we shall observe in general, that it is equally difficult to assign a reason, why many of the articles should be introduced into this part, and, if they are introduced, why many others of a similar nature should be omitted. Our old friend Horace comes in here again—*Semper ad eventum festinat*. What have variation, and proportion, and combinations, and permutations, to do with the first part of algebra? Algebra must first be learned, and then it is to be applied to these and other subjects in various branches of knowledge. The obvious method for a scholar is to learn the four rules, addition, subtraction, multiplication, division; then simple and quadratic equations, then the nature of other equations, from which he will soon find within what narrow limits he is confined, and, as so little progress has been made for many years in this science, may be led to inquire, whether there is not a material defect in the present mode of investigation. After he has thus made himself master of his art, the application will be every day made easier by the call for it in his mathematical pursuits.

We

We have already taken up too much time on this work to make particular remarks on many propositions in this part.—The term *negative quantity* is used, and the subject is attempted to be explained, but with as much difficulty to be comprehended by beginners here as elsewhere; and in some quadratic equations we find two roots resulting from the mode of working them, without any sure clue to the learner to discover, without a trial, which will answer his purpose.

The second part treats of the nature of equations, the transformation of equations, the limits of the roots of equations, depression and solution of equations, recurring equations, solution of a cubic by Cardan's rule, of a biquadratic by Des Cartes' method, the method of divisors, the method of approximation, the reversion of series, the sum of the powers of the roots of an equation, the impossible roots of an equation.—From this part we shall transcribe the note on the common mode of making equations from the multiplication of equations of inferior orders, as it contains some glimmerings of sense—

'This proof, which is usually given, is imperfect; for if the n equations be reduced to one, containing only one of the quantities, a , this equation is $a^n - pa^{n-1} + qa^{n-2} - \&c. = 0$, which exactly coincides with the proposed equation; in supposing therefore that a can be found, we take for granted the proposition to be proved. The subject has exercised the skill of the most eminent algebraical writers, but their reasonings upon it are of too abstruse a nature to be introduced in this place: the learner must, at present, take for granted, that an equation may be made up of as many simple factors as it has dimensions.' p. 121.

In an abstract mathematical subject a learner is to take $\&$ thing for granted!—If he does, it is at his own peril; for if the position is false, he is only losing his labour by hard study: and it is better that he should stop a little, and consider which road he is to take, than go on upon one, which, by all accounts from travellers that way, has led only into thickets, bogs, and quagmires. Besides, we were accustomed to be told at Cambridge, never to take any thing for granted in philosophical studies; and the boast was, that here the way was clear, and step by step well placed insured a certain progress.

In the third part we have unlimited problems—continued fractions—binomial surds—logarithms—interest and annuities—summation of series—recurring series—differential method—method of increments—chances—life-annuities.—In the fourth part we learn the application of algebra to geometry, the

the nature of curves, the construction of equations, and the general properties of curve lines.

It is sufficient to have given the table of contents to shew the nature of the work. So many subjects cannot in so few pages be well digested. It is a good specimen of the art of book-making, calculated, if the work should ever be used as a lecture-book, to produce smatterers in science instead of good reasoners,—to enable them to talk obscurely on every subject,—to render them incapable of investigating a question with precision,—and to make them contented with general assertion and dogmatism, instead of enduing the mind with patience to pursue a remote truth through the mazes of error. Feeling, as we thus do, our hopes baffled in a work which might have been of so much public advantage, we still think that there is sufficient ground to call upon the university to give a just specimen of those lectures in algebra, in which many of her colleges are peculiarly distinguished above any other seminary of education.

The Translator of Pliny's Letters vindicated from the Objections of Jacob Bryant, Esq. to his Remarks respecting Trajan's Persecution of the Christians in Bithynia. By William Melmoth, Esq. 8vo. 1s. Doddsley. 1794.

MR. Bryant, to use the language of his adversary, having, in a late *Treatise on the Truth of the Christian Religion*, arraigned the translator's remarks on the two celebrated epistles of Trajan and Pliny respecting the Christians, Mr. Melmoth considers himself as called upon to meet the charge. This he professes to do with reluctance,—not as having found reason to change his opinion, but because he is sorry to be called out by so respectable an opponent.

It was the object of the translator to shew that this persecution of the Christians did not proceed from a cruel and arbitrary temper in Trajan; but was grounded on the ancient constitution of the state, it having been an early and established principle of the commonwealth to guard against the introduction of foreign ceremonies of religion, and the fixed maxim of not suffering any unlicensed assemblies of the people. Whence it is inferred that the Christians had rendered themselves obnoxious (not so much to Trajan, as) to the *ancient and settled* laws of the state, by introducing a foreign worship, and assembling themselves without authority; and considering the case in a civil rather than a religious view—an established religion being no other than an engine of state—he adds, that the lenity and moderation both of the emperor and

and his minister deserve to be applauded, as they are neither of them for pushing the matter as far as they most certainly might, had they acted strictly up to the *ancient and fundamental* laws of their country.

These positions Mr. Bryant opposes; and Mr. Melmoth goes on to consider his reasons.

It was impossible, says Mr. Bryant, for these persecutions to have been grounded on the ancient constitution of the Roman state; for how could the police of Rome, and its ancient institutes, affect the people of Bithynia and Pontus?

It is evident, replies Mr. Melmoth amongst other arguments, that Trajan ruled Bithynia and Pontus not by capricious despotism, but by ancient laws, former *senatus consulta*, and the constitutions of his predecessors; and this assertion he grounds upon various instances cited from Pliny's epistles, and rescripts of the emperor to Pliny himself. But though the authorities adduced are sufficiently in point for an answer to the particular objection, they, in our judgment, are far from taking off the full weight of the charge. The case in which the emperor is consulted was *new*, and therefore no *senatus consultum* had provided against it. The information concerning it was sufficiently accurate to discriminate it from every other; as then the emperor himself declares 'that Pliny might well be doubtful, and have just occasion to hesitate,'—it follows, that to put in force a law not coming home to the case, especially too 'when long custom could be alleged against it,' is but little in favour of the emperor's forbearance.

In respect to Mr. Bryant's next objection,—namely, that the assembling of the Christians before day-light ought not to have exposed them to censure, 'because thousands must have arisen to their occupations at the same season, and have been blameless; and also, because there was no law against them when they were at first so cruelly used by Pliny and Trajan;' it is treated by Mr. Melmoth as of very little weight, inasmuch as *nightly meetings* were by several laws prohibited: and in proof that there was a law against Christians meeting together at the time, and under the circumstances mentioned, he cites the rescript to Pliny, relating to a charitable society at Amisus in Pontus. It may however, on this, be observed, that if that charitable society were Christian, the reply is in point; but as the law itself was a rescript of Trajan, it comes to be considered as the very identical matter upon which the charge against him is founded. If it were not Christian, the circumstances of the meetings differ, and it cannot be properly argued from the one to the other. This Pliny evidently thought, or why (in Mr. Melmoth's own translation)

translation) should the emperor tell him he might well be doubtful, and have just occasion to hesitate, especially also, in opposition to a long and contrary custom? This circumstance is an answer likewise to the inferences drawn from the *Senatus Consultum Marcianum*, and the similar law adopted by Ciceró; upon both which Mr. Melmoth relies.

Mr. Bryant's next objection originates from the following distinction: 'it was *forbad* [forbidden], according to Livy, to introduce any foreign ceremonies or sacrifices. But the Christians used no foreign sacrifices, nor did they sacrifice at all:' therefore, Mr. Bryant infers, the ancient law, referred to, could not in any degree affect them. Mr. Melmoth, however, at the time he admits the exception here taken, contends that the passage from Livy was competent to the purpose for which it was cited, inasmuch as it proved that 'the Roman legislature had early guarded against every innovation, both in the object and the ritual of its sacred ordinances.' 'Upon this principle as well as upon others, the existing government, it is added, could not but look with a jealous eye upon the clandestine assemblies of the Christians, suspecting that they performed in them certain illegal modes of sacrificial oblation. Nor could the result of their examination before the proconsul tend, in Mr. Melmoth's opinion, to convince the emperor that the suspicion was groundless; 'because the sacred functions, confessedly performed in their nocturnal assemblies, were expressed in terms appropriated to the Roman ritual and juridical code, and as adopted by the Christian converts, were certainly commemorative of an actual sacrifice.' What however is here asserted?—no more but this—a bare suspicion that the Christians performed in their assemblies illegal modes of sacrificial oblation, which the examination taken before Pliny could not remove from the mind of the emperor, for the reasons here alleged. But does the confession evince the application asserted of the terms of the Roman ritual and juridical code? 'They chanted or repeated a responsive hymn to Christ as to a god, and mutually pledged themselves by a sacramental vow, to abstain from violating certain specified duties of moral obligation.' The words *as to a God* (quasi Deo), which made no part of the Christian confession, but are evidently added to illustrate, by no means imply it: and as to the participation of the eucharist, it was certainly no Roman rite; but if it were considered as a Jewish rite (for Mr. Melmoth supposes the Christians in this case confounded with the Jews), the latter were by repeated *senatus consulta* entitled to the exercise of their religious institutes and laws. [See the decrees in Josephus]—Allowing now the term *sacramentum* an appropriate and religious sense, it ought not, as here applied, to have occasioned

fringed suspicion, more especially as its admitted use was to bind these who took it to the solemn observance of duties upon which the substantial welfare of society depends. After all, the most that their conduct amounted to, is allowed to have been only of *suspicious tendency*; but surely it pleads but weakly either for the emperor or Pliny, that they treated the *suspected* as *guilty*.

Mr. Melmoth concludes with observing — ‘polemical writers are apt to carry on the debate with so much petulant intemperance, that the question seems ultimately to be, which of the disputants shall have the honour of the *last word*. The author of the present defence disclaims all ambition of that kind: and no *reply*, from whatever *hand* it may come, shall induce him to advance a step farther in the controversy.’ He considers himself, upon this occasion, as in circumstances in several respects similar to those of *Laberius* (vide *Macrob. Saturn. ii. 7*), ‘who having in his declining years retired from the theatre, and being compelled by Cæsar, in the last period of his days, to re-appear upon the stage, addressed the audience in a prologue, which concludes with these very elegant and very *apposite* lines:—

Ut hedera serpens vires arboreas necat,
Ita me vetustas amplexu annorum enecat:
Sepulchri similis, nihil nisi nomen retineo.’

To this account of himself by the author, we cannot be brought to assent; nor is there *ought* in the Letters of Fitzosborne to which Mr. Melmoth does not still appear to be equal. If there be any indication of the effect of age, it is in the temper rather than the mind. In this view, there is an asperity which shews that what is said of Priam by Virgil, cannot without a HAUD be applied to himself—

Sic fatus senior, telumque imbelles sine ictu
Conjecit.

The Victim of Magical Delusion; or the Mystery of the Revolution of P——: a Magico-Political Tale, founded on Historical Facts, and translated from the German of Cajetan Tschink. By P. Will. 12mo. 3 vols. 9s. Robinsons. 1795.

THIS novel is of a construction as singular as its object is foreign to the common purposes of this species of writing. Instead of the vicissitudes of courtship, aided by the usual concomitants

comitants of jealousy, disappointment, hairbreadth escapes, and parental severity, we have here a bold attack upon popular superstition, and the belief in magical operations, or those disguised appearances which ignorance induces many to think supernatural. That such a belief is wholly eradicated in this country where reason has fair play, may be doubted from a variety of circumstances: and perhaps the notice lately taken of the nonsense published by Brothers and his accomplices, is a proof what power the artful may yet exercise over the weaker minds. In Germany, however, we are informed by the translator, superstition has again lately erected her horrid crest.

‘ One of the most powerful princes of Germany has, of late, convinced the world, that even the palaces of the great, where unbelief generally is cherished most fervently, are not inaccessible to fanaticism’s powerful charms.

‘ The prince whom I am speaking of has either been deceived by himself, or has been deceived by his courtiers, to such a degree that he firmly believes he shall be capable of extending one time the sway of his sceptre to the kingdom of spirits; and as it has been loudly and *creditably* reported all over Germany, believed some years ago, that he has raised up the spirit of his illustrious predecessor, and forced that man at whose nod half Europe trembled, to bow submissively to the magic wand of a man whom *all Europe despises*. How destructive this deviation of his weak mind has proved to the welfare of his subjects, is but too well known to those who are no strangers to modern history. I need but to say, that he of late has created a religious tribunal in his dominions, which bears but too much similarity to the Inquisition of Spain, and the readers of these pages will require no farther proofs of the baneful consequences which have originated from his errors.

‘ This fact, equally disgraceful to the high personage in question, as it is of public notoriety in Germany, has roused some men of learning and public spirit to vindicate the sacred rights of reason, and to prove in a palpable manner that many extraordinary phenomena which, to the uninformed, appear to originate from supernatural causes, either may be contrived by means of natural magic, or arise from the wild irregular flights of a heated and disordered imagination and a weak understanding. That this was Mr. Tschink’s view when he published the *Ghost-Seer*, is evident from every page of his beautiful work; and that he has executed his plan in a masterly manner, has been acknowledged by all the friends of reason in Germany, where it has been received with the greatest applause, and, as it is hoped, not without benefit.’ p. iv.

The *Ghost-Seer* is the German name of this work. The fable is taken from a part of the history of the revolution of Portugal

Portugal recorded by the Abbé Vertot. The characters are consequently altered and disguised, with the addition of fictitious ones to heighten the interest. The hero is Miguel duke of C——a, who, having been sent on his travels under the tuition of Antonio a Portuguese count, meets accidentally with an extraordinary and most artful impostor, who first deceives Miguel into a belief of his supernatural skill, and then deludes him into a share of the conspiracy by which the revolution of Portugal was to be effected. Miguel is led on step by step in this web of error and superstition, from which he endeavours in vain to extricate himself: for although at times his reason enables him to penetrate through the deception, yet the *Unknown* (the impostor's name) by some new stratagem overpowers his faculties again; nor does he completely recover the use of his senses before he is brought, with the rest of the conspirators, to the tribunal of justice.

From such a foundation M. Tschink has raised a narrative which excites peculiar interest, and is full of events which surprise and captivate the imagination. The passion of love is employed among other instruments of delusion; but those of terror and superstitious dread are yet more successfully engaged in the same service; while the purpose of the author (and it is conducted with great ingenuity) is to shew how easily a mind addicted to superstition may be deceived by the most common appearances at certain times and under certain impressions. But we cannot give a better idea of the merit of the work than by extracting a scene of imposture, by which Miguel was deluded soon after his first meeting with the *Unknown*, who had then assumed the form of a common beggar—

‘ Friday came, and when the sun began to set, I rode with my tutor to the spot where we were to meet the mysterious beggar. We were well provided with arms, and waited with impatience the arrival of that strange being. He came from the adjacent wood at the appointed hour, and in the same odd dress in which we had seen him first, beckoning to us to follow him. My tutor seemed to hesitate. —“ Let us follow him, said I, we are three against one, and well armed; what have we to fear ?” He beckoned a second time. —“ But if he should be a villain,” my tutor replied, “ do you know how many of his associates may be concealed behind the bushes ?” “ Never mind, we shall find work enough for them !” He beckoned a third time. “ Come, come !” said I, pulling my tutor after me, who seemed to follow reluctantly.

‘ When he saw us advance, he went deeper into the wood. He uttered not a word, but looking back now and then, gave us a signal with his hand to follow him. The farther we advanced, the more he quickened his steps. What at first sight had appeared to

C. R. N. ARR. (XV.) September, 1795.

F us

us to be a small wood, extended itself by degrees into an immense forest, which grew more and more impenetrable and intricate. We observed, that he did not walk in a straight line, but in a serpentine direction. The darkness encreased when we had walked about half an hour. My tutor stopped suddenly: "Stay!" he exclaimed: "stay, good friend, and tell us what thou wantest; we shall not proceed any farther!" However, he went on without returning an answer, beckoning at the same time to us to follow him. "No! no!" I exclaimed, "thou shalt not escape us," offering to run after him. "Stay, for God's sake, stay!" said my tutor, keeping me back, "consider that we are in his power!" "What!" exclaimed I, "should this fellow play the fool with me?" So saying, I disengaged myself and flew after him. When I was nearly come up with him, and stretching out my hand to take hold of his tattered garments, he threw down his crutches and coat, and began to run with the fleetness of a hunted deer. I also ran as fast as it was in my power, but soon perceived that he surpassed me very much in nimbleness. He possessed a wonderful dexterity in getting through the bushes and underwood, which impeded my course every moment. Oftentimes, when I fancied I had overtaken him, he disappeared suddenly, and having searched for him in vain a considerable time, he shewed himself again at a great distance on the opposite side. Now we had reached an open spot, and looking back after my companions, whom I had entirely forgotten in the heat of the race, I saw my old tutor, who with my servant had attempted in vain to follow me, stretching out his hands to me, and was just going to return, when my man suddenly fell down, without being able to get upon his legs again. Seeing this, I darted to the place where he was struggling to get up, and was only one step distant from him, when he started up, and threw himself into the adjacent bushes. I pursued him with the impetuosity of a huntsman, who thinks to be sure of his game, which I thought was my case, because the beggar was almost within the reach of my hand, and hobbled very much since his fall. However, I found myself utterly disappointed. I lost suddenly sight of him, and forcing my way through the bushes, saw him sitting on the grass at a great distance. He offered not to stir till I was only three paces distant from it, when he once more got up, pursuing the race through the forest with incredible velocity, still hobbling very much. It now began to grow extremely dark, and looking back, I could see none of my companions. I shouted, and my servant answered me at a great distance. Firmly resolved to return, and to find out my fellow adventurers, I directed my looks once more to the spot where I had lost sight of the beggar. Imagine my astonishment, when I saw him in a dazzling mantle hanging on a tree, and struggling violently. This sight, though it had surprised me very much at first, prompted me at last to make another attempt. However, it mis-

carried like the former ones. He had disengaged himself before I could come up with him, and began again to run. But now he could not escape me so easily, his fiery mantle serving me as a guide. I had indeed taken hold of him several times: however, he always effected his escape with wonderful facility, and at last disappeared with his mantle. I waited a long time, flattering myself to see him once more—however I waited in vain.

‘The darkness of the night swayed all around, the faint rays of the moon peeping only now and then through the thick branches of the trees, which rather encreased than diminished the gloominess of the scene. I had been hurried along as if in a trance, and now first recovered again the proper use of my reason. “Where am I?” was my first word, “What have I done?” However, the hope that my companions could not be far off, gave me some comfort. I went back, shouting and hallowing as loud as I could, but no answer was returned. I heard nothing except the hollow echo of my own words.—I shuddered with dreadful apprehensions. “Gracious heaven!” I exclaimed; “without a companion, without a guide in this dreary solitude!” and threw myself upon the ground.

‘I had not been long in this alarming situation, when something rustled behind me. I started up and unsheathed my sword. “Who is there?” I exclaimed; but it was nothing but the rustling of the wind in the leaves of the bushes. Ere long a storm seemed to be rising. The wind began to roar, and the antient oaks to shake violently. “Fool that I was!” I exclaimed, “to suffer myself to be ensnared in so silly a manner!” My words died away in the storm, which began to encrease every moment. The rustling of the leaves, the cracking of the trees, and the howling of the wind composed a dismal horrid noise. The light of the moon disappeared entirely, and the impenetrable darkness of night surrounded me with all its horrors.

‘Overcome by fatigue, I laid myself down once more; but was so restless and uneasy, that I soon got up again, walking slowly onwards. The branches of the trees were constantly beating in my face; I stumbled every moment, and several times came to the ground. I was seized with additional terror, when I at once heard a howling and roaring around me, which was entirely different from that of the storm, and made me apprehend the approach of wild beasts. I gave myself up for lost, staggering onward with the agony of a dying person, and at length came to an open spot, where I saw light at a distance. I recovered a little from my apprehensions, and resolved to advance towards it. Ere long I perceived that the howling and roaring pursued me, and began to run with so much velocity, that I scarcely touched the ground. The storm continued to rage with unabated fury. My eyes were constantly directed to the spot where the light came from, and when I had nearly reached it, I fell suddenly to the ground. I hurried up with

the haste of one who is pursued by a robber with a naked sword, and having advanced a few steps, found myself at the gate of a castle. However, I perceived at the same time to my greatest terror, that the howling and roaring was coming nearer and nearer, and fancied I saw some wild beasts not far off. I knocked violently at the castle gate. "Who is there?" somebody, whom I could not see, snarled with a rough voice from above. "For God's sake," exclaimed I, "open quickly the gate to a man who has lost his way in the forest, and is pursued by wild beasts!" No answer was returned. My agony increased with every moment. At length the gate was opened. The entrance was as still and gloomy as the grave. I groped my way through the dark. "Come!" said the same voice I had heard before, and at the same time a hand, cold as ice, pulled me along. I shuddered violently, and was going to retire, when the gate was shut after me, with a thundering noise.

Perceiving that my retreat was cut off, I bade defiance to my fate, and resolved to meet the worst as a man. The icy hand was drawn back, when I had advanced a few steps. I stopped, to wait till it should again lay hold of me and lead me farther; but I waited in vain. "Good friend!" said I, at length, "will you conduct me to the master of the house?"—But no answer ensued. I groped around, expecting to find my guide, whom I fancied to be near me, but he was gone. Although I listened with the greatest attention, yet I could not hear the most distant sound, not a foot-step through the whole building. Not a single ray of light broke through the dismal darkness which surrounded me, and I proceeded with extended arms. Having advanced about thirty steps, I felt some resistance; I examined with my hand, but it suddenly started back; I attempted once more to stretch out my hand, and staggered back, when like the first time, I felt a heap of skulls and bones. Horror and a chilly tremor shook my whole frame. I was almost petrified. The awful stillness which surrounded me was still uninterrupted.

I was fixed to the ground, wildly staring through the impenetrable darkness. At length I heard a hollow broken sound, at a great distance. I listened attentively. After a long pause, it vibrated in my ear a second time. The idea that I had nothing more to lose, and that every means of effecting my escape from that residence of horror were cut off, entirely subdued my fear, and prompted me to follow that sound. I staggered with fearful steps along the wall, which led me to a staircase. Having descended five steps, I heard a doleful groan, not far distant. I advanced slowly, and with the utmost circumspection, musing on my awkward situation, when at once I felt my passage obstructed by a door, which I opened without difficulty. The room to which it led, was also a residence of darkness and dismal silence. I hallooed, but no answer was returned, and I resolved to enter it boldly. Fortunately I

examined the entrance with my foot, before I proceeded, and found with unspeakable horror, that it was bottomless. The hollow dismal sound struck my ear again, from a small distance. I shuddered violently, and staggered onward. Every thing was lonely and silent all around. I came to a second staircase, ascended seven steps, and then descended as many, when my eyes suddenly beheld a faint glimmer of light, which seemed to emerge from below, at a great distance. Coming nearer, I observed that I was standing on the brink of a deep abyss, from which the glimmer broke forth. An old half rotten staircase led down. I resolved to risk every thing, and pulling off my shoes in order to avoid making a noise, began to descend. When I came to the eighth step, I heard the hollow sound again : I stopped a minute, and then went on with returning courage. When I had reached the middle, the light suddenly disappeared, and impenetrable darkness surrounded me once more. I stopped and began to consider what I should do, when a stone got loose beneath my feet, rolling down with a terrible noise against the door of the vault. " Who disturbs my rest ?" the hollow, well known voice exclaimed. Terror sealed my lips, and I was rivetted to the ground in dread expectation. The door of the vault opened slowly, and a pale white figure appeared, with a candle in one hand. It advanced two steps, lifted up one hand in a menacing manner, and disappeared. My senses were left in anxious dread, my blood congealed within my veins.

I do not know how I got up the steps. Having recovered a little the use of my senses, I perceived that I was on a way quite different from that which I came, and arrived at the bottom of a spiral staircase. I had reached the second partition, when I pushed against a window with my right hand, shivering the glass-pane in a thousand pieces. " Who is there ?" a rough voice exclaimed. At the same time I heard some person open a door, and was just going to answer, when a most alarming discourse filled me with new apprehensions. " Have you sharpened the knife ?" one of the talkers asked. " Yes, it is bright and sharp," replied another voice, " his blood shall flow abundantly." With these words the door burst open. Horror and despair winged my steps. I flew down the staircase, when I was suddenly stopt by the ice-cold hand which I had felt on my entrance in that abode of terror. My senses fled, and I dropped down.

When I opened my eyes, I found myself in a splendid room, and a girl with two servants were sitting by my bed-side, chasing my temples. " Where am I ?" were the first sounds I uttered. They assured me I was in good hands, and on my farther inquiries to whom the house belonged, I was informed it was the property of the Countess of Darbisi, who would be glad to see me the next morning. An excellent supper was soon after placed on the table, and the servants retired when I had finished my meal.

‘ When left to myself, I began to muse on the adventures of that eventful and alarming evening. A thousand ideas crowded upon my imagination, and I could not find a clue to extricate myself from the mazes of wonder and astonishment in which I was lost. “ In whose power am I at present ? what will become of me ? ” These, and similar ideas, lay heavy on my heart. I was impatient to have the mystery of my situation unfolded, and yet dreaded that period. Hope and fear crowded alternately upon my soul, and thus I fell at length asleep, overcome by fatigue of body and mind.

‘ I awoke at ten o’clock in the morning, and after breakfast, was ushered in to the lady of the castle. Where shall I find words to describe the sensations which violently thrilled every nerve of mine, when I beheld my hostess ?—I will faithfully relate what I saw and heard.

‘ I was conducted through three apartments to a closet, in which a lady dressed in black, with a veil of the same colour, was seated on a sofa. She rose when I entered the closet, courtesied very civilly, and then, retook her seat, unveiling her face. The word I was going to utter died on my lips. I never have seen a countenance more striking and enchanting than her’s. So much gentleness and expression, so much beauty and grandeur I never beheld in a female face. A melancholy trait, which mingled with the brilliancy of her exquisite charms, gave her beauty additional attractive power. But I blush at the weak picture I have drawn, and candidly confess, that it is far beneath the unparallelled original. After a long pause of wonder and astonishment, I said something in a faltering accent, which was to be an excuse for my intruding visit. She could not but observe the confusion in which the sight of her had thrown me ; however, she bade me welcome to her castle, in very good French, and begged me to be seated.

‘ Her kindness dispelled my perplexity, and gave me new courage. I related my adventures candidly. She was seized with astonishment, and could not comprehend the mystery of my rencontre with the beggar. I confessed that I also could not unfold it, when her valet entered the room with a small box and a letter, which he gave to the lady.

“ When has this letter been brought ? ” she asked her servant. “ Just now,” he replied. “ Sir, will you be so kind as to tell me your name ? ” I did it without hesitation. She gave me the box, and I was struck with astonishment when I opened it. The 300 ducats, the two diamond rings, and the papers which my tutor had missed, were inclosed in it. The lady seeing my astonishment, smiled and gave me the letter. Its purport ran as follows :

“ My lady,

“ The contents of the box which you will receive along with this letter, are the property of the young nobleman who came last night
to

to your castle. I beg you will be so kind to deliver it to him, if his name is Miguel de Villa**1."

"Wonderful!" exclaimed I, "my name has as yet been a secret in this country, how can he have found it out?"

"You see," the lady replied, "that you are in the power of a man whom you cannot escape.—Who has brought the letter?"

"The valet smiled. "I never have seen a dress so whimsical as that of the messenger." Imagine to yourself, my lady, a man with a motley coat composed of a thousand rags, a beautiful satin waistcoat richly embroidered, a snow-white beard, black hair"—

"Make haste, my friend, make haste to stop him!" I exclaimed, "don't let him go.—Where is he?—I will see him."

"It is too late, my lord! he went away as soon as he had delivered the box and the letter."

"The countess ordered her servant to pursue him without delay, and to bring him back if possible. The valet promised to do his utmost, and rushed out of the apartment.

"My lady!" said I, squeezing the hand of my charming hostess, "I would give any thing if I could speak with that man. O! if you could procure me that happiness."

"Drawing her hand back, she replied smiling, "and what would you give, my lord?"

"My God! the most valuable trinket I have in my possession!" So saying, I took out one of the diamond rings. The countess started. "How dear must that man be to you, if you can resolve to make him such a sacrifice!"

"I candidly confess, my lady, that my curiosity has the greater share in it, for incertitude is the most painful thing. The mystery must be dissolved, even if it should cost me ever so much."

"What strange beings you men are! you accuse our sex of curiosity, and you yourselves cannot resist the charms of that enchantress."

"I cannot but confess, my lady, that I always have been extremely fond of every thing mysterious and uncommon.—(She started.) Perhaps I shall render myself ridiculous in your eyes by that confession; however this weakness is so strongly interwoven with my nature, that I find it impossible to get rid of it."

"Why ridiculous? I rather am convinced, that the desire for uncommon and adventurous events has produced men of the first greatness; I am convinced, that without a certain degree of enthusiasm no great memorable action can be performed."

"Do you know, my lady, that by your kind defence of my turn of mind, you are displaying your own merits?"

"How do you mean that?"

"What else, but a fondness for what is uncommon and extraordinary, could have prompted to charming a lady, who would be the pride of the most elegant circles, to withdraw from the great world, where she would be the object of universal admiration, to

shut herself up in a solitary castle, and to resign her claim to the pleasures of life?"

"Alas! the pleasures of life have no charms for me," she replied with emotion.

"My lady"—

"Every sense for pleasure is dead within me since count William has been snatched away from my bosom in the prime of life—(here a pearly tear stole from her large blue eye)—he has taken with him to the grave whatever could have made life dear to me."

"When the sweet mourner was thus lamenting her unhappy fate, a terrible noise arose in the castle, the door of our apartment opened, and three stout fellows brought the beggar tied with cords into the closet.

"What crime have I committed (he exclaimed with a terrible look as he entered the apartment) that you suffer me to be treated in so cruel a manner?"

"This has been done against my will," said I, terrified.

"My lord," said one of the fellows who guarded him, "we could not bring him hither by other means; he refused to follow us to the castle, and defended himself so furiously that we were necessitated to tie him."

"While the servant was speaking, the stranger disengaged himself from the grasps of his guard, tore the cords asunder, threw one of his keepers to the ground, and rushed into the adjoining room.

"There he will not escape us," said the countess as I was flying after him, fear nothing, the room is well secured."

"He had bolted the door from within. I burst it violently open, looking eagerly around, but it was empty. "Where can he be?" I exclaimed, examining every corner with anxious looks. However all my searches were fruitless, not a single trace of the stranger was seen. I was struck with dumb astonishment, gazing wildly at the company.

"A scream of the countess roused me from my astonishment. She was as pale as ashes, and sunk lifeless into my arms." Vol. i. p. 32.

Part of this mysterious adventure is afterward thus explained—

"Dinner being over, she dismissed me, but not before I had solemnly promised to return with my tutor in three days, if not sooner. However, I did not leave the house before I had cleared up my whole mysterious adventure of the preceding night. The ice-cold hand—the skulls and bones—the spectre, and every thing that had filled me with so much terror, I found now so natural, that I blushed at my childish fears. The cold hand belonged to the phlegmatic porter, and perhaps it appeared then colder to me than it really was, because I was very much heated. He had drawn his

his hand suddenly back, because I trembled violently, and struggled to disengage myself. He had not answered my question, because I had asked it with a faltering voice, and left me to light the candle which the wind had extinguished. My staggering steps had led me to a remote part of the house, where the countess had erected a kind of mausoleum to her deceased lord; and my hand had touched the skulls and human bones it was decorated with. The groans and sighs, which I had heard, came from an old poor woman, who had a violent tooth-ache. When the stone rolled down, she went out of the cellar, where she was suffered to lie, to see who was there; she threatened me with her hand, and went back, because she mistook me for one of the servants, and fancied the stone had been thrown down on purpose to frighten her. The door which had led me to the bottomless room, belonged to an old cellar, where the steps had been destroyed by the ravages of time, and which the servants had left open out of carelessness. The room on the spiral staircase, where I had broken the glass-pane, was inhabited by the cook and butler. Their discourse, part of which I had overheard, concerned a hog, which was to be killed the next day. When I was hurrying down the staircase, the porter received me in his arms, being afraid I might tumble down, and carried me, during my swoon, to the apartment where I recovered the use of my senses. I was ashamed that this accidental concurrence of circumstances, which if coolly considered, were nothing less than alarming, could have rendered me so ridiculously fearful, and cowardly, and took a firm resolution to act with more reflection in future. "This adventure," said I to myself, "shall teach me to bridle my impetuous imagination, to examine every thing uncommon by the torch of reason, and thus to guard my understanding against the dangerous delusions of a lively, impetuous fancy." Vol. i. p. 58.

In spite of this resolution, however, he is entangled by another deceit, and continues to believe in the supernatural powers of the *Unknown*, until the latter, having obtained complete sway over his fears and inclinations, unfolds to him the plan of the revolution of Portugal, and engages him in that desperate attempt by every tie of pride and honour. We have already said, that, as a novel, this is of very singular construction; and we may safely add that the reader will derive no common portion of entertainment, such as novels afford, and some intellectual improvement, such as they seldom yield. Its moral, indeed, brings with it the most powerful recommendations.

The translator appears to have executed his task with fidelity. He acknowledges having taken some liberties with the original; but they are such as may be justified. The blanks in the names, however, we think, might have been filled up.

He concludes the third volume with an address to his readers on the folly and wickedness of superstitious belief, which indicates rational piety and good sense. The translator, if we mistake not, is assistant preacher at the German chapel in the Savoy.

A Narrative of the British Embassy to China, in the Years 1792, 1793, and 1794; containing the various Circumstances of the Embassy, with Accounts of Customs and Manners of the Chinese; a Description of the Country, Towns, Cities, &c. &c. By Æneas Anderson, then in the Service of his Excellency Earl Macartney, K. B. Ambassador from the King of Great Britain to the Emperor of China. 4to. 11. 1s. Debrett. 1795.

FROM the splendid embassy which was dispatched to China in the latter end of the year 1792, much was expected; and the public curiosity was excited in no common degree, if we consider the very interesting scenes which were passing nearer home, and the singular agitations which affected the political world at that period.

The old adage, *parturiunt montes*, was perhaps never more completely verified than in this expedition; but our concern is not with the political objects, or political success of it. We shall fulfil our duty more completely to the public, and much more satisfactorily to our readers, by endeavouring to trace from the volume before us a few traits of the character and manners of the Chinese, and by selecting such passages as may serve to give some little idea of a country at present so imperfectly known to Europeans.

It is not stated in this Narrative in what capacity the author of this volume attended lord Macartney. From the silence of the author on this point, and from rumour, we infer that he was one of his lordship's domestics. This circumstance, however, will not, in the eyes of sensible men, derogate from the value of the publication. The want of a literary or scientific education (if there was any such defect in this instance) does not preclude a man from keen observation and shrewd remark on men, manners, and the general state of things; and a person in a lower station might have many opportunities of making good observations, which, in so singular an expedition as this was, might not occur to those of a higher rank. We have no right to question the veracity of Mr. Anderson, since truth is not confined to station: and indeed an unreserved candour and ingenuousness seems to mark every part of this Narrative.

We shall pass over the circumstances of the voyage, as they do not present any thing uncommon,—and, as our limits are necessarily

necessarily circumscribed, proceed to that which is the great object of every reader's curiosity. On the 21st of July, the British embassy arrived in Jangangfoe Bay, Mettow Islands bearing from N. to N. W. by W. two miles off shore. From this place the ambassador and his suite embarked in junks for Mettow. These vessels were each about 120 tons burthen, and the fleet consisted of 20 sail. The following fact serves to confirm a similar circumstance related in Anson's voyages—

‘ We were, however, in some degree, affected by the accounts we had heard of the indifference of the Chinese, concerning their food ; and that they not only eat all animal food without distinction, but do not discard even such as die of diseases, from their meals. This circumstance made several of our party very cautious of what they eat ; and as to their hashies and stews, many refused their allowance of these dishes, from the apprehension of their being composed of unwholesome flesh.

‘ But it was not merely from the information of others that we felt a disgust at Chinese cookery, as we had ocular demonstration of the gross appetites of the Chinese people. The pigs on board the Lion being affected with a disorder, which is always fatal to these animals, several of them were thrown overboard ;—which circumstance being observed by the Chinese belonging to the junks, they instantly got out their boats and picked up these diseased carcasses, which they immediately cut up, and having dressed a part of them, appeared to make a very comfortable meal, that was accompanied with frequent marks of derision at the English for their foolish extravagance.

‘ We were at first disposed to believe that this grossness of appetite was confined to the lower classes of the people, who were generally in such a state of indigence, as to be glad to obtain meat in the accidental way which we have just mentioned: but we afterwards learned, that the more independent classes of people, and even the mandarins themselves, are not exempt from a custom, in domestic oeconomy, at which the eager appetite of the starving European would revolt.’ p. 63.

The following is a more particular description of the junks.

‘ The junks, or Chinese vessels, are formed on a construction I never remember to have seen in any other part of the world. They are built of beach wood and bamboo, with a flat bottom : they are of different sizes, from thirty to an hundred feet in length ; the breadth of the largest are from twenty to thirty feet, and the smaller ones in proportion.

‘ In this junk there was on the first deck a range of very neat and commodious apartments, which were clean, and decorated with paintings. They consisted of three sleeping apartments, a dining parlour,

parlour, with a kitchen, and two rooms for servants. The floor is made to lift up, by hatches all along the junk, to each of which there is a brass ring: beneath is an hold, or vacant space for containing lumber; and the quantity of goods that can be stowed away in these places is almost incredible.

‘On the upper or main deck, there is a range of fourteen or fifteen small chambers, allotted for the use of the men belonging to the junk, and an apartment for the captain or owner of the vessel.

‘In the lower deck, the windows are made of wood, with very small square holes, covered with a sort of glazed, transparent paper; the sashes are divided into four parts, and made to take out occasionally, either to admit the air for coolness, or to sweeten the apartments. On the outside there is a coloured curtain, that extends from one end of the junk to the other, which, in very hot weather, is unfurled and fixed up to shade the apartments from the heat of the sun. There are also shutters, which slide before the windows on the outside, to prevent the effects of cold weather, or any inclemency of the season.

‘There is a gang-way on both sides of the vessel, about thirty inches broad, by way of passage, without entering into any of the apartments; and though many of these vessels carry from two to three hundred tons, they only draw three feet water, so that they can be worked with ease and safety in the most shoaly rivers. Some of these junks have two masts, though, in general, they have but one, with a very aukward kind of rudder; and the more elegant vessels of this kind, which I have just described, are only calculated for the navigation of a river; as they are not constructed with sufficient strength to resist the violent effects of wind and weather.

‘It is usual for all vessels which navigate the rivers in China, to have a lamp, with a lighted candle in it, hoisted to the mast head, as soon as it is dark, to prevent those accidents which would otherwise very frequently happen from vessels running foul of each other. These lamps are made of transparent paper, with characters printed on it, to notify what junk it is, or the rank of any passengers on board it: if they are persons of distinction, three of these lanterns are usually suspended. The vessel is also illuminated in other parts of it, particularly round the deck; and the number of lights are generally proportioned to the rank of the persons who occupy the junk. The same service which the lamps perform by night, as far as relates to notification, is performed in the day-time by silken ensigns, whose printed characters specify in the same manner, the existing circumstances of the vessel. It may be easily conceived, that, from the prodigious number of junks which navigate this river, a very pleasing, and sometimes, indeed, a grand effect is produced, by such an assemblage of lights moving along the water.’ P. 64.

On the 8th of August, the ambassador left Mettow, to proceed

ceed along the river towards Peking. In the course of his voyage, our author observes—

The houses, scattered on the banks of the river, were chiefly built of mud, rarely intermixed with some of a better form, which were constructed of stone, and finished with great neatness; producing a very pretty effect, as we passed them, from the water.

The women at these places, of whom we saw great numbers, have their feet and ankles universally bound with red tape, to prevent, as it is said, their feet from growing of the natural size: so very tight is this bandage drawn round them, that they walk with great difficulty; and when we consider that this extraordinary practice commences with their infancy, it is rather a matter of surprise that they should be able to walk at all. If we except this strange management, or rather mismanagement, of their feet, and their head-dresses, there is very little distinction between the dress of the males and females.

‘The women wear their hair combed back on the crown of the head, and smoothed with ointment: it is then neatly rolled into a sort of club, and ornamented with artificial flowers and large silver pins: the hair on the back part of the head is done up as tight as possible and inserted beneath the club. In every other respect their dress corresponds with that of the men: they differ, indeed, in nothing from that of the soldiers, which has been already described, but that they bear no arms, have no red border on their clothes, or tuft of hair on their hats.’ p. 72.

We find that tea, so plentiful here, is yet a scarce commodity in its native country: for the junk-men always requested the tea-leaves after the Europeans had finished their breakfast, —which they dried in the sun, and afterwards boiled in water for their own use. At Tyen-sing, a play was performed for the entertainment of the ambassador.

‘The theatre is a square building, built principally of wood, and is erected in the front of the mandarin’s palace. The stage, or platform, is surrounded with galleries; and the whole was, on this occasion, decorated with a profusion of ribbons, and silken streamers of various colours. The theatrical exhibitions consisted chiefly of warlike representations; such as imaginary battles, with swords, spears, and lances; which weapons the performers managed with an astonishing activity. The scenes were beautifully gilt and painted, and the dresses of the actors were ornamented in conformity to the enrichments of the scenery. The exhibition was varied also, by several very curious deceptions by slight of hand, and theatrical machinery. There was also a display of that species of agility which consists in tumbling, wherein the performers executed their parts with superior address and activity. Some of the actors were dressed

ressed in female characters; but I was informed at the time, that they were eunuchs, as the Chinese never suffer their women to appear in such a state of public exhibition as the stage. The performance was also enlivened by a band of music, which consisted entirely of wind instruments: some of them were very long, and resembled a trumpet: others had the appearance of French-horns, and clarinets: the sounds of the latter brought to my recollection that of a Scotch bag-pipe; and their music, being destitute both of melody and harmony, was of course, very disagreeable to our ears, which are accustomed to such perfection in those essential points of music. But we had every reason to be satisfied with the entertainment, the circumstances of which were replete with novelty and curious amusement.' p. 76.

As it is our wish to extract every thing which may serve to convey an idea of the country and people, we select the following—

'The diet which the common people provide for themselves is always the same, and they take their meals, with the utmost regularity, every four hours: it consists of boiled rice, and sometimes of millet; with a few vegetables or turnips chopped small, and fried amongst oil: this they put into a basin, and, when they mean to make a regale, they pour some soy upon it.

'Their manner of boiling rice is the only circumstance of cleanliness which I have observed among them: they take a certain quantity of rice, and wash it well in cold water; after which it is drained off through a sieve: they then put the rice into boiling water, and when it is quite soft, they take it out with a ladle, and drain it again through a sieve: they then put it into a clean vessel, and cover it up: there it remains till it is blanched as white as snow, and as dry as a crust, when the rice becomes a most excellent substitute for bread.

'The table on which they eat their meals is no more than a foot from the ground, and they sit around it on the floor: the vessel of rice is then placed near it, with which each person fills a small basin; he then with a couple of chop-sticks picks up his fried vegetables, which he eats with his rice; and this food they glut down in a most voracious manner. Except on days of sacrifice or rejoicing, the common people of China seldom have a better diet. Their drink, which has already been described, is an infusion of tea-leaves.' p. 81.

At the city of Tong-tchew where they disembarked, they were lodged in a temple—

'The temple, which had been appropriated by the Chinese government for the residence of the British ambassador at Tong-tchew, is situated about three quarters of a mile from the river, and about

about one mile from the city, and stands on a rising ground; the building has a neat appearance, but is so very low, as to have no claim to that distinction, which it might be expected to possess, when we consider the purposes to which it was applied.—It rises no higher in any part of it than one story.

‘The entrance to this building is a common square gateway, that opens into a neat, clean court, which was occupied by the soldiers belonging to the embassy, as a kind of barracks: another court beyond it, and to which there was an ascent of three steps, contained several small buildings, occupied by the Chinese who belonged to the house: immediately adjoining to it, lord Macartney’s servants occupied a similar situation. Opposite to the servants’ quarters was a small square building, which is used as a place of worship, and contains only one room of common dimensions: in the middle of this chamber there was an altar, with three porcelain figures as large as life placed upon it; there were also candlesticks on each side of it, which are lighted regularly every morning and evening, and at such other times as persons come there to pay their devotions. Before these images there is a small pot of dust, in which are inserted a number of long matches, that are also lighted during the times of worship. When the period of devotion is past, the candles are extinguished, and the flame of the matches blown out, but the matches are left to moulder away. When this ceremony is over, an attendant on the altar takes a soft mallet, with which he strikes a bell, that is suspended to it, three times: the persons present then kneel before the images, and bow down their heads three times to the ground, with their hands clasped in each other, which they extend over their heads as they rise: a low bow is then seen to conclude the ceremony of the daily worship of the Chinese, which is termed by them, chin-chin-josh, or worship of God.’

‘Such is the domestic mode of worship that prevails throughout the whole empire of China, as every inhabitant of it, from the meanest peasant to the emperor himself, has an altar and a deity: the most wretched habitation is equally furnished in regard to its idols, though, as may be supposed, in proportionate degrees of form and figure, with the imperial palace. Nor are those who are confined to the occupations of the water without them; every kind of vessel that navigates the sea, or the river, being provided with its deity and its altar.’ p. 88.

From this place lord Macartney proceeded by land to Peking, on the 21st of August, where they arrived on the same day.

‘Pekin, or as the natives pronounce it, Pitchin, the metropolis of the Chinese empire, is situated in one hundred and sixteen degrees of east longitude, and between forty and forty-one degrees of north latitude. It is defended by a wall that incloses a square space of about twelve leagues in circumference: there is a grand gate in the center

center of each angle, and as many lesser ones at each corner, of the wall: they are strongly arched, and fortified by a square building, or tower, of seven stories, that springs from the top of the gateway; the sides of which are strengthened by a parapet wall, with port-holes for ordnance. The windows of this building are of wood, and painted to imitate the muzzle of a great gun; which is so exactly represented, that the deception is not discoverable but on a very near approach: there are nine of these windows to each story on the front towards the suburbs. These gates are double: the first arch of which is very strongly built of a kind of free-stone, and not of marble, as has been related by some writers: the depth of it is about thirty feet, and in the middle of the entrance is a very strong door of six inches thick, and fortified with iron bolts: this archway leads to a large square which contains the barracks for soldiers, consisting of mean wooden houses of two stories: on turning to the left, the second gateway is seen, whose arch is of the same dimensions and appearance as that already described, but without the tower.

At each of the principal gates there is a strong guard of soldiers, with several pieces of ordnance placed on each side of the inner entrance. These gates are opened at the dawn of day, and shut at ten o'clock at night, after which hour all communication with the city from the suburbs is impracticable; nor will they be opened on any pretence, or occasion whatever, without a special order from the principal mandarin of the city.

The four lesser gates are defended by a small fort built on the wall, which is always guarded by a body of troops.

The wall is about thirty feet high, and ten feet in breadth on the top; the foundation is of stone, and appears about two feet from the surface of the earth: the upper part is of brick, and gradually diminishes from the bottom to the top. Whether it is a solid structure, or only filled up with mortar or rubbish, is a circumstance concerning which I could not procure any authentic information.

This wall is defended by outworks and batteries, at short distances from each other; each of them being strengthened by a small fort, though none of the fortifications are garrisoned but those which are attached to the gates; and though there is a breast-work of three feet high, with port-holes for cannon, which crowns the whole length of the wall, there is not a single gun mounted upon it. On the side towards the city, it is, in some places, quite perpendicular; and in others, forms a gentle declivity from the top to the ground. It is customary for bodies of soldiers to patrol the wall every night during the time that the emperor resides in the city, which is from October to April, when his imperial majesty usually goes to a favourite palace in Tartary. From its perfect state of repair and general appearance, I should rather suppose it to be of modern erection, and that many years cannot have passed away since it underwent a complete repair, or was entirely rebuilt.

The

The distance from the south gate, where we entered, to the east gate, through which we passed out of the city, comprehends, on the most moderate computation, a course of ten miles. The principal streets are equally spacious and convenient, being one hundred and forty feet in breadth, and of great length, but are only paved on each side for foot passengers. The police of the city, however, spares no pains to keep the middle part clean, and free from all kind of nuisance; there being large bodies of scavengers continually employed for that purpose, who are assisted, as well as controlled, in their duty by soldiers stationed in every district, to enforce a due observance of the laws that have been enacted, and the regulations which have been framed, for preserving civil order among the people, and the municipal æconomics of this immense city. I observed, as we passed along, a great number of men who were sprinkling the streets with water, in order to lay the dust, which, in dry weather, would not only be troublesome to passengers, but very obnoxious also to the shops; whose commodities must be more or less injured, were it not for this beneficial and necessary precaution.

Though the houses at Pekin are low and mean, when considered with respect to size and domestic accommodation, their exterior appearance is very handsome and elegant, as the Chinese take a great pride in beautifying the fronts of their shops and dwellings; the upper part of the former is ornamented with a profusion of golden characters; and on the roofs of the latter are frequent galleries, rich in painting and other decoration; where numerous parties of women are seen to amuse themselves according to the fashion of the country. The pillars, which are erected before the doors of the shops, are gilded and painted, having a flag fixed at the top, whose characters specify the name and business of the owner: tables are also spread with commodities, and lines attached to these pillars are hung with them.

I observed a great number of butchers shops whose mode of cutting up their meat resembles our own; nor can the markets of London boast a better supply of flesh than is to be found in Pekin. My curiosity induced me to inquire the prices of their meat, and on my entering the shop, I saw on a stall before it an earthen stove, with a gridiron placed upon it: and on my employing a variety of signs to obtain the information I wanted, the butcher instantly began to cut off small thin slices of meat, about the size of a crown piece, and broiled as fast as I could eat them: I took about a dozen of these slices, which might altogether weigh seven or eight ounces; and when I paid him, which I did by giving him a string of caxee, or small coin, he pulled off, as I suppose, the amount of his demand, which was one conderon, or ten caxee, the only current money in the empire. I saw numbers of people in other butchers shops, as I passed along, regaling themselves with beef and mutton in the same manner.

‘ The houses for porcelain utensils and ornaments are peculiarly attractive, having a row of broad shelves, ranged above each other, on the front of their shops, on which they dispose the most beautiful specimens of their trade in a manner full of fancy and effect.

‘ Besides the variety of trades which are stationary in this great city, there are many thousands of its inhabitants who cry their goods about, as we see in our own metropolis. They generally have a bamboo placed across their shoulders, and a basket at each end of it, in which they carry fish, vegetables, eggs, and other similar articles. There are also great numbers of hawkers and pedlars, who go about with bags strapped on their shoulders like a knapsack, which contain various kinds of stuff goods, the folds of which are exposed to view. In selling these stuffs, they use the cubit measure of sixteen inches. Barbers also are seen running about the streets in great plenty, with every instrument known in this country for shaving the head and cleansing the ears: they carry with them for this purpose a portable chair, a portable stove, and a small vessel of water, and whoever wishes to undergo either of these operations, sits down in the street, while the operator performs his office, for which he receives a mace. To distinguish their profession, they carry a pair of large steel tweezers, which they open with their fingers, and let them close again with some degree of violence, which produces a shrill sound that is heard at a considerable distance: and such is their mode of seeking employment. That this trade in China is a very profitable one may be pronounced, because every man must be shaved on a part of the head where it is impossible to shave himself.

‘ In several of the streets I saw persons engaged in selling off goods by auction: the auctioneer stood on a platform surrounded with the various articles he had to sell; he delivered himself in a loud and bawling manner, but the smiling countenances of the audience, which was the only language I could interpret, seemed to express the entertainment they received from his harangue.

‘ At each end of the principal streets, for there are no squares in Peking, there is a large gateway fancifully painted, with an handsome roof coloured and varnished; beneath which the name of the street is written in golden characters: these arches terminate the nominal street, or otherwise there would be streets in some parts of the city of at least five miles in length, which are formed into several divisions by these gateways. They are very handsome, as well as central objects, and are railed in on each side from the foot pavement.

‘ The narrow streets are enclosed at each end with small lattice gates, which are always shut during the night; but all the considerable streets are guarded both night and day by soldiers, who wear swords by their sides, and carry long whips in their hands, to clear the streets of any inconvenient throng of people, and to chastise such as are refractory in ordinary decorum or good behaviour.

Notwithstanding the vast extent of this place, there is little or no variety in their houses, as I have before observed, but in the colours with which they are painted; they are in reality nothing better than temporary booths, erected entirely for exterior show, and without any view to strength or durability. It is very rare, indeed, to see an house of more than one story, except such as belong to mandarins, and even those are covered, as it were, by the walls which rise above every house or building in Pekin, except a lofty pagoda, and the imperial palace.

There are no carriages standing in the streets for the convenience of the inhabitants, like our hackney coaches in London: the higher classes of people keep palanquins, and others of less distinction have covered carts drawn by an horse or mule.

The opinion, that the Chinese women are excluded from the view of strangers, has very little, if any, foundation, as among the immense crowd assembled to see the cavalcade of the English embassy, one fourth of the whole at least were women; a far greater proportion of that sex than is to be seen in any concourse of people whom curiosity assembles in our own country: and if the idea is founded in truth, that curiosity is a peculiar characteristic of the female disposition in Europe, I shall presume to say that, from the eagerness which we observed in the looks of the Chinese women as we passed by them, that the quality which has just been mentioned is equally prevalent among the fair ones of Asia.

The women we saw on our passage through Pekin possessed, in general, great delicacy of feature, and fair skins by nature, with which, however, they are not content, and therefore whiten them with cosmetics; they likewise employ vermilion, but in a manner wholly different from the application of rouge among our European ladies, for they mark the middle of their lips with it by a stripe of its deepest colour, which, without pretending to reason upon it, certainly heightened the effect of their features. Their eyes are very small, but powerfully brilliant, and their arms extremely long and slender. The only difference between the women of Pekin, and those we had already seen, as it appeared to us, was that the former wear a sharp peak of black velvet or silk, which is ornamented with stones, and descends from the forehead almost between their eyes; and that their feet, free from the bandages which have already been mentioned, were suffered to attain their natural growth.

When we had passed through the eastern gate of the city, some confusion having arisen among the baggage carts, the whole procession was obliged to halt. I, therefore, took the opportunity of easing my limbs, which were very much cramped by the inconvenience of the machine, and perceiving a number of women in the crowd that surrounded us, I ventured to approach them; and, addressing them with the Chinese word *Shou-an*, (or beautiful) they appeared to be extremely diverted, and gathering round me, but

with an air of great modesty and politeness, they examined the make and form of my cloaths, as well as the texture of the materials of which they were composed. When the carts began to move off, I took leave of these obliging females by a gentle shake of the hand, which they tendered to me with the most graceful affability; nor did the men, who were present, appear to be at all dissatisfied with my conduct, but, on the contrary, expressed, as far as I could judge, very great satisfaction at this public attention I paid to their ladies. It appears, therefore, that in this city, the women are not divested of a reasonable portion of their liberty, and, consequently, that the jealousy attributed so universally to the Chinese men, is not a predominant quality, at least, in the capital of the empire.

‘ Among other objects which we saw in our way, and did not fail to attract our notice, we met a funeral procession, which proved to be a very striking and solemn spectacle: the coffin is covered by a canopy decorated with curtains of satin, enriched with gold and flowers, and hung with escutcheons: it is placed on a large bier or platform, and carried by at least fifty or sixty men, who support it on their shoulders with long bamboos crossing each other, and march eight abreast with slow and solemn step. A band of music immediately follows, playing a kind of dirge, which was not without a mixture of pleasing tunes: the relations and friends of the deceased person then followed, arrayed in black and white dresses.’ p. 102.

From Pekin lord Macartney was ordered to wait on the emperor at his summer residence in Tartary. In the course of the journey, Mr. Anderson remarks—

‘ On a very high mountain I discovered several distinct patches of cultivated ground, in such a state of declivity, as to be altogether inaccessible; and while I was considering the means which the owner of them must employ to plant and gather his vegetables on these alarming precipices, I beheld him actually employed in digging a small spot near the top of the hill, and in a situation where it appeared to me to be impossible, without some extraordinary contrivance, for any one to stand, much less to be following the business of a gardener. A more minute examination informed me, that this poor peasant had a rope fastened round his middle, which was secured at the top of the mountain, and by which this hardy cultivator lets himself down to any part of the precipice where a few square yards of ground gave him encouragement to plant his vegetables, or his corn: and in this manner he had decorated the mountain with those little cultivated spots that hung about it. Near the bottom, on an hillock, this industrious peasant had erected a wooden hut, surrounded with a small piece of ground, planted with cabbage, where he supported, by this hazardous industry, a wife and family. The whole of these cultivated spots do not amount to more than half an acre; and situated, as they are, at considerable distances

stances from each other; and, abstracted from the continual danger he encounters, the daily fatigue of this poor man's life, they offer a very curious example of the natural industry of the Chinese people.

It is, certainly, a wise policy in the government of China to receive the greater part of the taxes in the produce of the country; and is a considerable spur to improvement and industry in every class of the people; who are to get their bread by the exertions of genius, or the sweat of their brow. The landlord, also, receives the greater part of his rents in the produce of his farms; and the farmer pays his servants, in a great measure, by giving them pieces of waste uncultivated land, where there are any, with occasional encouragement to excite their industry. Such are the customs which prevail throughout China, and tend so much to preserve the prosperity, and promote the cultivation of every part of that extensive empire. P. 135.

The following appears to be the result of this unfortunate embassy—

The emperor of China refused, in the first instance, to sign, and of course, to enter into any engagement by a written treaty with the crown of Great Britain, or any other nation; as such a conduct, on his part, would be contrary to the ancient usage, and, indeed, an infringement of the ancient constitutions, of the empire. At the same time he was pleased to signify his high respect for his Britannic majesty and the British nation; and that he felt a strong disposition to grant them greater indulgencies than any other European power trading to his dominions; nor was he unwilling to make such a new arrangement of the duties payable by British ships arriving at Canton, as appeared to be a leading object of the negotiation. At the same time, however, he should be ever attentive to the real interests of his own subjects, an atom of which he would never sacrifice; and should, therefore, withdraw his favours to any foreign nation whenever it might appear to be incompatible with the interests of his own; or that the English should, by their conduct in trade, forfeit their pretensions to any advantages which might be granted them in preference to other nations trading to China. These were the declarations of the emperor on the occasion, which did not, in his opinion, require any written instrument or signature to induce him to realise and fulfil. P. 153.

On a soldier being flogged, the Chinese are said to have expressed the utmost abhorrence to this shocking and degrading punishment—a punishment now formally abolished in the French armies, though none, we believe, maintain better discipline.

The mandarins, as well as those of the inferior classes who were present, expressed their abhorrence at this proceeding, while

some of them declared, that they could not reconcile this conduct in a people, who professed a religion, which they represented to be superior to all others, in enforcing sentiments of benevolence, and blending the duties of justice and of mercy. One of the principal mandarins, who knew a little of the English language, expressed his own sentiments, and those of his brethren, by saying, "Englishman too much cruel, too much bad." p. 164.

On their return to Peking we find the following description of the emperor—

'The emperor is about five feet ten inches in height, and of a slender but elegant form; his complexion is comparatively fair, though his eyes are dark; his nose is rather aquiline, and the whole of his countenance presents a perfect regularity of features, which, by no means, announce the great age he is said to have attained: his person is attracting, and his deportment accompanied by an affability, which, without lessening the dignity of the prince, evinces the amiable character of the man.

'His dress consisted of a loose robe of yellow silk, a cap of black velvet with a red ball on the top, and adorned with a peacock's feather, which is the peculiar distinction of mandarins of the first class. He wore silk boots embroidered with gold, and a sash of blue silk girded his waist.

'As to the opinion which his imperial majesty formed of the presents, we could not learn, as he never communicated it, at least, to any of those mandarins, by whom it would have been conveyed to the palace of the British embassy. We only knew, at this time, that the two camera obscuras were returned, foolishly enough, as more suited to the amusement of children, than the information of men of science.' p. 175,

It is well known that the embassy received a peremptory order to quit Peking at a day's notice, which the emperor refused to revoke. We cannot but regret that our ministry neglected to take the proper preparatory steps to insure a better reception; but we shall not enter into any political discussion on the subject, which will probably be agitated in parliament. We regret that our limits, which we have already exceeded, will not admit of further extracts.—From what we have already selected, the reader will perceive that the present is an interesting production: and from its early appearance, it is well calculated to gratify the impatient curiosity of the public.

An Historical, Geographical, Commercial and Philosophical View of the American United States, and of the European Settlements in America and the West-Indies. By W. Winterbotham. 4 Vols. 8vo. 1l. 15s. Boards. Ridgway. 1795.

THE case of Mr. Winterbotham has been so long before the public, and is so generally known, that it is scarcely necessary to acquaint our readers he is a dissenting-minister, who, for certain passages in two sermons, has been involved in a legal contest, the attendant expenses of which have been three hundred and thirty-seven pounds and upwards, and the eventful issue four years' imprisonment, two hundred pounds fine, and nine hundred pounds security for five years*.

The case of Mr. Winterbotham has been generally deemed, on various accounts, very hard; and his character, we understand, is respectable.

This sufferer, instead of throwing himself entirely on the charity of his friends (the means of his subsistence being now suspended), has devoted his hours of seclusion from the world to compile the present history. His industry is certainly commendable, and, as appears from a large and respectable list of subscribers, has met with extensive encouragement. The present publication, therefore, being in some measure an appeal to the humanity of the public, we wish, for Mr. Winterbotham's sake, that it had been in a less expensive form: for though the sale has been considerable, we have been informed that it has not yet cleared the expenses.

Our duty is to lay before our readers such a view of this history, as will enable them to form a judgment concerning the execution:—but we shall first let Mr. Winterbotham himself unfold to his readers the nature of his undertaking.

After some general remarks on the discovery of the new world, and the influence of that vast continent on the affairs of the other parts of the globe, Mr. Winterbotham introduces himself to his readers in the following manner—

‘ The attention of Europe in general, and of Great-Britain in particular, being thus drawn to the new world, the editor, at the instigation of some particular friends, undertook the task, which he hopes he has in some degree accomplished in the following volumes, of affording his countrymen an opportunity of becoming better acquainted with its settlement by Europeans—the events that led to the establishment and independence of the United States—the nature of their government—their present situation and advantages, together with their future prospects in commerce, manufactures and

* See his two Sermons and Trial.

agriculture. This formed the principal design of the work; but he farther wished with this to connect a general view of the situation of the remaining European possessions in America and the West-India islands; this has been therefore attempted, and nearly a volume is dedicated alone to this subject. Connected with the above, one object has been constantly kept in view, namely, to afford the emigrator to America a summary of general information, that may in some measure serve as a directory to him in the choice of a residence, as well as in his after pursuits. This suggested the propriety of adopting the plan which Mr. Morse had laid down in his *American Geography*; and this must plead in excuse for the miscellaneous matter introduced in the third volume, at the close of the history of the States.

How far the editor has succeeded in the accomplishment of this object is not for him to determine; he can only say, he has spared no pains, nor neglected any opportunity, which his situation permitted him to embrace, to obtain information; and he has to express his obligations for the obliging communications of many, whose names the peculiarity of his own situation will not for obvious reasons permit him to mention, but for whose friendship he shall ever retain the most lively sentiments of esteem and gratitude. The editor's thanks are likewise particularly due to several gentlemen of the society of Quakers, for the documents which have enabled him, with thorough conviction, to wipe off the odium which Mr. Chalmers, in his *Annals*, and the authors of the *Modest Universal History*, followed by Mr. Morse, had thrown on the character of William Penn and the first settlers of Pennsylvania; and on whose authority they were by him inserted.

With respect to the printed authorities which the editor has followed, he has not only borrowed their ideas, but, where he had not the vanity to conceive himself capable of correcting it, he has adopted their language, so that in a long narrative he has often no other claim to merit than what arises from selection and a few connecting sentences: as, however, by this method it has often become difficult for an author to know his own, the editor at once begs leave to say, he has availed himself of the labours and abilities of the Abbe Raynal, Franklin, Robertson, Clavigero, Jefferson, Belknap, Adams, Catesby, Buffon, Gordon, Ramsey, Bartram, Cox, Rush, Mitchel, Cutler, Imlay, Filson, Barlow, Brissot, Morse, Edwards, and a number of others of less import, together with the *Transactions of the English and American philosophical societies*, *American museum*, &c. p. vi.

The first volume contains an account of the discovery of America—a general description of America—the discovery and settlements of North America chronologically arranged—together with its boundaries, extent, and divisions—a general descrip-

Description of the United States of America—and a history of the rise, progress, and establishment of the independence of the United States.

The account of the discovery of America is written with that elegance and taste that distinguish the writings of Robertson: for though the author's name is not annexed, the reader who is acquainted with the writings of Dr. Robertson, will perceive that it is the production of his elegant pen.—Columbus and Robertson being persons of such importance in the affairs of this country, the one as the original discoverer, the other as the historian of America,—we shall lay before our readers the closing scene of the life of the former, written by the latter—

‘ When they arrived at St. Domingo, on the thirteenth of August, the governor, with the mean artifice of a vulgar mind, that labours to atone for insolence by servility, fawned on the man whom he envied, and had attempted to ruin. He received Columbus with the most studied respect; lodged him in his own house, and distinguished him with every mark of honour. But amidst these overacted demonstrations of regard, he could not conceal the hatred and malignity latent in his heart. He set at liberty the captain of the mutineers, whom Columbus had brought over in chains, to be tried for his crimes, and threatened such as had adhered to the admiral with proceeding to a judicial enquiry into their conduct. Columbus submitted in silence to what he could not redress; but discovered an extreme impatience to quit a country which was under the jurisdiction of a man who had treated him, on every occasion, with inhumanity and injustice. His preparations were soon finished, and he set sail for Spain with two ships, on September the twelfth, 1504. Disasters similar to those which had accompanied him through life continued to pursue him to the end of his career. One of his vessels being disabled, was soon forced back to St. Domingo; the other, shattered by violent storms, sailed seven hundred leagues with jury-masts, and reached with difficulty the port of St. Lucar in the month of December.

‘ There he received the account of an event the most fatal that could have befallen him, and which completed his misfortunes. This was the death, on the ninth of November, 1504, of his patroness queen Isabella, in whose justice, humanity, and favour, he confided as his last resource. None now remained to redress his wrongs, or to reward him for his services and sufferings, but Ferdinand, who had so long opposed and so often injured him. To solicit a prince thus prejudiced against him, was an occupation no less irksome than hopeless. In this, however, was Columbus doomed to employ the close of his days. As soon as his health was in some degree re-established, he repaired to court; and though he
was

was received there with civility barely decent, he plied Ferdinand with petition after petition, demanding the punishment of his oppressors, and the restitution of all the privileges bestowed upon him by the capitulation of one thousand four hundred and ninety-two. Ferdinand amused him with fair words and unmeaning promises. Instead of granting his claims, he proposed expedients in order to elude them, and spun out the affair with such apparent art, as plainly discovered his intention that it should never be terminated. The declining health of Columbus flattered Ferdinand with the hopes of being soon delivered from an importunate suitor, and encouraged him to persevere in this illiberal plan. Nor was he deceived in his expectations. Disgusted with the ingratitude of a monarch whom he had served with such fidelity and success, exhausted with the fatigues and hardships which he had endured, and broken with the infirmities which these brought upon him, Columbus ended his life at Valladolid on the twentieth of May, one thousand five hundred and six, in the fifty-ninth year of his age. He died with a composure of mind suitable to the magnanimity which distinguished his character, and with sentiments of piety becoming that supreme respect for religion, which he manifested in every occurrence of his life.' P. 77.

The very agreeable DESCRIPTION of America is taken from the Encyclopædia; to which part, as well as to all others that are allowedly mere quotations, might have been annexed appropriate references, properly paged. This would have given the history a stamp of authority, as a book to be quoted. The character of the Americans is here gone into pretty much at large, and a very interesting and minute account of the animals, curiosities, and natural productions of America is subjoined:—this is principally from that agreeable writer, Buffon. A very large survey is taken of the numerous religious sects into which the United States are divided (from p. 366 to p. 394 of the first volume), which, we doubt not, will be interesting to Mr. Winterbotham's readers, great part of whom are dissenters. The following summary we select—

'All being thus left at liberty to choose their own religion, the people, as might easily be supposed, have varied in their choice. The bulk of the people denominate themselves Christians; a small portion of them are Jews; some plead the sufficiency of natural religion, and reject revelation as unnecessary and fabulous; and many, we have reason to believe, have yet their religion to choose. Christians profess their religion under various forms, and with different ideas of its doctrines, ordinances, and precepts. The following denominations of Christians are more or less numerous in the United States, viz. Congregationalists, Presbyterians, Dutch Reformed Church, Episcopalians, Baptists, Unitarians, Quakers or Friends,

Friends, Methodists, Roman Catholics, German Lutherans, German Calvinists or Presbyterians, Moravians, Tunkers, Menonists, Universalists, and Shakers.' p. 367.

The account of the government and constitution of the United States, together with the very sensible observations on their excellencies and defects, in Vol. I. and the constitutions of the particular states, in Vol. II. and III. are copied from different publications, some of which we have not at present, as Gordon's history of America, a work which, though not possessed of that elegance characteristic of the histories of Robertson and Ramsay, makes ample amends by the authenticity of the facts, —Morie's American Geography,—Ramsay's History of the American War,—the Commentaries on the Debates of Congress, &c.—The address of Ramsay to the citizens of the United States has been much admired; it closes thus —

' It is now your turn to figure on the face of the earth, and in the annals of the world. You possess a country which in less than a century will probably contain fifty millions of inhabitants. You have, with a great expence of blood and treasure, rescued yourselves and your posterity from the domination of Europe. Perfect the good work you have begun, by forming such arrangements and institutions, as bid fair for ensuring, to the present and future generations, the blessings for which you have successfully contended.

' May the almighty ruler of the universe, who has raised you to independence, and given you a place among the nations of the earth, make the American revolution an era in the history of the world, remarkable for the progressive increase of human happiness!' p. 237.

The most important part of this volume is the History of the rise, progress, and establishment of the independence of the United States of America.

In this volume are contained two engravings of Washington, by Grainger,—a General Map of North America drawn from the best surveys, by J. Russell, 1774,—a map of the United States of America, according to the treaty of peace of 1783,—and an engraving representing the falls of St. Anthony in the river Mississippi.

Having given in Vol. I. a general account of the American republic, our editor gives, in Vol. II. and in part of Vol. III. an account of the grand divisions, denominated the northern (or more properly eastern), middle, and southern states. The first division contains Vermont, New Hampshire, district of Maine belonging to Massachusetts, Massachusetts, Rhode Island, Connecticut.

We must here do justice to our editor, in acknowledging that we discover little that favours of bigotry in this history. Mr.

Winterbotham,

Winterbotham is of that denomination of Christians, who call themselves Baptists: but he evidently takes no pains in bringing forward their history in preference to others. This remark we were compelled to make on overlooking the description of Rhode Island (Vol. III. p. 224.) where, it is well known, the Baptists have a college, and are by far the most numerous of the sects; these things are not gone into at great length; and, indeed, in Vol. I. where an account is given of the religious denominations, there is even a more circumstantial account of the other sects than of the Baptists, excepting only the list of associations, particularly of the Presbyterians, the Unitarians, the Quakers, the Moravians and the Universalists: we the rather make this remark, because the history of this sect was done ready to Mr. Winterbotham's hand by one of his own party, Mr. Isaac Backus.

The above division comprehends that part of America, called the New England states. This part, since the year 1614, has been known by the name of New England.

The second division (the middle states) comprehends New York, New Jersey, Pennsylvania, Delaware, Territory north west of the Ohio.

The third division comprehends Maryland, Virginia, Kentucky, North Carolina, Territory south of Ohio, South Carolina, Georgia. Of each of these states a large account is given,—extending to p. 272 of Vol. III.

In Vol. II. are contained an engraving of William Penn, the celebrated founder of Pennsylvania, by Grainger: but of its resemblance to the original we can say nothing, it having been asserted that William Penn never sat for his picture,—a map of the northern or New England states of America, by Russel,—a map of the middle states; and a view of Ohiopyle Falls in Pennsylvania.

Vol. III. closes (p. 281.) with a very large account of the advantages which the United States possess over European countries, and of the prospects and advantages of an European settler in the United States: these are classed under the following heads—in respect to government—equality of situation—variety of climate, soil, and productions—mistaken notions of Europeans—motives to emigration—of the choice of residence—what class of Europeans will find it their interest to fix their residence in the United States—tables of coins—postage of letters throughout the United States—price current of goods, &c.—tables of duties—fees of office—amount of exports—rent—price of land, provision, &c.—soil—price of labour—prevalent diseases—natural productions.

This is a very interesting part of the present work; and it is but just to add that no HISTORY of America possesses so much

much useful information on the preceding subjects: we must however add, that it is all collected from different essays and treatises, by Franklin, Cooper, Coxe, Filson, and other admired writers. The remarks on the fur-trade are curious, and, to the best of our recollection, original.

This volume contains a striking likeness of Benjamin Franklin—a map of the southern states of America—a plan of the city of Washington, in the territory of Columbia, ceded by the states of Virginia and Maryland to the United States of America, and by them established as the seat of government after the year 1800—a map of the state of Kentucky, and adjoining territory—the bones of a large animal found at a salt spring near Ohio river, to which the name of Mammoth has been given—a plan of Lystra, in Nelson county, Kentucky—a plan of Franklinville in Mason county, Kentucky—and the tobacco plant.

Vol. IV. exhibits a representation of the following particulars—History of the British Settlements in America—Upper and Lower Canada—Cape Breton—New Britain—Nova Scotia—St. John—Newfoundland—Greenland—Spanish Dominions in North America—East and West Florida—Louisiana—Mexico, or New Spain—View of South America—Spanish Dominions in South America—Terra-Firma—Peru—Chili—Paraguay, or la Plata—Observations on the Government, Trade, &c. of South America—Brasil—French possessions in South America—Cayenne—Dutch possessions in South America—Surinam—Aboriginal America—Amazonia—Patagonia—West India Islands—British West Indies—Jamaica—Barbadoes—St. Christopher's—Antigua—Grenada—Dominica—St. Vincent—Nevis—Montserrat—Barbuda—Bermudas—Spanish West Indies—French West Indies—Dutch West Indies—Danish West Indies—History of American Quadrupeds, Birds, Fishes, Insects, and Reptiles.

Subjoined to Vol. IV. is a very valuable Appendix, containing the treaties between his most Christian majesty and the thirteen United States,—N^o 1. The treaty of amity and commerce,—N^o 2. Treaty of alliance, eventual and defensive,—N^o 3. Convention between France and America;—N^o 4. The definitive treaty between Great Britain, and the United States of America, signed at Paris, Sept. 3. 1783,—N^o 5. Treaty of amity and commerce between their high mightinesses, the States General of the United Netherlands and the United States of America,—N^o 6. Treaty of amity and commerce between the king of Prussia, and the thirteen United States of America.

This volume contains the head of Mr. Winterbotham, painted by Tayler, and engraved by Grainger—a general map

of South America, by Ruffel—a map of the West Indies, with the adjacent coast of America—and engravings of some of the more curious American quadrupeds, birds, and reptiles.

The work closes with an Index, useful as far as it goes, but not sufficiently comprehensive and minute for a work of this magnitude.

We have here given rather an analytical than a critical review of these volumes, and, we trust, sufficiently minute for the reader to form an accurate idea of their nature and extent. Our extracts have not been numerous in proportion to the magnitude of the publication : but it will be recollected, that those works from whence this is compiled have passed under our observation before ; when we endeavoured to do justice to the respective authors, in regard to style, sentiments, and the like.

As this work is to be received as a selection of histories, rather than a distinct history, its merit must be examined by its own pretensions. What we have hinted before, we repeat again, that it would have been far more useful to have given a distinct and appropriate arrangement of authors properly paged, and with proper references, than a general enumeration of them in the Preface. We are at the same time happy to confess that this omission is in some measure remedied by the Index, where some of the authors' names are assigned to particular parts. We are also obliged to observe, that, though, in general, the selection possesses merit, yet, in several instances, the history stands in need of elucidation, and is indeed abrupt and confused, owing to want of care in the connecting sentences. In some instances too, our editor is not accurate in regard to facts, more particularly in what relates to some events during the American war, as those who were engaged in it will be able easily to shew him*. Every candid reader will, however, find an apology for errors of this kind ; they will recollect the situation and circumstances of the editor ; and where there is, on the whole, room for approbation, they will not form too rigid expectations. The work is exceedingly useful, and, in the main, well executed. It comprehends the most interesting accounts of all the American historians ; and is con-

* It is, indeed, to be regretted that the author had not an opportunity of consulting an interesting work that made its appearance soon after the publication of his volumes—viz. '*General Washington's Official Letters to the American Congress*,' which contain much curious information respecting many important transactions of the war, that were before but imperfectly understood, but now receive a new light from the pen of that consummate warrior and statesman, who describes in a manly style, and with the feelings of a true patriot, those events that daily passed under his eye, and in which he acted so conspicuous a part.

frequently more various, and extensive than any extant. It is but justice to add, that the editor discovers a liberality of mind, —that he never obtrudes on his readers any reflections on the severity of his situation, nor discovers any of the malevolence of a bigot ; but confining himself to his true department, which was, in this instance, to procure subsistence by his own exertions, he has furnished materials for the amusement and improvement of, we hope, a numerous class of readers.—As friends to humanity, we heartily wish him success.

An Essay on Philosophical Necessity. By Alexander Crombie, A. M. 8vo. 7s. Boards. Johnson. 1793.

FEW metaphysical questions have been examined with greater minuteness, or have become objects of more frequent and keen disputation, than that concerning the truth of the doctrine of philosophical necessity. On this subject the united and utmost efforts of the theologian, the philosopher, and the moralist, have been called into action. But to very little purpose, we fear, has the controversy been maintained, since the main point appears as much involved as it was before such discussions took place. Abstract questions are not easily determined, nor is their decision of much importance in the conduct of human affairs. The present champion of the necessity of human actions has however, as his preface informs us, been, from the moment that he was capable of metaphysical investigation, impressed with the importance of the necessarian hypothesis. He confesses notwithstanding, that he entered upon its examination not without prepossessions unfavourable to its truth, from an attachment to a contrary doctrine, the fallacy of which he did not even *suspect* till convinced by the writings of Dr. Priestley. It will appear to some perhaps a little strange that the acute penetration of Mr. Crombie should not have made the discovery of the *glaring absurdity* of the doctrine of free agency, without assistance from others, and at a much earlier period. To whatever circumstances we may be indebted for that discovery, the present defence of the doctrine of necessity is evidently occasioned by the appearance of Dr. Gregory's Essays. The state of this important question is illustrated in the following manner by our author—

‘ Judas, impelled by avarice, betrayed his master. ’ A Libertarian affirms, that he might have avoided the crime ; a Necessarian denies it, and asserts, that every man in the same circumstances, in which he was placed, all things considered, would have acted precisely in the same way. He asserts also, that, had Judas been in the same situation, both external and internal, next day, he would have

have repeated the crime : this a Libertarian denies. A Necessarian believing in the necessary concatenation 'of all events maintains, that the treachery of Judas was the certain, and unavoidable effect of his situation at the time of action, which situation was the necessary and predetermined effect of a previous one ; so that tracing to its origin this continued chain of necessary causes and effects, of antecedent circumstances, and unavoidable consequences, every action of his life is ultimately ascribable to that condition in which his maker originally placed him. A Libertarian contends on the contrary, that there is no necessary connection between certain situations and certain volitions ; that in every condition in which he was placed he might have acted otherwise than he did act ; and that his virtue and vice resulted, not from any previous appointment of the deity, but from the determinations of his own free will.' p. 5.

The doctrine of philosophical liberty, in the opinion of Mr. Crombie, rests on the assumption, 'that man possesses a self-determining power superior to the influence of all motives, and every volition results from the free and self-created determination of the will.' Therefore to prove 'that no such power belongs to the mind, and that if such a power existed, it would be totally useless, and that the will, in all its operations, is not independent or supreme, but necessarily governed by the influence of motives,' is the difficult task which Mr. Crombie has undertaken.—If these can be satisfactorily proved, it will follow, according to the author, 'that man is a necessary agent, and that philosophical liberty is a mere non-entity.'—In attempting the proof of these circumstances, the author sets out with an inquiry into the causes of our actions ; but we do not find that it contains any new information on the subject ; he indeed contends that our actions are governed by the predominant motives, and that their influence, so far from being dependent on the determinations of the will, regulate and govern the will itself.—How far Mr. Crombie's reasoning on this part of his subject is conclusive, may in some degree be gathered from his mode of treating the operation of different causes or motives in influencing the mind—

'Now if it is, or can be proved, that a self-determining power does not belong to the mind, and that motives are the sole immediate causes of our actions, as every cause, whether moral or physical, must act necessarily, this argument must be deemed conclusive. Nor is there any difficulty in conceiving how motives, in themselves weak, may acquire the ascendancy over others intrinsically stronger. Experience proves, that passion, when habitually indulged, will vanquish reason, and that our propensities to vice, when long gratified, become much more powerful than those to virtue. The superior influence which certain passions, affections, and sentiments possess

possess in determining the will, may result from education, constitution, profession, society, and various other causes. Two men may be prompted by the very same external temptation to an act of fraud; but if the one, from education; or any other cause, has been taught to detest injustice, and if the other, from a destitution of honest principles, has been wont to sacrifice every thing to his immediate interest, the same temptation will produce very different, or opposite effects. And when the one yields to the temptation, and commits the crime, we say, he acted contrary to his best interest; but surely it would be absurd to suppose, that the motives to fraudulence did not predominate in his mind, or to affirm, that he felt the will or the inclination to forbear, more powerful than the inclination to commit the fraud.' p. 21.

From experience he deduces many arguments in support of his opinion. 'Certain sentiments and dispositions, says he, and certain states of the mind, invariably produce definitive and correspondent actions.' In the material and intellectual world the same variety and uniformity prevails. 'That the same state of mind has a *necessary* influence in producing the same conduct, is a truth, he contends, which we admit in all our reasonings on the conduct of others.' From the nature of virtue and vice; and the principles of moral culture, a variety of arguments are taken; but which have in general, we believe, been noticed by other writers: at least we have observed little novelty in them.

'The life of every man is one continued concatenation of circumstances, all necessarily dependent one upon another. His original situation is confessedly not the object of his own choice, but of the Divine appointment. He comes into the world in whatever circumstances his Creator pleases. The condition of his birth determines his education; this influences his modes of thinking; his sentiments and relative situation fix his profession in life; and all these circumstances have a definite power over his temper and conduct. The first state in which he is placed necessarily leads to a second, this to a third; and every successive change of condition is the certain result of a previous situation. The number cast on a die, whatever number of sides it may expose, and how often soever it may impinge on the table before it rests, is surely ascribable primarily to the direction and force which it received at first. In like manner, whatever be the events which mark the life of any individual, how varied soever his situations and actions may be, they are all necessarily connected, and the concluding action results from his original condition, as determined by his Maker, necessarily and unavoidably.' p. 61.

The arguments drawn from the divine prescience from
C. R. N. A. A. (XV.) September, 1795. H. scripture,

scripture, are by no means conclusive, nor do they tend to place the matter in a clearer point of view.

In examining the various objections that have been made to the doctrine of necessity, Mr. Crombie is very copious, but he does not appear to have done much more than go over the ground which has been occupied by those who have preceded him in the controversy. The doctrine of necessity has been, and perhaps not unjustly, reprobated, as rendering mankind regardless of their conduct. In its justification, Mr. Crombie's reasoning is this :

'That every individual must be such, as his Creator has preordained; is indeed the hypothesis of Necessity. There is a continued chain of causes and effects, framed by the Deity in the life of every man, not one of which can he alter or derange. At the moment of his birth, this concatenation begins; every succeeding act necessarily arises from the previous circumstances; and he is irresistibly conducted, step by step, to that ultimate condition, for which he was destined. But when I say, irresistibly, I mean not, involuntary. His volitions are necessary links in the chain. There is no egot and arbitrary power, compelling him to any action against his inclination. He does what he chooses; his will, however, is the will of his Maker, and he thinks, and wills, and acts, as he determines. This is the doctrine of Necessity. And whatever we will, whatever we do, whether morally good or evil, a Necessarian believes, that the whole is predestinated; and that a Being of infinite wisdom, and unchangeable goodness, orders all things for our good.' p. 304.

In the third chapter Mr. Crombie begins the examination of Dr. Gregory's Essay in defence of philosophical Liberty, in which he treats his arguments and reasonings with much indifference, ridicule, and contempt. The concluding paragraph will fully convey Mr. Crombie's opinion of the doctor's laborious performance.

'I have now exhibited as accurate a statement, as I can, of the essayist's arguments against Necessity. How far they merit the title of demonstration, the candid and judicious reader will judge for himself. To me, I must say, they appear impertinent and inconclusive, betraying extreme inaccuracy of thinking, with a confused and imperfect knowledge of the question. I will not say, that the doctor—like the taylor of Laputa, who, when measuring Gulliver for a suit of cloaths, took the gentleman's altitude by the help of a quadrant; or, like the Irishman, who went with a candle to a sun-dial, to see how the night went—has applied mathematical reasoning to a subject, to which it is wholly incongruous, though I think him, in some degree, chargeable

able with this error; but I scruple not to affirm, that the forms of mathematical demonstration were never, in any instance, more shamefully abused and prostituted. His attempt to prove that all Necessarians are either, fools, or lunatics, can only provoke a smile; but when he endeavours to fix an indiscriminate imputation of dishonesty on his adversaries, because, forsooth, they will not think as he thinks, when we hear him, with unexampled illiberality and petulance, assailing the most distinguished philosopher of the age, and calling on "him to vindicate his character, not merely in point of understanding, as a philosopher, but in point of probity and veracity, as a man," language fails us to chastise such insolence, in terms of sufficient sharpness or severity. The whole of the essay indeed; with its long appendix, and still longer introduction, is characterised by nothing so remarkably, as extreme vanity and arrogance;—qualities, which could not fail to be highly offensive, even if his arguments amounted to demonstrations. But, when we see the affectation of profound erudition, and superior discernment, associated with a bewildered and clouded intellect, when we hear him indecently expressing a contempt of all Necessarians, and the hypothesis itself, without knowing what that hypothesis is, when we see the semblance of mathematical precision combined with egregious inaccuracy of thinking, his vanity and arrogance become nauseous and intolerable; and while we read, we sicken with disgust. P. 424.

In the concluding chapter our author takes a general view of the systems of philosophical liberty and necessity. The advocate for liberty will, however, without doubt, object to many of the statements on his side the question.—Upon the whole we must, however, allow Mr. Crombie to be an able champion in the cause of the doctrine of necessity; but he seems to possess more ingenuity than solidity of judgment or strength of reasoning.

MONTHLY CATALOGUE.

POLITICAL.

Political Tracts: by Sir Francis Blake, Bart. A new Edition
8vo. 5s. Debrett. 1795.

THE various tracts in this volume have been already noticed by us at the respective times of their publication. The additions to the present edition are not very important. They consist of a very few remarks on the folly of our pretending to punish the atheism and disloyalty of France, and the copy of a petition to parliament, praying that sir Francis may be allowed to pay £30,000, or any sum parliament may think fit, towards the liquidation of the national debt, and in lieu of all taxes, &c. agreeable to a scheme he published some years ago, and which is reprinted in this volume. But alas! the very first sentence of this plan is become obsolete. He states the national debt at only two hundred and forty millions!

An Address to the Yeomanry of England, by a Field Officer of Cavalry, who has served all this War on the Continent. 8vo. 1s. 6d. Walter. 1795.

In this address the armed yeomanry are exhorted to abhor French principles above all things, and on no account to take the liberty of thinking for themselves, which without doubt is a most unmilitary species of presumption, and not to be tolerated in these times! The author's advice on the subject of discipline is confined to a few simple manœuvres, which he contends are all that can possibly be of any advantage, should the country be so unfortunately circumstanced as to call for their services in opposition to an enemy. The work, on the whole, is not unlikely to prove useful to that description of persons for whose use it is professedly intended.

The Speeches at large of the hon. Thomas Erskine, in Defence of Thomas Hardy, and John Horne Tooke, Esq. Tried by Special Commission, on a Charge of High Treason. Accurately taken in Short-hand by Manoah Sibly, Short-hand Writer to the City of London. 8vo. 3s. Jordan. 1795.

These speeches we believe to be most correctly reported, as far as regards matter and argument; but the language, in our opinion, does not entitle them to the credit of *verbatim* accuracy.

The Correspondence of Baron Armfelt and the other Conspirators against the Swedish Government: Translated from the Swedish Copy published by the Government at Stockholm. 8vo. 3s. Robinsons. 1795.

Contrary to the usual course of things at the present period, this
was

was not a democratic but an aristocratic conspiracy; and never was a blacker and more infamous transaction. It was intended to remove from the administration of affairs a man who is a blessing to his country and to mankind,—the present duke regent of Sweden; to restore despotism, and destroy the independence of the nation. That the court of Russia was implicated in the affair, appears from this correspondence; but how far that perfidious court was concerned in instigating the conspirators, is not so apparent.—It would be a satisfactory circumstance both to the politician and historian, if this point could be ascertained.

The Speech of the right hon. Charles James Fox, in the House of Commons, on Tuesday, March 24, 1795, on a Motion "That the House do resolve itself into a Committee of the whole House to consider of the State of the Nation." To which is added a correct List of the Minority. 8vo. 1s. Debrett. 1795.

Great care and fidelity appear to have been employed in preparing this speech for publication; and few speeches were ever delivered more worthy of the public attention. The reader will find close argument, an irresistible appeal to facts, and that rational and manly sense which places crooked and venal politics in the most contemptible point of view.

Present State of France. Report of the Committees of Public and General Safety and of Legislation, on the State of France: presented to the National Convention, September 20th, 1794. By Robert Lindet. 8vo. 1s. 6d. Bell. 1794.

This report of the strength and resources of France is evidently exaggerated.—It has however sufficient foundation in truth, to shew the absurdity of such a country as England attempting to subjugate so populous and warlike a nation as the French.

Thoughts on the Inexpediency and Dangerous Tendency of the Measures recommended by Modern Reformers. 8vo. 1s. Vernor and Hood. 1795.

This author endeavours to prove, that, if the evils our present reformers complain of, exist, they are not of sufficient magnitude to justify the resistance they make,—that the remedies they propose are not likely to answer the end,—and that if they were so, this is not the proper time for making the experiment. In this he is nearly as successful as those who have written upon the same side, and are enemies to every species of reformation that does not come from the first minister of the crown, who, by the way, is here ably defended for having changed his sentiments on the subject of parliamentary representation.

Memoirs of M. Danton, late Minister of Justice to the National Convention, who suffered by the Guillotine, Saturday April 5, 1794. To which are added, genuine Anecdotes of M. Robespierre, late Leader of the Revolutionists in France, who was guillotined July 28, 1794. 8vo. 1s. Allen and West. 1794.

We discover but very few marks of authenticity in this publication, which is compiled apparently from random paragraphs that have from time to time appeared in the public papers.

A Letter to the Deputy Manager of a Theatre Royal, London, on his lately acquired Notoriety, in contriving and arranging the Hair-powder Act, commonly called the Poll Tax. With a further Exposition of the said Act. Including several particulars inserted for the Protection of Housekeepers, &c. against Informers and Spies. 8vo. 1s. Allen and West. 1795.

This author attempts to blend the politician and the wit; but it will be difficult from this publication to establish a valid claim to either character.

State of the Country in the Month of November, 1794. By Abraham Jones. 8vo. 1s. 6d. Owen. 1794.

This pamphlet is by no means destitute of sense and energy.—In the following opinion we apprehend that ministers themselves would be ready now to concur with Mr. Jones, if they spoke their real sentiments—

‘After the expulsion of general Dumouriez from Holland, and the consequent security of the United Provinces, the war became entirely divested of any national cause or plausible pretext; and if a peace in all its forms was difficult to be obtained, there remained no doubt but that hostilities might, and ought thenceforth to have been conducted upon our part upon a plan of defence for our allies, and of maritime enterprize for Great Britain.’ P. 4,

In the concluding sentiments, Mr. Pitt will be less disposed to unite with our author—

‘I think, as I shall answer it to heaven, that whatever are the dangers, real or pretended, that threaten our establishments, they derive from the perverseness and hypocrisy of the king’s servants, and of his chief minister in particular, who first demanded reformation, and that with a factious and intemperate voice, and to an extent and extreme which scarce any good Englishman even now can desire: who is the author of these councils if they are bad, and their obstacle, if they are wholesome; who is answerable before God and Man for having recommended, or for having opposed them: who is guilty in both, or cannot be innocent in one of them; who is an enemy to the people, and a grievance to the nation;

whose

whose power is the public danger, whose impunity is the public dishonour!

‘Let us, therefore, without delay, address the crown to dismiss, and instruct our representatives to IMPEACH him; let us pave the way for peace by justice, and for reformation by atonement.’
P. 55.

Causes secretes de la Revolution du 9 au 10 Thermidor, par Vilate, Ex-Juré au Tribunal Révolutionnaire de Paris, transféré et détenu au Luxembourg. 8vo. 2s. 6d. De Boffe. 1795.

The inquisitive reader will not receive much information from this pamphlet, respecting the secret causes of the revolution which overturned the plans of Robespierre. The author is a young man who was one of Robespierre's creatures, and a juryman of his execrable tribunal. He writes this pamphlet as a vindication of his conduct, which amounts to no more than this, that he was once a partisan of Robespierre, and is now very sorry for it. His youth and ignorance betrayed him into a connection with the tyrant's party, and he remained with them till their downfall, notwithstanding his *tendre cœur* which he delights to mention. In a word he is a young prattling enthusiast from whom no information can be gained, for he never was sufficiently in the secret to possess more than a few whispers of conversation of no great importance.

Considerations on the Principal Objections against Overtures for Peace with France. 8vo. 1s. Stockdale. 1795.

This pamphlet deserved a better fate than to be thus vilely printed upon vile paper. It is one of the most rational, calm, and convincing appeals that has yet been made to the good sense of the public. The author is not an admirer of French principles, or an approver of French proceedings. But he is a friend to peace, and he regards a contest which obstructs our external commerce, which interrupts our internal spirit and power of industry,—which cuts off our people,—enfeebles our credit,—augments our debts,—diminishes our revenues, and exhausts our resources,—and which threatens even (however remotely many persons may think) the security of private property, and the stability of our constitution,—as a most deplorable misfortune.

Of the objections against overtures for peace, he considers first, that to make peace with France at this time would be only to afford her a respite from the distresses of war, and to enable her in that interval, to recruit her force and qualify herself to execute her desire of resuming hostilities with more energy, and under more advantageous circumstances than those under which she is now able to conduct them.

After stating what the grounds may be for embracing this opinion, he places the question in the following lights—

‘ But let us consider how far we have reason to believe that the proposition is true.

‘ It is very evident, that unless there is some specific reason which will induce us to believe, that after an interval of peace, the French would entertain a desire of renewing hostilities, and that they would also be able to renew them with more energy and under more advantageous circumstances than those under which they now are able to conduct them, the proposition is itself unfounded, and that therefore no other conclusion can be established upon it.

‘ Now, what specific reason have we to believe, that after an interval of peace, the French would entertain such a desire to renew hostilities?

‘ It seems universally agreed, that the bulk of the French people, are most sincerely tired of the present war and desirous of peace. All the speculations of theory, and all the evidences of fact, tend so uniformly and so incontrovertibly to this deduction, that to deny it, or to undertake a formal proof of it, would be equally absurd. But if the bulk of the French nation are now desirous to conclude the war; I cannot discover any reason which should induce them to wish for its renewal after a peace shall have taken place.

‘ However, it will not be improper to endeavour to form an opinion of the probable sentiments of the French people on this subject, by considering what dispositions it is reasonable to expect will be respectively produced by the different states of untried being, in some one of which that nation must, after the conclusion of peace, exist.

‘ After a peace shall have been concluded, the French nation must subsist under some of these modifications; either a domination there of some kind or other will be consolidated into a distinct and definite form of government, supported by a sufficient degree of sincere popular favour, operating with regularity and universality, receiving general voluntary obedience, and enjoying the possession of actual strength and the reasonable expectation of future stability; or the nation will be reduced to a state of actual civil war; or to a state of greater or less internal commotion not amounting to a civil war; or it will be divided into different and distinct governments; or lastly, the present unembodied and indefinite despotism will continue to subsist.

‘ It is not my intention to inquire which of these modifications will most probably take place there, and still less am I disposed in this place, to consider which of them would be most advantageous in itself, or its consequences to France, to the neighbouring nations, or to the general interests of Europe. I am content to establish my assurance, that under neither of them is it likely that there should be a particular desire on the part of France to renew hostilities against this country.

‘ There certainly is no reason to suppose that this desire would prevail in a regular and established government there, of whatever kind

kind or denomination it should be. Any regular established government would seek to promote the prosperity of its subjects, and to facilitate the course of its administration by the maintenance of tranquillity, rather than by a state of war to impoverish and distress its people, to embarrass its own operations, and to weaken the foundations of its own stability.

‘Neither can we believe, that if the nation were in a state of actual civil war either party would be desirous to involve itself in a war of aggression with this country, since the effect of such a measure must necessarily be to add to the opposition of its internal foes the decisive hostility of so near and powerful an external enemy.

‘For a similar reason, if internal commotions were prevalent within the country, the rulers, whoever they might be, would above all things avoid an external war of aggression, which would speedily convert those local, occasional, and desultory resistances into a civil war, general, permanent, and systematical.

‘Upon supposition that the French territory should be divided into a plurality of distinct states, the improbability of their uniting in a war of aggression is so manifest and so gross, that to illustrate it would be at once a waste of time, and an insult to common sense.

‘As to the present unexampled system of indescribable despotism, it seems impossible that if a peace were speedily concluded, it could continue to exist in its present indefinite form and dictatorial administration. It must in no very long space of time, either consolidate itself into a practical representative democracy (such as it is at present in theory) regularly administered and peacefully obeyed, or it will be superseded by some other more substantial institution of government: though certainly in the mean time, internal struggles of very great violence, ferocity and bloodshed may occur. However, I think it must appear very clear, that we have no specific reason to apprehend a renewal of hostilities from France, either during the existence of those internal struggles, or after they shall have given place to a fixed government of what kind soever it may be.

‘I have thus, as I proposed, endeavoured to form an opinion of the probable sentiments of the French people on the subject of future peace or war, by considering what dispositions it is reasonable to expect will be respectively produced by the different modifications of government or anarchy, under some of which that nation must subsist after a peace shall have been concluded. And surely, there does not appear a reason for supposing that any of them will produce a disposition to renew the calamities of war.’ P. 4.

To this he adds another consideration, which he enforces by very powerful arguments; namely that the restoration of peace in France would have an essential tendency to prolong its own duration over and above the operation of any particular form of political establishment

blishment there. But for the illustration of this we must refer our readers to the pamphlet itself.

He next enquires what specific reason there is which should induce us to believe that, after an interval of peace, the French would be *able* to renew hostilities with more energy, and under more advantageous circumstances, than those under which they are now able to conduct them. For the solution of this, likewise, we refer to the pamphlet, and proceed to the second objection against immediate overtures of peace, viz. 'That there is at present no government in France, with whom we could treat, who are of efficacy and stability sufficient to pledge the nation to the observation of a treaty.' This objection has been answered by various writers, but not in a way, we apprehend, to diminish the importance of the following remarks :

'It does not appear to me that the charge of versatility in the French nation, since the commencement of the present war, is very well founded. I really think that their conduct has been upon the whole as consistent and uniform as that which is exhibited by nations in general, and much more so than could have been expected from a nation in their peculiar circumstances.

'As to external measures, the allies cannot, I am sorry to say, impute to them any thing like versatility or inconstancy : their object has been uniform, and it has been pursued with uniform and uninterrupted exertion.

'Nor do I perceive in their internal conduct those evidences of inconstancy with which many persons (who I suspect not to have attended with much care to the events which were transacted) represent it to be loaded.

'The grand principle of their internal proceedings has been a love of liberty (a most misguided fanatical love of an impracticable liberty, no doubt) : Upon this principle they have uniformly conducted their measures, and ever since the continuance of the war they have uniformly concurred in the support of one system of political institution, as most likely to effectuate their end ; and this with a degree of unanimity which I think is, upon the whole, surprising.

'To persons, indeed, their attachment has not been so constant ; but this very circumstance proves in the strongest manner the force of their attachment to *one system of measures*. What occasioned the fall of Brissot and the co-adjutors of his faction ? What occasioned the deposition of Danton and Robespierre ? Any change in the sentiments or disposition of the French nation respecting the great objects of political establishment ?—Nothing like it—on the contrary, a determined persistency in the same sentiments and disposition. All these men were put to death, not because the nation had altered its object of pursuit, but because it was made to believe

believe that they harboured designs inimical to the attainment of that object.

‘ Even in the army the principle of attachment to a brave, skilful, and popular commander, under whom they had long fought successfully has been proved by the catastrophe of Dumouriez in no degree to counterveil their political sentiments and character. I do not recollect that the slightest interruption of their military operations was occasioned by the dereliction of that successful general. ’

‘ But, indeed, it seems *peculiarly* absurd to speak of a want of efficiency in the rulers of France to pledge the nation to the preservation of peace. It is agreed on all hands that a great bulk of the people are desirous of peace, and we yet see that their rulers are able to prevail on them to carry on war, and a war of the most destructive kind. If the rulers have influence enough to persuade them to endure an evil which they *dislike*, by what charm are they to be rendered incapable of persuading them to preserve a *blessing* which they must receive with *delight*, and of which it is now agreed that they are desirous ? ’ p. 19.

The author lastly considers the question of the exhausted resources of France, and in the same calm and dispassionate manner. Upon the whole, he appears to us to have done all that argument can do, in favour of a speedy peace with the French nation.

PRINCE OF WALES'S DEBTS.

The Rights of the Nation and the Wrongs of the Prince; as an Appendix for the Letter to the Prince of Wales. 8vo. 1s. Debrett. 1795.

The celebrated *letter to the prince of Wales* has called forth several answers. The coarseness of the author's address, no doubt, demanded some animadversion, and the *intention* of his letter deserves the severest censure. But yet he advanced facts; and facts are not to be repelled by such intemperate invective as that in which the writer of this pamphlet indulges. He tells us, as an inducement to pay the prince's debts without murmuring, that ‘ the prince is the child of the state; he belongs to us all; and, however prodigal he has been hitherto, neither reason, sound policy, morality, nor *religion* could have justified his abandonment at this critical conjuncture. And as to the sincerity of his return, we have the strongest guarantees—first, in his late wife and honourable union, with a princess whose rank, youth, and *sex* have a claim on the manly generosity and protection of this nation;—next, in his conciliating and dignified conduct, by an avowal of his desire and promptitude to be governed by the wisdom of parliament.” There may be policy in paying the debts of the prince: but we do not see how

how religion happens to be concerned; nor is it less difficult to conceive the particular generosity to be exerted towards a *princess* because she is, what surely is no misfortune in the present case, of the female sex!

Two Words of Counsel, and One of Comfort. Addressed to his Royal Highness the Prince of Wales. 8vo. 1s. 6d. Mason. 1795.

This author does not in direct terms vindicate the conduct of the prince, although he spares not his old friends of the opposition. He is very warm in his commendation of Mr. Pitt; and his advice to the prince wants only to be taken. The following, which forms the conclusion, is the best part of the pamphlet—

‘It would not only be an idle, an useless, but also an insulking flattery, to tell your royal highness that you still possess the enthusiastic affection of the people—That valuable possession is at present suspended.—But I have a word of comfort for you—it may be regained, and continue increasing till it dissolves in tears on your tomb—

Nec luisse pudet, sed non incidere ludum.

‘You must throw off the slough of your past life, and come forth in another and better form than you have yet exhibited to the world. Let a calm and sober lustre decorate your retirement, and make it a state of preparation to return with renovated dignity, amidst applause and admiration, when you shall resume the appropriate splendour of royalty. Give not the democratic spirits any further reasons to consider you as their colleague in degrading it. Repose on the bosom of your family; make your wife happy by kindness and affection. Choose your society from among persons of rank, of talents, and of virtue. Let genius, in whatever form it may appear, be favoured with your regard: cultivate benevolence, practise decorum; and no longer forget the duties of religion. Let not a too long familiarity with the misfortunes and horrors of France make you inattentive to them, and the causes which have produced them. Recollect, sir, that there was a revolution in the sentiments, and manners, and moral opinions of the French people, which prepared the way for their destruction. In the political transactions of your country, avoid all parties, and adhere to the throne on which, I implore the great disposer of all events that you may one day reign, a benign, a virtuous, and a patriot king.—It depends upon yourself, sir; and the awful alternative is before you, whether the most free, enlightened, and happy people in the world, shall consider your birth as a curse or a blessing.’ P. 58.

A Letter

A Letter to Charles Grey, Esq. on his Parliamentary Conduct, respecting his Royal Highness the Prince of Wales. 8vo. 1s. 6d. Crosby. 1795.

All candid and thinking men will wish that the friends of the prince of Wales had been enjoined to leave his character to the decision of a liberal and forgiving public. But unfortunately those friends have chosen to defend it by the most illiberal attacks on the opposition, with whose conduct and political principles it has at best but a remote connection. The present author exceeds all his brethren in coarseness of invective, and indeed deals so much in hyperbole, that perhaps our readers may doubt whether, in the following passage, he be in jest or earnest—

‘ But who are you, sir, that could not help feeling the most unpleasant sensations at his royal highness’s dilemma; yet would not, because the task was disagreeable, shrink from doing your duty? Are you not a young man, taken some years ago into the bankrupt firm of opposition for your tiny loquacity, and your pert presumption? Are you not a stripling, that, from your family connections and your own voluble effrontery, were appointed to stand behind the opposition counter in the commons, and sell off their rotten wares, with less suspicion than any of the old partners, whose tricks had been so often detected, that the public could place no confidence in their assertions?’

‘ Yet with no other talent than plodding; with no other genius than a prompt and overbearing loquacity; and from whose sapient tongue, neither brilliancy of thought, nor novelty of argument ever yet condescended to emanate; still, with only these shallow requisites, spurred on by the adulation of faction, do you, sir, contrive to make a flippant noise in the grand senate of the nation!’

‘ With nothing of the all-powerful Pitt’s resistless stream of eloquence, which, like the Mississippi, bears down, with increasing force, every thing that would oppose its overpowering rapidity! With nothing of Dundas’s equal tide of eloquence, which, like the most loved of all the ocean’s foas, that flows by St. Stephen’s walls, is,

“ Though deep, yet clear, though gentle, yet not dull;

“ Strong, without rage, without o’erflowing, full!

With not one drop of the declamatory torrent of Fox, that, like the deep and rapid falls of Niagara, overwhelms every unsuspecting bark that is drawn too near its vortex! With not one spark of the eloquent dramatized intemperance of Sheridan, that, like the classic cascade of Tivoli, fascinates all beholders with its sublime bursts, and its beautiful meanders; leading us into the most romantic labyrinth!

‘ You,

'You, sir, have nothing of the foam of their eloquence to boast, but only some of the little gurgling noise that is made in their eddy. But should some of your friends flatter you, that yours resembles a cascade, it can only be like the artificial one at Vauxhall, formed of Cornish ore; that certainly makes a very great noise, and a very strong impression on many of the learned spectators, who view it with the eye of admiration and rapture.' p. 3.

A Letter to the Lord Chancellor, on the Case of His Royal Highness the Prince of Wales. 8vo. 1s. 6d. Becket. 1795.

Although we are not prepared to assent to every opinion in this letter, yet the author comes strongly recommended by a rational and temperate discussion of the subject, and is in many respects entitled to attention. He determines, after a due consideration, which takes up some pages, that the prince of Wales is really heir to his principality of Wales and duchy of Cornwall from his *birth*, which is an ancient appointment of the constitution for the purpose of making an early and ample provision for the primogeniture of the sovereign, suitable to the dignity of the kingdom, and his high rank next to the king, not as a sovereign prince, but as an independent one—and that, if the arrears upon these estates are not accounted for; the same justice will not be done to the heir apparent as is done even to the meanest subject, who claims and receives the arrears of his inheritance and possession, when of age. Hence, he thinks, arises the reason, the justice and sound policy of allowing the heir-apparent an adequate consideration for them, should he chuse it, out of the civil list, which seems to have been augmented, much beyond any former period, *for that purpose*. He is further of opinion that parliament paid the prince's debts in 1787, from their conviction and tacit consent that 'there were great arrears due to the heir-apparent in consideration of his hereditary estates belonging to him from *birth*,' and that as it was the right of his royal highness, it was an act of justice in the two houses of parliament. But this, we confess, does not appear to us to follow. If arrears were due the prince of Wales, they were not due by parliament, but by him or them who received such arrears during the prince's minority; and consequently parliament were not bound in *justice* to act as they did. Not aware, however, of this objection, he thinks that the same obligation remains upon parliament at present, to defray his debts and increase his income.

His disapprobation of Mr. Pitt's plan is not in all respects correct: he disapproves it because it allowed too small an income; for, says he, if the prince, as a *single man*, has, since 1787, lived at the rate of 175,000*l.* *per ann.* how short must the gross sum of 125,000*l.* appear, when it is reduced, by the allotment of 25,000*l.* to pay the interest of debts, to a nett 100,000*l.*! But if this objection means any thing, it means that, at whatever rate the prince chooses

chuses to live, parliament is obliged to grant him as much, or more, when he happens to have embarrassed his affairs. Surely it may be respectfully asked whether this would be consistent either with justice or common sense. The plain state of the question is this—In 1787, the income of the prince was increased 28,000*l.* *per ann.* that he might be enabled to support his dignity. Either that sum was sufficient for the purpose, or it was not. If it was, the prince has contracted debts unnecessarily, and there can be no call but upon the *liberality* of parliament. If it was not sufficient, it was their *duty* to have augmented it till it came up to the full sum capable of supporting the dignity of a prince of Wales. But whether this was or was not the case, is a matter with which no writer that has yet appeared before us seems acquainted.

Our author contends that the sum of 150,000*l.* *per ann.* ought to be granted to the prince; but he adds a sort of reason which comes rather awkwardly from a supporter of monarchy—

‘Whatever unsledged politicians and rush-light economists may say upon the present subject, it is evident, from the testimony of Mr. Pitt himself, that *hereditary* monarchy must be supported with a dignity becoming the wealth, the great credit and high rank of this nation, the first in honour and liberality in Europe. Those states which prefer that system of government, must take it with all its *vagaries*. Hence the profusion of Charles II.; the immorality of his character; and disgrace entailed on the nation, notwithstanding the *wisdom* of parliament, by his prostitution.’ P. 33.

In the same spirit he disapproves of the *gracious* communication made by his royal highness to the house of commons, as being simple, impolitic, and having neither the dignity of a prince, nor the spirit of a gentleman.—But upon the whole, with the exceptions we have offered, this is among the most respectable publications which have appeared on this unpleasing topic.

A Loyal but Solemn Expostulation, addressed in a Moment of general Distress, Dismay, and Apprehension, to a Thoughtless and Imprudent Young Man. 8vo. 1s. 6d. Owen. 1795.

Of the *solemnity* of this expostulation, no doubt can be entertained after reading the first paragraph—

‘Deposited in the lap of rural retirement, by a destiny, which the present lowering aspect of men and things gives me little reason to lament;—engaged in pursuits totally opposite to the avocations of a busy capital, the intrigues or the pleasures of a court, I am reluctantly roused by mingled emotions of surprise and regret.’ P. 3.

After hailing the prince by the *loyal* names of *royal mendicant* and *royal insolvent*, he advises him to repair without delay to the palace of his father, and, in the presence of his mother and sisters, throw

throw himself at the feet of a fond and indulgent parent. Then, if his tears don't choak his utterance, he is to address him in a lowly and humble voice, saying (among other things)—

'I have been rash, thoughtless, improvident and profuse, but no consideration shall prevail on me, to be criminal and mean, I prefer death to dishonourable conduct : ——— there remains but one alternative. Your accumulations, my gracious father, are notorious and immense, they have more than once been noticed by the scrutinizing eyes of patriots and politicians, their amount is so vast, that the sum sufficient to redeem my honour, would be little more than a drop taken from the ocean.' P. 12.

Should this specimen not suffice, the reader may take the following from the same page. Its delicacy is wonderful.

'Permit me to call to your recollection, that it was at your earnest persuasion, and in consequence of your promise, that the derangement of my finances should be made easy, that I entered the holy state of wedlock with my charming and amiable cousin. I repeatedly told you, that my habits, and my previous engagements, unfitted me in many respects, for a married man, and the master of a family.'

A Letter to the House of Peers, on the present Bill, depending in Parliament, relative to the Prince of Wales's Debts. 8vo. 1s. Lec. 1795.

The house of peers are advised here to recollect that they are not in such high favour with the people as they have been, and to attempt at least to regain their credit and consequence, by rejecting the bill for the payment of the prince's debts. The author calls himself a *Hanoverian*; but his style is English, and good English too, and his sentiments are rank republicanism in disguise.

A Plain Statement of the Case relating to the intended Establishment of the Prince of Wales, and to the Mode proposed to Parliament for the Discharge of his Debts out of such Establishment. 8vo. 1s. Longman. 1795.

Another answer to the letter to the prince of Wales, but calculated chiefly to present in a proper and blameless light, the conduct of his majesty, who was accused of a violation of his royal word. The author is respectfully silent as to the nature of the debts contracted since the year 1787, but thinks that the prince is sufficiently punished in having so large a part of that income allotted for the payment of them, which he might otherwise have enjoyed in splendour. He considers the author of the letter, &c. as a Jacobin, but has not attempted to reconcile Jacobinism with his excessive flattery of the minister. Upon all the pamphlets on this subject which have passed before us, it may be remarked, in general, that

that the writers have been reduced to the deplorable dilemma of laying a very heavy blame somewhere, and of not being able to lay it on the proper persons. Hence vulgar and illiberal invective has been employed to veil the truth, and delude the public; and while the prince has been attacked with malevolent asperity, he has not been defended with convincing argument, or common decency.

FAST SERMONS.

THERE are two points of view in which fast sermons may be considered,—either as religious or political discourses; and the page of history too frequently informs us, that they have been made the vehicle to impress certain political sentiments on the minds of a nation, rather than to raise the soul to God, and, from a view of its infirmities, to excite an horror against every thing which might draw down his displeasure on the kingdom. From the places in which these discourses are delivered, it might be said that political topics should be altogether excluded; but when we consider on what authority the observance of the peculiar day set apart for these discourses and other religious exercises is founded, it is evident that the people are called together not to lament each his particular sins only, but to express his sorrow for those by which as a nation we are defiled. National offences must therefore be enumerated: and if we are under apprehension of any grievous calamity to arise from the attacks of external enemies or from domestic dissensions,—to make an impression upon the audience, such things should be distinctly pointed out for its consideration, that it may know on what grounds it approaches the Supreme Being, and what reliance it may place on the favour of the Almighty. To approach the presence of the Supreme is at all times a solemn thing, and much more so when we are assembled to deprecate his wrath, upon the presumption that we have grievously offended; and it ill becomes the sanctity of such an occasion, to turn the attention of the people from their own sins to those of their neighbours, to make a day of humiliation an occasion of gratifying the malignant passions, or, instead of promoting peace and good will among men, to stir up the dying embers of war or faction.

Political topics being therefore necessarily involved in some degree in these discourses, the speaker, from the nature of his situation, has only to consider in what manner they may be treated without giving offence to a christian audience. He may point out the calamities which particularly overwhelm the nation. If it is in a state of war, he may shew what a grievous plague that has been on mankind from the beginning of the world,—how contrary it is to the principles of the christian religion,—that, if

C. R. N. ARR. (XV.) September, 1795.

I

ii

it is to be defended at all, it cannot certainly be defended by christians unless in their own immediate defence,—and that our holy master, who has ordered us to make peace as soon as possible with our adversaries, and to forgive the brother that has injured us, almost whenever he asks us, will not approve the petitions of his disciples, if accompanied with any marks of resentment or ill will even against our enemies. If national distress has arisen either from the fury of the natural elements or the untowardness of the seasons, the speaker will properly impress his hearers with sentiments favourable to the providence of God,—will exhort them to bear with patience every thing that comes from his hands, to consider what innumerable instances they have had of his goodness, which ought to prevent them from being utterly cast down by a momentary suspension of his favours,—and from thence will lead them to the best use that can be made of such dispensations, namely to contribute to the utmost of their power to the relief of those who are in greater distress than themselves.

With these sentiments on our minds, we have read over several of the fast sermons lately delivered; and if we find reason to rejoice that the greater number does not contain so much vehemence of passion against our enemies, so much bitterness of language against some of our countrymen, who were denominated factious, jacobins, and levellers, so much self-vindication instead of acts of humiliation, as has appeared on former occasions, we have still to regret that there is too much room for censure on these heads, and that some preachers seem to have mistaken their place, and to have conceived themselves in a debating society instead of the house of God. It is with pleasure, however, we announce one as a striking exception to this mode of preaching; and as it comes from a dignitary of the church, from one who is supposed to be particularly attached to the present administration, and cannot be accused of any tendency to jacobinism or republicanism, we hope that it will produce serious reflections in the minds of readers of every denomination. It is entitled—

National Crimes the Cause of National Punishments. A Discourse delivered in the Cathedral Church of Peterborough on the Fast Day. Feb. 25th 1795. By the Dean of Peterborough. 8vo. 6d. Payne.

From the situation of the Jews, whose observance of national fasts is taken notice of in the exordium to this discourse, the following principles are laid down: 1st. 'That there is a providential inspection into human affairs, 2d. That from this fundamental principle it follows that where crimes of an enormous nature are constituted national, the punishment in God's appointed time will probably

bly be also national, 3d. That a notoriety of facts still existing before our eyes proves this to have been a regular and established mode of providential government.' In proof of these positions the ancient empires are referred to, whose national crimes being unpardonable, their punishment was nationally exemplary.

From these instances we are led to inquire, whether, as a nation, any exemplary guilt lies at our doors; and the first thing very properly pointed out to us is the guilt of hiring the unhappy subjects of an arbitrary prince to fight battles, which cannot be made consistent with the precepts of the christian religion; yet it is insinuated, that if it were in the defence of ourselves from invasion, it might be thought some extenuation of the guilt in hiring mercenary murderers. But if we may shelter ourselves in this instance under some plea for our conduct, what can be said in excuse for our inhumanity and wickedness in continuing the 'infernal traffic in human blood?' Here the preacher is justly warm; he reprobates in the strongest terms the slave trade,—he points out to us the judgments of God on Tyre, whose traffic was also in the persons of men,—he deservedly condemns all humiliation before God in fasting, whilst we continue resolved to support this infamous mean of increasing our wealth. 'In this case, says the preacher, we may fast and we may pray, but it is all impious mockery and insult; and except we determine to contract the scenes of general depravity, which it is in every one's power in some degree to do, and in particular, except we as a nation stop the progress of our great national iniquity, we have no reason to expect the common protection of heaven, but must consider ourselves as a devoted people fallen under the wrath of God and hastening to destruction.' With some excellent exhortations to attend to the duties of the day, the discourse is concluded: and we could wish that the worthy preacher would not be contented with the mere delivery of such a discourse, or the common mode of publication, but, as he has the opportunity by means of his connections with persons in higher life, would endeavour that his sentiments might touch the hearts of those men, who have the greatest influence in the state, and are the most able to stop the course of that war which he so justly deprecates.

A Word in Season or a Call to the Inhabitants of Great Britain to stand prepared for the Consequences of the present War; written on the Fast Day, Feb. 25th, 1795. By J. Bicheno, Author of the Signs of the Times. 8vo. 1s. 6d. Parsons. 1795.

Mr. Bicheno, known by his explanation of the prophecies, reads upon the same ground with the dean of Peterborough:—after some reflections on the present state of the times, and an explanation of our saviour's prophecy on the destruction of Jerusalem, he enumerates some of our national crimes, 'the enormity

of every one of which, he tells us, is enough to make us tremble for our fate, lest a double portion of that cup, which is going round to the nations, should be apportioned to us.' The first is the slave-trade—on which he asks, 'how we can with an unblushing face be constantly haranguing about French cruelty and irreligion? Whence is it, that we flatter ourselves with success in this hitherto calamitous war, because our enemies are so wicked?' The second national crime is church patronage, which is said to be one of the evils retarding the progress of Christianity, and an evil that must bring ruin upon the communities which sanction and practise it. The next national sin is the prostitution of the sacrament of the Lord's Supper, by converting it into a qualification for the holding of civil and military offices. The fourth national sin is perjury; and the careless and trifling manner in which oaths are administered is properly stigmatised. The fifth national sin is bribery, which is said to be at the root of all our grievances, and, however softened down by the name of necessary influence, to be a sure mark of the fatal depravity into which we are sunk.

Perjury and bribery are, we fear, too prevalent in our nation; and on these heads the clergy cannot be exhorted too frequently to expatiate:—they have so many opportunities of doing this, that a continuance of zealous efforts must, we think, produce some changes in the legislature, which would render these vices less frequent. Mr. Bicheno has zeal sufficient, is at times rather prolix, and enters rather too much into some political questions, which can hardly be mentioned now in a mixed company without acrimony. We should hope that his conjecture on the length of the war is without foundation: he gives it a period of twenty-four years, and presumes that there will be but one more, brought on by Gog and his host, before the closing of the present dispensation or order of things. Whether this be true or not, the exhortations at the close of this discourse, to pray for all nations, and to be prepared for the coming of our Saviour, cannot be too much impressed on the minds of a serious congregation.

A Sermon preached at the Tower of London, on Wednesday 25th of February 1795, being the Day appointed for a general Fast, by the Rev. John Grose, A. M. F. A. S. &c. 8vo. Rivingtons, 1795.

This preacher attributes very properly national calamities to sin, and supposes that the judgments of God are now in the earth. His discourse is divided into two heads.—First, what we are to understand by those judgments which are in the earth. Second, the due and proper effect of them on our minds.—Hence he takes occasion to refer to the present state of the country, to the indifference to all religion in some, to the confined and illiberal notions

tions of others, to the little regard to practical religion, which appears from the many symptoms of a decay of piety and increasing degeneracy in manners. It is a plain practical discourse, not aiming at much refinement in language or depth of thought, and concludes with an exhortation to the people to be guided by the oracles of God, not by the maxims of the world, if they wish to escape the severe judgments now desolating the earth.

(To be continued.)

R E L I G I O U S.

Letter from the Rev. Alexander Geddes, LL. D. to the Right Rev. John Douglass, Bishop of Centurie, and Vicar Apostolic in the London District. 4to. 2s. Johnson. 1794.

Dr. Geddes, so well known for his learning, liberality and acuteness, has here defended himself against the bigots of his own communion, with singular ability. What my lord of Centurie might feel on perusing this letter, we know not: but for all the honours and emoluments of his apostolic chair, we would not have had it addressed to ourselves.—Our readers are earnestly recommended to peruse it.

It has been our lot not unfrequently to have heard Dr. Geddes censured for his political principles: he may now congratulate himself that his peace is made with all good papists, inasmuch as his holiness, in his answer to the new king of France, will certainly, as to politics, keep him in countenance.

Unanimity the Security of a Nation. A Sermon preached at Hackney, on April 23, 1795, on the Presentation of the Colours to the Loyal Volunteers, by the Rev. J. Symons, B. D. Published at the Request of the Association. 8vo. 1s. Rivingtons.

We observe in the title of this discourse a variation from the usual expression: for, instead of the consecration, it is the presentation of colours. We will not assert that the one implies the other; but, in our judgment, there is too much affinity between them. If there can be a prostitution of the offices of religion, it is on such occasions that it takes place; for not only does this wretched mummery give a solemn sanction to blood-shedding, but the drunkenness and disorder which attend it, make it a fitter constituent of the orgies of Bacchus, than an act of homage to the prince of peace. Of the sermons we have met with on similar occasions, the present is the least offensive.

A Sermon preached at the Primary Visitation of the Right Reverend Father in God, Charles, Lord Bishop of Norwich, holden at Ipswich on Tuesday June 17, 1794. By John Longe, A. M. Vicar of Henley. 4to. 1s. Rivingtons.

This sermon, on MARK, ii. 28,—*The Son of Man is Lord also of the Sabbath*,—is intended as an answer to Mr. Evanston's arguments

ments for abolishing the observance of the sabbatical institution. Though not remarkable for particular acuteness of observation, it is nevertheless solid and proper.

The Necessity and Advantages of Religious Institutions. A Sermon preached at the Visitation of the Lord Bishop of Lincoln, at Luton in Bedfordshire on Monday the 2nd of June 1794. By William Pierce Netherfole. A. B. 8vo.

No price, nor publisher.—Well written and better printed,

NOVELS.

Ellen, Countess of Castle Howel, a Novel. In four Volumes. By Mrs. Bennett. 12mo. 14s. Lane. 1794.

As an alleviation of grief and misfortune—as a resource from mental derangement (the author of *Ellen* informs us, in a prefixed apology) she sought, in the airy regions of fancy, any subject which, by diverting thought from ‘self,’ might sometimes afford a temporary oblivion of sorrow.—Had not the severity of criticism been thus deprecated by an appeal to our sympathy, we should, with pleasure, have announced this novel to the public, as containing greater discrimination of character, variety, and interest, than is usually met with in works of a similar nature. It appears to be a received opinion among novelists, that virtue and talents have not in themselves sufficient dignity to interest the reader, unattended with the appendages of titles and estates:—we confess ourselves so little influenced by these prejudices, as to conceive that the ingenuous, intelligent, and amiable Percival Evelyn appears not more respectable when heir to the unprincipled Viscount Claverton, than when the ‘cave of Mr. Meredith,’ the deserted orphan and the curate of Little-manor: and we could almost have wished that *Ellen*, after having once, from motives of filial piety, sacrificed her inclination to the welfare of her family and the merit of lord Castle Howel, had risen superior to the vanity so dazzling to weak minds, and had given an example of ‘sagacity to select the good, and courage to honour it according to its degree,’ uninfluenced by foreign considerations. We subjoin some excellent reflections of Mr. Meredith (the patron of Percival and the brother of *Ellen*) to this purpose—

‘He told Gordon frankly, that Evelyn would and should succeed to his living; that as to the elegancies *Ellen* had lately been used to, if she was in ease and happiness it would essentially contribute to her health; if instead of going to rest at one or two, and rising at eleven or twelve, she should be obliged to retire at ten and rise at eight or nine; if instead of never walking on foot, she should never step into a coach, will she not be in better health and better spirits, and

and have a chance of living much longer? If instead of being tied to a debilitated man of fashion, like lord Claverton, or a dissipated one like the marquis of Squandervelt, she should vow to honour and obey the companion, friend, and love of all her happy days, will she not act politically with respect to her own happiness, honourable to the young man, and with proper regard to the eternal law of doing as she would be done by? "In this scale," added Mr. Meredith, "so evidently preponderating to the side of Evelyn, I have not put the pleasure I know she will feel in smoothing the pillow of our venerable parent; in reciprocal acts of affection with her family; and the many little kindnesses, I call them so, rather than charities, our power being so contracted, she will, notwithstanding, have it in her power to extend to the distressed; perhaps the amusements of the town, acquaintance with the great, and the adulation of sunshine friends, may be set in the opposite scale; but how intrinsically valuable are those, how futile, and at certain periods, disgusting are these." Vol. iv. p. 114.

A number of grammatical errors have, perhaps through inadvertency, escaped the observation of the author—'and *forbid* her to appear'—'you have *forgot* me, Ellen'—'she had but just *began* to acquire a taste'—'charged him with having *stole*'—'his frankness *forbid* him to conceal'—'lord Castle Howel, as soon as he had *wrote*'—'obliged him to *lay* down.'

Augusta Denbigh. A Novel. In 3 Vols. 12mo. 10s. 6d. Lane. 1795.

The old story of a beautiful foundling adopted by the humane and benevolent stranger at whose door she is luckily laid. Issuing forth from her retirement in the Welch mountains, she astonishes the first circles of the fashionable world (into which she stumbles by a very extraordinary accident) with her beauty and accomplishments. Though destitute of friends and fortune, her distresses arise not from pecuniary embarrassment, but (poor girl!) from the number and rank of her admirers! Two or three lords, and an honourable colonel, are exiled from their country by her cruel refusal of their honourable proposals. At length her noble parents are discovered, and an union takes place with the object of her affections, who, by the complaisant death of some of his relations, becomes a lord! Trite as all this undoubtedly is,—in justice to the author, we must observe, that some of the scenes in high life are painted with a considerable degree of dramatic spirit; some of the follies and caprices of fashion happily displayed; and that throughout the whole, there is nothing to be found inimical to morals, or offensive to delicacy.

Castle Hardayne. A Romance. In 2 Vols. 12mo. 6s. Kearsley. 1795.

To aim at giving variety to our remarks on the majority of publications of this nature, would be fruitless. When the title-page announces

announces a *novel*, we expect to find, and are seldom disappointed; tender stories, of which the beginning, the middle, and the end, is *love*—sometimes degenerating into intrigue,—as others, drawn out into an insipid routine of affected sentiments—*slip-deep*—unimpassioned, and therefore harmless—playing round the fancy—but little calculated to touch or penetrate the heart—made of ‘such stuff as dreams are.’ By the *romance* our attention is somewhat more awakened: and to those who are not obliged by their occupation to follow succeeding tales of mystery and horror till repetition destroys the effect, it may afford entertainment, by gratifying that curiosity, or love of novelty, which arises out of the constitution of our nature, and which, properly directed, may conduct from the infantine examination into the inside of a rattle or the spring of a datch toy, to investigations and discoveries the most important and useful:—or the imagination early exercised by pursuing, with interest, unusual or even extravagant combinations and adventures, unexpected coincidences, and extraordinary denouements, may at length take bolder and more successful flights, and form the poetic genius, that—

‘in a fine frenzy—

Glances from earth to heav’n, from heav’n to earth,

————— and gives to airy nothing

A local habitation and a name.’

The Castle of Hardayne displays no inconsiderable powers of invention and description, and will not fail to amuse those who are not hackneyed in this species of composition.

M I S C E L L A N E O U S.

The Speech of Mr. S. Barton; delivered at the London Forum, the 4th of December 1794, on the following Question, viz. ‘Which ought to be considered the greatest Character, the late Lord Chatham, George Washington, or Kosciusko?’ Taken down in Short-hand by a Gentleman present. 8vo. 1s. Allen and West. 1794.

We wish the gentleman present a much better employment than taking down in short-hand the puerile petulances of Mr. S. Barton.

A Letter to the Clergy of the Church of Scotland. By Mark Blake, Esq. 8vo. 6d. Eaton. 1794.

Why this letter is addressed to the clergy of the church of Scotland, we know not: they are not more guilty of preaching political sermons than their brethren of any other church. After a page or two of sarcastic admonition, however, the writer leaves them, and goes into the wide field of speculation on parliamentary reform, &c. where he offers nothing to induce us to follow him.



T H E CRITICAL REVIEW.

For OCTOBER, 1795.

Church and State : being an Enquiry into the Origin, Nature, and Extent of ecclesiastical and civil Authority, with reference to the British Constitution, By Francis Plowden, L. C. D. 4to. 11. 1s. Robinsons. 1795.

AMONG the questions which have at various times agitated mankind, none have been pursued with greater warmth or produced greater animosities than that on the bounds of ecclesiastical and civil authority. The disputants on each side have been too often silenced by force rather than argument; and even in this age which assumes to itself the title of *enlightened*, we are fearful that it is not likely to meet with cool dispassionate inquiry. The work before us is well calculated to place the question in a proper light: it comes from a quarter equally opposite to the contending parties, which in this kingdom have manifested a disposition little likely to be impressed by the reasoning of each other: and if the members of the established church, and the dissenters, are too much blinded by their respective prejudices, these may perhaps be removed, by observing in what manner the balance is held between them by a constitutional catholic.

We have said that the writer is a *constitutional catholic*, or perhaps we might have described him by the title of *catholic Whig*; and from his character, which stands high in the estimation of the public from several of his late works, we could not but expect from him, on this and every other subject which he might choose to investigate, a considerable degree of useful information. We have not been disappointed in our expectations: yet we are well aware of the difficulty of forming a true estimate on various subjects necessarily connected with the main object of the work. The oath lately introduced into our legislature, by way of removing part of the persecution to which the catholics in this country have been exposed, has almost made a schism in that body,—one party, supposed to be too much attached to the court of Rome, being called *transalpines*,—the others, thought to be less dependent on the see of Rome than becomes a consistent catholic, being named *cisalpines*. Our author appears to be

C. R. N. ARR. (XV.) *October, 1795.* K a *cisal-*

a cisalpine ; to the transalpine, therefore, he is in danger of seeming to impugn the main points of the catholic faith. But let the transalpine examine with what scrupulous attention the subjects, in which they agree together, but differ from their Christian neighbours, are investigated : and from thence if he does not form a more favourable opinion of cisalpine notions, he will necessarily conclude that the error must arise from the difficulty of the subject, not from a want of zeal or study in the inquirer. The member of the church of England may be averse to the notions found in this work on the alliance between church and state ; yet he will find himself under some obligation to the writer, for explaining the nature of the king's supremacy in a manner more consistent with the state of the hierarchy, than is to be found among the generality of protestant writers. The dissenter must necessarily look with a jealous eye at first sight on the doctrine of an infallible church ; yet he will be pleased with the reprobation of several of Paley's modes to justify subscription to the thirty-nine articles. Thus the different sects, according to their different views, will speak well or ill of the work before us : but it is our part to set all prejudices aside, and, if possible, to be for the time neither cisalpine, transalpine, churchman, nor dissenter.

That our readers may form a better opinion for themselves, we shall first give an analysis of the work, and then select some striking passages, and lastly, note down the chief opinions by which it is distinguished.

The work is divided into three books,—the first being on the nature of civil authority, the second on spiritual authority, and the third on the civil establishment of the episcopalian protestant religion in this country.

After a short introduction, the first part opens with a discussion of the delicate question on the choice of religion ; and it is asserted, that every man, as far as the state is concerned, has a right to choose what religion he pleases. By not attending to the words ' as far as the state is concerned,' some have understood an indiscriminate right of choosing a religion at random ; which is contrary, not only to the author's expressed opinion, but to every notion of revelation. Though free from civil restraint in the choice of religion, man is still bound by duty to his God to follow that mode of worship, which ' in the sincerity of his heart he thinks his creator requires of him.'

We come now to examine the question of authority or ' the right capable of being vested in one or more human beings of commanding and enforcing the obedience of their fellow creatures.' From the necessity of subordination in society, this right is affirmed to be equal with society itself : the necessity of
society

society is inferred from the nature of man, which proceeded from God; and consequently the necessity of that authority constituting government among men, commonly called civil or human, proceeded from God. For sake of brevity, it is assumed, that God descended upon earth to establish a particular form of government, which is to last one and the same to the end of time; consequently civil and spiritual authority proceeded both from God, and man is equally bound to obey them both. The temporal authority began at the creation; the spiritual authority, to which Christians are bound to submit, began when Christ came upon earth to establish the law of grace.

By asserting that human authority originated with God, the writer is in danger of being confounded with those who have asserted that kings reign by right divine; but in treating farther on this subject, he distinguishes between the necessity of sovereign authority vested in society, and the men who possess the executive government of a state. With respect to the latter, (except in a few instances only where God has interfered) society is left to itself to choose what form of government it pleases; and an individual is not conscientiously bound to submit to any particular society any longer than he actually resides within the limits of the state. In consequence of these principles, we are necessarily brought to this conclusion, 'that the sovereignty of all human civil or temporal power or authority is immediately derived from, and constantly and undeniably resides in the people of each separate community.'

Since people cannot act in a body, they must delegate their authority to some one person or persons; and in whatsoever manner this authority is delegated, an obligation to obedience equally arises. An absolute monarch has an equal right to obedience with a republican senate: and if it might be urged, that confusion must arise from this power of choosing, vested in a society, it is removed by the duty of each individual to submit to the decisions of a majority. The right, and the prudent use of a right, are different things. As might naturally be expected, the English nation is said to have acted most prudently; 'for, that government is the most perfect, which is the most efficient in executing its commands and injunctions, the most impervious to wanton change, and the most remote from subversion and dissolution.' To a government like ours, the doctrine of passive obedience and non-resistance to the king cannot be applied, and it can subsist only in those forms most calculated to produce anarchy.

The form of government being settled, the nature of temporal laws comes next into consideration; and here an asser-

tion in the *Jura Anglorum* is resolutely maintained against the opposite tenets of a theological antagonist. In that publication our author had said, that 'the supreme or sovereign temporal or human power has an unlimited right to prescribe, for its subjects what regulations it pleases concerning all things that are not contrary to the law of God and reason, or what is commonly called *malum in se*;' and this opinion is established here both by argument and the authority of civilians and fathers of the church.

If we allow the above position, the subject of the next chapter, in which the right of a society to give a civil establishment to religion is well discussed, will more easily be understood; but dissenters and catholics will each find fault with the establishment of any religion but their own, hence the others, they would contend, contain this *malum in se*. But by the civil establishment of a religion, it is not to be supposed that the legislature determines on the truth or falsehood of others; it enacts what is best for the majority, and does not pretend to interfere with the internal dictates of conscience in the dissentients. The latter are bound by the law of God to pursue the religion which they think the best, and not to resist the laws giving a civil establishment to any other form. In England the legislature is bound to give a civil establishment to the church of England, for it is the religion of the majority; but a test law is equally impolitic and unjustifiable; and yet, in maintaining this sentiment, the author treads on hazardous ground, when he allows to the sovereign civil power the right, for the sake of peace, of preventing the discussion even of a known truth.

So much having been given to temporal authority, we might go immediately to the nature of spiritual power: but previous to the discussion of that question, our author thinks it necessary to inquire into the principles of the revolution of 1688, and the effect it had and was intended to produce on the catholic religion. On entering upon this topic, it is remarked, that as ours is a mixed government, to libel one part of the constitution ought to be as much the object of public censure as to libel the other; and, without blaming the late severity in punishing the libeller of the regal part, the remissness in prosecuting the libeller of the democratical part of our government cannot be commended. The revolution did not alter the state of the catholic religion in this country; the society had a right to dismiss the chief magistrate on a breach of trust on his part; but James saved it the trouble, by a voluntary abdication. The principles on which the revolution was founded, it is also asserted, 'were those identical principles, on which our Roman catholic ancestors framed, and supported for above
nine

nine hundred years, that constitution which every true Briton will sincerely pray, may in its genuine purity have an equal duration with society itself.'

We are brought now to a very delicate subject—the oath required from the catholics, in which the temporal authority of the pope is denied, and the protestant heirs of Sophia electress of Hanover are affirmed to have the only right to the crown. Upon this oath it is said on one side, that support is given to the protestant religion: by catholics on the other, it is denied that support is given to that religion by the king being necessarily of it. The majority are supposed to have made it an essential point to the obtaining of the crown, that the first magistrate should be a protestant; and the catholic, who takes this oath, gives his consent only to a law, which does not in the least affect either his own religion or several others established in different parts of the king's dominions. The minority is bound by the act of the majority, where there is not a *malum in se*: the majority thinks it for the good of the state that the king should be a protestant: the catholic, by taking the oath, allows indeed this act of the majority; but is equally as before at liberty to pursue his own religious convictions. The truth or falsehood of the protestant religion is not implicated in the act of the majority or the minority: the peace of the kingdom only is supposed to be involved in it: and as to the temporal power of the pope, that, even by the authority of the best writers, could not be exercised justifiably in any country without the previous consent of the inhabitants.

The nature of spiritual power is the subject of the second book; and in the introduction to it, the meaning of the words *Christian, spiritual, ecclesiastical, human, and temporal*, is explained.—Spiritual authority is defined to be 'that which was given immediately by God to man, and which, though continued by transfer from one man to another, is only communicable by and through such persons as have received it in an uninterrupted succession from those to whom God originally granted it, and by the means particularly directed by God himself.' The executive officers under the two powers, spiritual and temporal, are equally denominated the vicegerents of God; but they differ in this respect, that 'the spiritual superior is the vicegerent of God, to execute his immediate commands or spiritual laws, which he had decreed, shall never be changed by man: the temporal superior is the vicegerent of God to execute those civil laws, the formation of which he has left to the discretion of man.'

To understand better the nature of the spiritual authority now existing in the world, the Jewish theocracy is first examined, and makes the subject of the second chapter. In this,

God directed every thing relative to both the spiritual and the temporal power. The law was both civil and spiritual: the society could do nothing by itself: and on its fidelity to the established religion depended the prosperity of the country. In this state the care of religion was placed, by God himself under the cognisance of the civil magistrate; but no other instance can be produced of a similar nature.

The difference between the Jewish theocracy and the Christian religion is considerable: which, with the relation of the establishment of Christianity to the state, makes the subject of the third chapter. The Jewish religion was preparatory for the Christian,—was designed for a single nation,—could not be observed but in a particular country,—was sanctioned by temporal rewards and punishments. The Christian religion is for all mankind,—existed for above three hundred years without a civil establishment,—could not be propagated by terror or temporal allurements. Yet Christ is the king of truth, and his is a kingdom of truth; there must be therefore some government in this kingdom, which is explained in the next chapter.

An essential quality of the Christian doctrine is universality:—‘it is universally believed and submitted to all by the members of Christ’s church, has been believed and submitted to at all times and upon all occasions, and will continue to be believed and submitted to by them, until the end of the world.’ By these tests every thing, said to be Christian, may be determined. The governors in Christ’s kingdom are those persons to whom he has given authority; first to the apostles, and, through them, in succession to the persons at the present day in possession of it. As in other states there may be rebels, so in the visible church of Christ there may be heretics and schismatics; but their rebellion does not affect the nature of the kingdom. The governors of this kingdom are falsely supposed to be the clergy in general; but a distinction is to be made between order and jurisdiction. Orders qualify a man to be a governor; but, to constitute him one, some real jurisdiction must be given to him.

The distinction between order and jurisdiction is enlarged upon in the fifth chapter. In this part the difference between the church of England and the church of Rome, on the constitution of church-governors, is said to be very slight. In both churches the spiritual jurisdiction or power of the keys is not supposed to be granted by the state, but to be derived by succession from the apostles. From the forms of ordaining priests or consecrating bishops in the church of England, it appears that a privilege is conferred: but the exercise of that privilege depends on the particular jurisdiction afterwards assigned

signed to the person ordained or consecrated. The latter may be lost by translation, deposition, deprivation, &c. the former, having once been conferred on a person, can never be taken from him. In the church of England, the spiritual jurisdiction is in the hands of men who derived from the apostles not from the state. The king, or lay patrons, may confer temporalities, for that is a civil act: but there their power ceases; and the forms even of law prove that the legislature never designed that they should encroach on the spiritual authority of the church-governors. Various instances are given to prove this important fact; and the clergy of the church of England are under some obligation to the author for setting this matter in a clearer point of view than it has been usually represented by most protestant writers. The two churches do not differ in the nature of spiritual jurisdiction, but in the mode by which it is conveyed,—the one ascribing the primacy of jurisdiction to Peter and his successors, the latter denying this primacy,—but both requiring a regular succession of ordination and jurisdiction traced up to the apostles, in order to constitute a person a real governor of Christ's church.

The objects of the spiritual power are considered in the sixth chapter; and these are closely confined to the care of souls, and to the things taught and enjoined by Christ and his apostles,—it being proved from scripture and the nature of the indefectibility and infallibility of the church, that nothing can be added to or subtracted from their rule of faith and discipline. Thus the church is perfectly independent of the state, and the state of the church; and a junction cannot take place between them; for the rules of the church are binding upon men in all parts of the globe, whatever may be the different institutions of the countries in which they live. Such a power cannot be detrimental to any state: mischief only has arisen, when the state has interfered with the church, or the church has attempted to gain an ascendancy in temporal affairs.

Upon the principles laid down in the preceding chapters, the impropriety of enacting penal laws against the catholics must appear evident to a considerate mind. In the last chapter, the subject which has given most offence to the protestants is well discussed; and if allowed by all parties, the doctrine of the church's infallibility will no longer be dangerous to any country. . . . In this chapter it is granted that councils or even popes may err;—there was, in the council of our saviour, a traitor; but the infallibility of the church was not shaken in consequence of his revolt. The infallibility extends only to the church's judgments and declarations concerning the Christian revelation. When any governors of the church have gone

beyond the limits of their commission, by deposing kings, dissolving subjects from their allegiance, and exciting to war, they no longer rest upon the promise of Christ, that he will be with them to the end of the world. In short, the test is, whether the doctrine, which the church-governors at any one time point out to their subjects, is the same which Christ and his apostles taught, and has continued the same, however attacked by heretics and schismatics, through succeeding ages: if it is not so, there is no reason to believe in their infallibility; and the church, like any other community of men, may err in temporary regulations.

The third book treats of the civil establishment of the episcopalian protestant religion in England; and the first chapter points out the chief objects of inquiry,—the ecclesiastical revenue or property,—ecclesiastical courts,—and the king's supremacy.

The property of the church, and particularly tithes, are examined in the second chapter; and as property is laid down to be the creation of the civil power, it necessarily follows that the church cannot have a right to any property, but inasmuch as it is appropriated to religious uses by the state. This subject is very well enlarged upon; and after just reasoning, these positions are confidently laid down by the writer, from which he says no believing Christian will dissent,—viz. 'that no property has been holden *jure divino*, since the cessation of the theocratic settlement and appropriation of the land of promise: that no property in the present system of social nature can by divine right be absolutely inalienable; that the catholic church of Christ cannot command the application of property, because Christ gave no such power to his apostles: that it cannot superintend the observance of the civil or municipal laws of different states which regulate property, without interfering with and controlling the civil or temporal power (although it be allowed on all hands, that the spiritual and civil powers are each of them supreme and absolutely independent upon each other), and supremacy and independence formally exclude superintendence and control.'

It does not follow from hence, that the obligation to support the ministers of the gospel is by any means taken away, or that tithes are not to be paid, or that religious houses are not to be supported. The right of ministers to support depends upon the precept of our Saviour; the *quantity* of that support, or the mode of paying it, is not laid down by him; of this, individuals or states must judge for themselves. Tithes, as now paid, have been considered as of divine origin, and councils have given sanction to this opinion; but the opinions of

of the most distinguished fathers of the church are a sufficient proof that they must, like all other property, depend on the laws of the land. The state may grant or resume the grant; but by saying this, it does not follow that a wanton attack upon tithes, more than upon the property of an individual, can be justified.

The leading feature of this work—the separation of the spiritual and temporal powers, and absolute incompatibility of an alliance between them—necessarily led to the discussion of the systems of Warburton and Rousseau, which are the subject of the next chapter. These writers have erred equally upon the doctrine of the interference of the state with the church; yet it is justly observed, that the latter has, in his social contract, ‘wandered less wide of truth, and fallen into fewer contradictions and incoherences, than the chimerical projector of the alliance between church and state.’ ‘They both go upon false principles: both ‘are determined to bring religion under the care of the magistrate: one does it by supposing that a civil religion had supplanted that which he calls holy, sublime, and true, the other by converting a divine into a human institution.’ The falsehood of their principles our author endeavours to show by very forcible arguments, and proves that their systems necessarily lead to persecution. Several inconsistencies are pointed out in the reasoning of both, particularly in that of Warburton, whose dogmatical intolerance meets with the treatment which it deserves. In this part the nature of subscription to the thirty-nine articles is investigated with the precision which becomes a lawyer; and the immorality as well as the falsehood of Paley’s positions on this topic is exposed in proper colours.

Previous to the inquiry into the nature of ecclesiastical courts, the state of the catholic religion in England, before the reformation, is examined; and, by reference to various acts of the legislature, it appears, that our catholic ancestors endeavoured frequently to preserve the just distinction between the temporal and spiritual powers. It is, however, fairly acknowledged, that in some respects the pope was the head of the civil establishment of religion in this kingdom; yet, as it was fully competent for the nation to allow such rights to the pope, he had a just but only a human title to them; and the argument of the distinction between the two powers is not by this concession at all impaired. The effect of an excommunication renders this subject rather intricate; but the mandate of the king to the ordinaries to absolve the excommunicated person, and to render an account of their conduct, and the complaint in consequence of these letters tend to extricate, us from our difficulties. ‘Inasmuch, says our author, as

the excommunication was attended with any civil effect, it was just that the bishop should be accountable for his sentence to the civil court: inasmuch as the excommunication produced no civil effect, but was a mere exclusion from the spiritual communion of the faithful, a negation of the sacraments, &c. it was unjust that the civil magistrate should call the bishop to any account for the exercise of power, which he held by divine institution, and independently of any human or temporal title: and the determination of the parliament agrees with this conclusion; for it ordains, 'that hereafter no such letters should be suffered to go forth but in cases where it is found that the king's liberty is prejudiced by excommunication.'

Ecclesiastical courts form the subject of the fifth chapter; and an error in the *Jura Anglorum* is here corrected, as the author now allows that he was wrong in excluding all divine mission and authority from these courts. As far as the subject in dispute in these courts is of a forensic nature, and is attended with civil inconvenience, so far the ordinary acts under the civil power: in other respects the proceedings may be strictly ecclesiastical. This subject is well explained from the nature of the proceedings in the council held by the apostles, by which regulations were made, and the non-compliance with them might be punished by ecclesiastical censures. There is a propriety in appeals from these courts, provided that they are always made to the spiritual governors on spiritual affairs, to the temporal governor on temporal matters; and no danger would have arisen, if the appeals to the pope had been made solely on spiritual subjects. The punishments of these courts, inasmuch as they are ecclesiastical, can be only of a spiritual nature, and cannot be extended to the suspension of any civil act or privilege.

(To be continued.)

Medical Reports of the Effects of Blood-letting, Sudorifics, and Blistering, in the Cure of the Acute and Chronic Rheumatism, by Thomas Fowler, M. D. of York; Member of the Royal Medical Society of Edinburgh, &c. 8vo. 5s. Boards. Johnson. 1795.

THIS diligent cultivator of the medical art, to whom the public have been previously indebted for his Reports of the Effects of Tobacco and Arsenic in the Cure of Dropsies and Agues, has now turned his attention to a subject less novel, but

but not less important, viz. the effects of the common remedies in the cure of rheumatism. Dr. Fowler informs us that he has been at the pains to collect in a circumstantial manner, from his public and private practice about five thousand cases, near five hundred of which are cases of rheumatism, and about ninety of the acute kind of that disorder. In communicating the result of his experience, he places such cases together as were treated in a similar manner, and confines his relation to the evident effects of one particular remedy in each section. This method has not been usual in the relation of cases; but we will not venture to condemn it, as it is particularly distinct. We cannot avoid mentioning however, that one disadvantage necessarily attends it,—which is, that, if more than one remedy was employed in the cure of a patient, the whole of his case is not related together, but is divided and scattered under different sections: thus the case of George Barrat, who used three remedies, is related partly at page 12, partly at page 68, and partly at page 88; and so of many others.

The remedies chiefly employed by Dr. Fowler in the cure of rheumatism, are—bleeding,—tincture of guaiacum,—Dover's powder,—blistering plaisters,—and a turpentine embrocation; and he separately relates the effects of these in chronic and acute cases. As his method of giving the tincture of guaiacum, particularly with respect to the dose, is different from the ordinary practice of physicians, and seems to have been remarkably successful, we shall extract his observations on that medicine—

‘The medium dose of the tincture of guaiacum, which was administered, with the sudorific regimen, to adults, was half an ounce, in about three ounces of water, at bed-time. The dose was now and then enlarged to five or six drams; but was much oftener diminished to three drams, especially to women.

‘In like manner, three drams to a youth of fifteen years old, and two to a boy of ten, have generally been exhibited as the medium sudorific doses for their respective ages; and with operative and curative effects similar to those in adults.

‘The sudorific doses were administered for the most part every other night; at other times for three or four nights successively; and sometimes night and morning, every other day.

‘The assistance of a sudorific regimen, or the drinking of warm diluting liquors in bed, is highly useful in promoting the operation of any sudorific medicine. The tincture of guaiacum was generally administered early in the evening; that the patient might have the advantage of being supplied regularly by his attendants with a tea-

tea-cupful of warm balm, or other herb tea, or small white whey, every half hour, for two or three hours together.

‘ Sometimes the medicine was exhibited in the morning, some hours before the usual time of rising : and from the natural disposition of the body to perspire more readily at that time than in the evening, some patients will be made to sweat more successfully by morning doses, than by evening ones.

‘ During the intervals between the sudorific operations, the tincture was frequently given in doses of one dram morning and afternoon every day, by way of promoting insensible perspiration ; in which dose it will often prove gently laxative likewise, and sometimes procure, though slowly, further relief of pains.

‘ The tincture in general agrees extremely well with the stomach ; but always occasions a smarting heat in the mouth and throat immediately after being taken. This effect, however, may be speedily obviated, by the patient’s swallowing a mouthful or two of water after it.

‘ The tincture was administered to sixty-nine patients afflicted with the acute rheumatism, who made reports of it’s effects, and to one hundred and eleven of those afflicted with the chronic rheumatism, whose cases occurred in a given time, and who likewise made reports of it’s effects. Of these one hundred and eighty cases it proved sudorific in one hundred and fifty-three : of which number it was copiously so in one hundred and eight, but moderately so in forty-five, and not at all in the remaining twenty-seven.

‘ The medicine appeared to be rather more frequently sudorific in acute cases, than in chronic ones ; otherwise it’s operations were nearly alike in degree. The tincture had some effect upon the intestines in ninety-two of the one hundred and eighty cases : of which number it proved purgative in twenty-three cases, moderately laxative in fifty-seven, and but just perceptibly so in twelve. In the remaining eighty-eight cases, it was not at all laxative. It proved rather more operative on the intestines, both in degree and frequency, in acute cases, than in chronic ones.

‘ It deserves notice likewise, that, although the tincture was almost always sudorific, yet sometimes it proved laxative when it did not prove sudorific ; and it appears by the tables, that there were only fifteen cases out of the one hundred and eighty, in which it did not prove either sudorific or laxative, or both.

‘ It was observable, that in those cases, in which it did not prove more or less sudorific, it generally somewhat heated the patient, and made him restless.

‘ Occasionally it has made the patient sick, and has been thrown up. This accident has generally happened when it has been taken either in too large or too small a quantity of the vehicle, which should not

not be less than two ounces and a half, or more than three ounces and a half, to half an ounce of the tincture. These are the only operative effects I have met with deserving notice.

‘Of the sixty-nine acute cases, in which the tincture was administered, there were thirteen cured by it alone; twenty-one cured chiefly by it; fourteen much relieved; six moderately relieved; nine but slightly relieved; and six not relieved.

‘Of the one hundred and eleven chronic cases, in which the same medicine was exhibited, sixteen were cured by it alone, and seventeen chiefly by it; twenty-two were relieved by it, thirteen moderately, and twenty-three but little; and twenty experienced no benefit from its use.

‘Numerous examples, illustrating the curative effects of this medicine, have been given in the second and sixth sections of these Reports.’ p. 227.

At the end of the work, Dr. Fowler, has placed ‘a Sketch of the History of the Acute Rheumatism, with Observations subservient to the History of the Chronic Rheumatism.’ This is in reality a compendium of the whole work, in which the leading circumstances of the history and cure of above five hundred cases are brought under one view. We shall extract the practical conclusions—

‘1. That there are very few cases of the acute rheumatism, that will not admit of an artificial cure, especially by the sudorific plan of treatment.

‘2. That there are likewise scarce any cases of chronic rheumatism, that will not admit of some material relief; and that near one-half of a given number will admit of an artificial cure, especially by the sudorific plan of treatment.

‘3. That if the acute rheumatism be in the second or third week's stage of the disease, an artificial cure will be more frequently obtained during the first week's treatment, than when it occurs at any other period.

‘4. That if the acute rheumatism be in the first week's stage, an artificial cure will often be obtained during the first week's treatment: but it will rather more frequently, especially if strongly marked by general pains and considerable febrile symptoms, resist the curative influence of medicines until the second week's treatment, and sometimes even longer.

‘5. That the moderate use of the lancet, especially as a preliminary to the administration of sudorifics, is a valuable auxiliary in the treatment of the acute rheumatism; but it will seldom be of any material service in the treatment of the chronic rheumatism.

‘6. That the tincture of guaiacum is almost always sudorific, and frequently laxative; and is extremely efficacious in the treatment

ment of both the acute and chronic rheumatism, especially the former.

7. That the Dover's powder operates for the most part as a powerful sudorific, and also as an anodyne and astringent, and is a very efficacious remedy in the treatment of both the acute and chronic rheumatism.

8. That the warm bath is most powerfully sudorific, and a very efficacious remedy in the treatment of the chronic rheumatism; but is more debilitating in its operation than either the tincture of guaiacum, or the Dover's powder.

9. That the application of leeches is extremely useful as a local remedy, for the mitigation of the more urgent pains of particular parts, in the treatment of the acute rheumatism.

10. That the application of blistering-plasters is generally attended with a vesication, a smarting soreness, and a copious discharge; and is one of the most efficacious local remedies experience has yet discovered, for the relief or removal of fixed rheumatic pains, especially those of the sciatica and lumbago.

11. That the turpentine embrocation is an useful palliative remedy for the purpose of relieving troublesome pains not deeply seated in the treatment of the chronic rheumatism. p. 285.

We cannot conclude without strongly recommending this work to the perusal of medical practitioners, not only as containing improvements in the cure of a particular disease, but as affording an excellent example of that mode of investigation, by deduction from particular facts, which alone can essentially contribute to the improvement of any practical science.

A View of Universal History, from the Creation to the Present Time, Including an Account of the celebrated Revolutions in France, Poland, Sweden, Geneva, &c. &c. By the Rev. J. Adams, A. M. 3 Vols. 8vo 1784. Beards. Kearsley. 1795.

THE importance of history is undoubtedly increased in proportion as it approaches our own times. The habits, manners, politics (if such the rude intercourse of barbarous nations can be called) of the early ages have little of connexion or similarity with those of the moderns; and they are rather studied as matter of curiosity, than for any actual information they can afford, or any interest to which they can be accessary.—Yet, for the instruction of young minds, it is necessary that the great chain of history should proceed in a regular and uninterrupted series; and the great difficulty is to dwell on those parts which are most interesting, and to pass over in a more superficial manner those which are least useful and least engaging. Such appears to have been the opinion of the writer of these volumes. They commence with the

the era of creation; but, what is properly termed ancient history is comprised in little more than the half of the first volume. It is evident therefore that only a very brief summary of these periods can be exhibited in so short a compass; and we could have wished, notwithstanding our preference of modern history, that our author had a little extended this part of his work. Under the head of ancient history our author has exhibited, among other interesting details, an account of the antediluvian world—of the causes and consequences of the deluge—of the Babylonian monarchy—of Egypt—of the Assyrian monarchy—of Persia, Syria, and Palestine—of the Phoenicians—of the Grecian republics, and the Macedonian empire. The history of the commonwealth and empire of Rome is very properly given in a connected series, and may be useful either as an introduction to a more extended narrative, or still more, as a means of recalling the facts to memory after a young person has studied the history more in detail.

Modern history is, however, evidently the favourite object of our author; and of this he has given a very instructive view. The history of France is brought down in a connected narrative to the abolition of the monarchy in 1792. This is succeeded by a chapter on the literature of France, and a brief view of the German empire. The history of England follows, which is brought down to 1794. The succeeding subjects are the history of Scotland, Ireland, Wales, Sweden, Denmark, Greenland, Lapland, Iceland, Russia, Poland, Prussia, Spain, Portugal, Switzerland, United Provinces, Netherlands, Ottoman empire, Saracens, China, Tartary, India, modern Persia, &c. Morocco, modern Egypt and Abyssinia, America, north and south, with a pretty copious account of the United States of America, and of the West India islands. To this arrangement we can only make one objection, which is, that the history of the Saracens ought to have preceded that of the Turkish empire.

The latter part of the third volume is occupied with the transactions of the two last years, and relates chiefly to the revolutions of France and Poland.—In this part of the work the author has been rather too copious and minute; though perhaps it is not ill calculated to gratify the immediate curiosity of the public.

The work is professedly a compilation: but the author has apparently consulted the best authorities. In the account of the American states, we perceive he is under considerable obligations to Mr. Morse: and the history of the French revolution is chiefly taken from the *Impartial History* and the new *Annual Register*.

In such a work it is difficult to find ~~materials~~ which will afford an adequate specimen.—The following short account of China will probably be acceptable to our readers.

The Chinese pretend to an antiquity beyond all measure of credibility; and their annals have been carried beyond the period to which the scripture chronology assigns the creation of the world. Poan-Kou is said by them to have been the first man; and the interval of time betwixt him and the death of the celebrated Confucius hath been reckoned about ninety-six millions of years. But upon an accurate investigation of this subject it appears, that the Chinese historical relations of events, prior to the reign of the emperor Yao, who lived 2057 years before Christ, are entirely fabulous, composed in modern times, unsupported by authentic records, and full of contradictions. It appears also, that the origin of the Chinese empire cannot be placed higher than two or three generations before Yao. But even this is carrying the empire of China to a very high antiquity, and it is certain that the materials for Chinese history are extremely ample. The grand annals of the empire of China are comprehended in 668 volumes, and consist of the pieces that have been composed by the tribunal or department of history established in China for transmitting to posterity the public events of the empire, and the lives, characters, and transactions of its sovereigns. It is said, that all the facts, which concern the monarchy since its foundation, have been deposited in this department, and from age to age have been arranged according to the order of time, under the inspection of government, and with all the precautions against illusion or partiality that could be suggested. These precautions have been carried so far, that the history of the reign of each imperial family has only been published after the extinction of that family, and was kept a profound secret during the dynasty, that neither fear nor flattery might adulterate the truth. It is asserted, that many of the Chinese historians exposed themselves to exile, and even to death, rather than disguise the defects and vices of the sovereign. But the emperor Chi-hoangti, at whose command the great wall was built, ordered all the historical books and records, which contained the fundamental laws and principles of the ancient government, with the medals, inscriptions, and monuments of antiquity to be burnt, that they might not be employed by the learned to oppose his authority, and resist the changes he proposed to introduce into the monarchy; and that there might remain no earlier record, date, or authority, relative to religion, science, or politics, than those of his own reign, and he be considered as the founder of the empire. Four hundred literati were burnt with their books. This barbarous edict, however, had not its full effect; for several books were concealed, and escaped the general ruin. After this period, strict search was made for the ancient

ancient books and records that yet remained; but though much industry was employed for this purpose, it appears that the authentic historical sources of the Chinese, for the times anterior to two centuries before the Christian æra, are very few, and that they are still in smaller numbers for more remote periods. But notwithstanding the depredations that have been made upon the Chinese history, it is still immensely voluminous, and has been judged by some writers superior to that of all other nations. Of the grand annals before-mentioned, which amount to 668 volumes, a copy is preserved in the library, which lately belonged to the French king. A chronological abridgment of this great work, in one hundred volumes, was published in the forty-second year of the reign of Kang-hi; that is, in the year 1703. From these materials the Abbé Grosier proposed to publish at Paris, in the French language, a General History of China, in twelve volumes quarto; some of which have been printed.

It seems as if the original form of the Chinese government was monarchical; and a succession of excellent princes, and a duration of domestic tranquillity united legislation with philosophy, and produced their Fo-hi, whose history is wrapped up in mysteries, their Li-Laoocum, and above all their Confucius, at once the Solon and the Socrates of China. Their long struggle with the Tartars, which lasted several centuries, and the violence of domestic factions, produced bloody wars, and many revolutions; so that though the Chinese empire is hereditary, the imperial succession has been often interrupted. Upwards of twenty dynasties, or different lines and families of succession, are enumerated in their annals. Neither the great Jenghiz Khan, nor Tamerlane, though they often defeated the Chinese, could subdue their empire; and neither of them could keep the conquests they made there. After their invasions were over, the Chinese went to war with the Manchew Tartars, while an indolent worthless emperor, Tsontching, was upon the throne. In the mean time, a bold rebel, named Li-cong-tse, in the province of Le-tchuen, dethroned the emperor, who hanged himself, as did most of his courtiers and women. Ou-san-quey, the Chinese general, on the frontiers of Tartary, refused to recognize the usurper, and made a peace with Tsongate, or Chun-tchi, the Manchew prince, who drove the usurper from the throne, and took possession of it himself. The Tartar maintained himself in his authority, and wisely incorporated his hereditary subjects with the Chinese, so that in effect Tartary became an acquisition to China. He was succeeded by a prince of great natural and acquired abilities, who was the patron of the Jesuits, but knew how to check them when he found them intermeddling with the affairs of his government.

All the Tartars which composed the nation of the Tourgouths, left the settlements which they had under the Russian government

C. R. N. ARR. (XV.) *October, 1795.*

L

on

on the banks of the Wolga and the Jaick, at a small distance from the Caspian sea, and in a vast body of fifty thousand families, passed through the country of the Hacks. After a march of eight months, in which they surmounted innumerable difficulties and dangers, they arrived in the plains that lie on the frontier of Catapen, not far from the banks of the river Ily, and offered themselves as subjects to Kien-long, emperor of China, who was then in the thirty-sixth year of his reign. He received them graciously, furnished them with provisions, cloaths and money, and allotted to each family a portion of land for agriculture and pasturage. The year following there was a second emigration of about thirty thousand other Tartar families, who also quitted the settlements which they enjoyed under the Russian government, and submitted to the Chinese sceptre. The emperor caused the history of these emigrations to be engraven upon stone, in four different languages.

The Chinese *oral language* contains only 330 words, all of one syllable; but then each word is pronounced with such various modulations, and each with a different meaning, that it becomes more copious than could easily be imagined, and enables them to express themselves very well on the common occasions of life. Their *literature* is composed in arbitrary characters, which are amazingly complicated and numerous. According to some writers they amount to twenty-five thousand; to thirty or forty thousand according to others; but the latest accounts say they amount to eighty thousand, though he is reckoned a very learned man, who is master of fifteen or twenty thousand. The Chinese characters, which are by length of time become symbolic, were originally imitative. They still partake so much of their original hieroglyphic nature, that they do not combine into words like letters, or marks for sounds; but we find one mark for a man, another for a horse, a third for a dog, and in short a separate and distinct mark for each thing which has a corporeal form. Their books begin from the right hand, and the letters are placed in perpendicular columns, of which there are generally ten in a page. They are read downwards, beginning from the right-hand side of the paper. The Chinese were ignorant of mathematical learning, and all its depending arts, till the Europeans came among them. They had no proper apparatus for astronomical observations; and the metaphysical learning, which existed among them, was only known to their philosophers; but even the arts introduced by the Jesuits were of short duration and lasted very little longer than the reign of Canghi, who was contemporary with our Charles II. Perhaps they may be revived by the ingenious gentlemen in the suite of lord Macartney, who lately set out for that country with views of a liberal and advantageous tendency. It has been generally reported that they understood printing before the Europeans; but that can be only applied to block-printing, for the fusile and moveable types were undoubtedly Dutch

Dutch or German inventions. The Chinese, however, had almanacks which they stamped upon plates or blocks, many hundred years before printing was discovered in Europe.

‘ The difficulty of acquiring the knowledge of such a number of arbitrary marks and characters, as there are in what may be called the Chinese written language, greatly retards the progress of their erudition. But there is no part of the globe where learning is attended with such honours and rewards, and where there are more powerful inducements to cultivate and pursue it. The literati are revered as men of another species, and are the only nobility known in China. If their birth be ever so mean and low, they become mandarins of the highest rank, in proportion to their extent in learning. On the other hand, however exalted their birth may be, they quickly sink into poverty and obscurity, if they neglect those studies which raised their fathers. It has been observed, that there is no nation in the world where the first honours of the state lie so open to the lowest of the people, and where there is less of hereditary greatness. The literati of China, in all the periods of their monarchy, have applied themselves less to the study of nature, and to the researches of natural philosophy, than to moral inquiries, the practical science of life, and internal polity of manners. The invention of gunpowder is claimed by the Chinese, who made use of it against Jenghiz Khan and Tamerlane.

‘ China is about two thousand miles in length, and sixteen hundred in breadth, and is said to contain four thousand four hundred walled cities; the chief of which are Peking, the residence of the royal family, Nankin, and Canton. The walls and gates of Peking are of the surprising height of fifty cubits, so that they hide the whole city; and they are so broad that centinels are placed upon them on horseback: for there are slopes within the city of considerable length, by which horsemen may ascend the walls. The palace is more than three miles in circumference, and the front of the building shines with gilding, paint, and varnish, while the inside is set off and furnished with every thing that is most beautiful and precious in China, the Indies, and Europe.

‘ About eight hundred years ago, they built their great wall, to separate and defend their state against the neighbouring Tartars, which subsists to this day, on a circumference of fifteen hundred miles, rising over the tops of mountains, and descending into low vallies, being almost every where twenty feet broad and thirty feet high; a monument superior to the pyramids, both for its utility, and immensity. The tea-plant flourishes in this country; and all teas are the leaf of one and the same shrub. The supposition that green is from one kind of tree, and bohea from another, is a vulgar error; for they differ only as malt may do in being higher or flacker dried, or being finer or coarser.

‘ China, says one who has been at great pains to obtain information,

tion, contains two hundred millions of inhabitants. This enormous population the Abbé Grosier endeavours to prove by a detail of the numbers in each of the fifteen provinces, to be by no means exaggerated. Many intelligent people greatly question the credibility of this large account. On all hands, however, it is admitted that their numbers are very great. The city of Peking is computed to contain two millions of inhabitants, though Nankin is said to exceed it both in extent and population. But Canton is the greatest port in China, and the only one much frequented by Europeans. The city wall is about five miles in circumference, with very pleasant walks around it. From the top of some adjacent hills, on which forts are built, one has a fine prospect of the country. It is beautifully interspersed with mountains, little hills and valleys, all green; and these again pleasantly diversified with small towns, villages, high towers, temples, the seats of mandarins and other great men, which are watered with delightful lakes, canals, and small branches from the river Ta; on which are numberless boats and punks, sailing different ways through the most fertile parts of the country.

‘ Though the ancient Chinese worshipped idols, yet their philosophers and legislators had juster notions of the Deity, and indulged the people in the worship of sensible objects, only to make them more submissive to government. The Jesuits made little opposition to this, when they attempted to convert the Chinese; and suffered their proselytes to worship *Tren*, pretending that it was no other than the name of God. The truth is, Confucius, and the Chinese legislators, introduced a most excellent system of morals among the people, and endeavoured to supply the want of just ideas of a future state, by prescribing to them the worship of inferior deities. Their morality approximates to that of Christianity: but as we know little of their religion, only through the Jesuits, we cannot adopt for truth the numerous instances which they tell us of the conformity of the Chinese with the Christian religion. Those fathers, it must be owned, were men of great abilities, and made a wonderful progress above a century ago in their conversions; but they mistook the true character of the emperor, who was their patron; for he no sooner found that they were in fact aspiring to the civil direction of the government, than he expelled them, levelled their churches with the ground, and prohibited the exercise of their religion, since which time Christianity has made no figure in China. Vol. ii. p. 18.

On the whole, we can recommend this as a useful book to young persons, and to seminaries of education, both male and female, and as an entertaining work for that numerous class who go under the fashionable denomination of *lounging* readers.

A Trea-

A Treatise upon the Authenticity of the Scriptures, and the Truth of the Christian Religion. Second Edition. 8vo. 5s. Cadell. 1793.

BEFORE we enter on the consideration of this article, it behoves us to apologise to Mr. Bryant, its very respectable author, and likewise to the public, for its having been so long delayed. The truth then is, that, after it was put into the hands of our editor, and transmitted to the person under whose notice it fell (which, however, was not till late), through a long illness with which that person had to struggle, and by which he was disqualified for the duties of his station, the review of this work was unavoidably postponed.—But though the very general approbation with which it has been received, might, in some sort, supercede the necessity of noticing it now, or at least of dwelling so long upon its contents as we otherwise might,—yet we trust neither the author nor our readers will have reason to complain, since the bringing it again into general notice will materially tend to gratify both.

In respect to the object of the treatise itself, there are two considerations of considerable moment,—one, that the work is the production of a LAYMAN,—the other, that this LAYMAN who has interested himself so deeply in the Christian cause, is indisputably amongst the foremost of scholars. As his book was avowedly written for a lady (the *dowager* COUNTESS OF PEMBROKE), it will be found less learned perhaps than some might expect; but what this detracts from it in one way, it more than makes up in another. For, whilst no learning is wanted that the subject requires, the work is composed in so popular a way, as adapts it the better to general use. Such of our readers as may not have read it, may judge of its scope from the outlines annexed—

* Part I.—Of the Deity and his Attributes—Of the supposed Eternity of Matter—Concerning Chance, and the Atomical System—Of an infinite Series—Of the Knowledge of God in the Gentile World—Concerning the Light of Nature—The Notion of a bad Tendency—Of People in a State of Nature.

* II.—Concerning the Canon of Scripture, and the Authorities in its favour—Of the Messiah promised, and the Rejection of the Jewish Nation—Of the Dispersion of the Jewish Nation—Concerning the Calling of the Gentiles—The Prejudices of the Jews in respect to this Article—The first Difficulty—The second Difficulty—The third Difficulty—The last Difficulty—The Prospects afforded to the first Proselytes—Of the Progress of the Gospel in Opposition to all Difficulties.

* III.—Of our Saviour, and the Prophecies relating to his Com-

ing—Concerning the Series of Prophecies, which related to Christ the Messiah—Of the most early prophetic Declaration—The Prophecy which came by Abraham—The Prophecy by the Patriarch Jacob—Concerning the Sceptre, which was to depart from Israel—The Prophecy concerning Christ by Moses—Prophecies from the latter Prophets—The Certainty of these Prophecies asserted—Of the Birth of our Saviour, and his Residence at Nazareth—Concerning our Saviour's History antecedent to his Ministry—Concerning his first Display of Miracles—Of the subsequent Part of his Life; and of his Miracles—Of the Centurion's Servant healed—Concerning the raising of Lazarus from the Dead—The happy Consequences of these Miracles—The Criterion, or Test of Miracles—Farther Proofs of the Gospel, and the Miracles of Christ—Concerning the Opinions which prevailed of the Coming of the Messiah—Farther Account of the Ministry and Doctrines of Christ—Of the superior Excellence, and Dignity of our Saviour—Concerning the Internal Evidence, with which the Sacred Writings are accompanied.

‘ IV. — Gentile Authority—Of the Testimony of Gentile Writers in Favour of Christianity; and first, of that great Enemy the Emperor Julian — Attestation of Celsus—Of Porphyry's Attestation—Evidence from Pliny—The Account given by Tacitus—Farther Account of the more early Persecutions—Advantages obtained from Pagan Writers—False Accusation—concerning the Christians having destroyed the Writings of their Adversaries—Of the great Injustice and Inhumanity both of Pliny, and Trajan, farther considered.

‘ IV. Part II.—Of the Uncertainty, which prevailed among the most learned of the Philosophers—The Want of a proper Remedy—This Uncertainty attended with a bad Influence on the Morals of Men: but rectified by Christianity.

‘ V.—A Comparative View of the Christian and the Mohammedan Religions.

‘ VI.—Some Popular Objections, and other Articles, considered—Of Difficulties and mysterious Truths—Concerning Scruples and Difficulties, which obtrude themselves after Conviction—The Christian System said to be too local and partial—Concerning Exceptions unduly made to particular Terms and Modes of Expression—Concerning too hasty Decision in respect to Consequences—The Disciples of Christ, so far from co-operating in a Fraud, did not know the Scheme which he was carrying on—Some Observations upon the unpromising Means, by which the grand Scheme of the Gospel was effected—In the Process there could be no Fallacy—Observations upon Part of the Eighth Chapter of Judges; and some other Portions of Scripture, which are connected with it—Concerning the Objection made to the Slaughter of the Canaanites—Of the Usurpation, of which the Canaanites were guilty—Explanation

planation of Deuteronomy, Chap. xx. 10. and Objections obviated—Concerning the Israelites borrowing of the Egyptians—Of the Negroes—The fatal Consequences of this Weakness. P. xi.

Though an adequate idea of this treatise can only be obtained from perusing the whole, what relates to the negroes is so new, and so much to the purpose, that we cannot forbear to subjoin it—

‘ Another objection to the veracity of the scriptures has been founded upon a notion that the Negroes are a separate race of men ; and therefore could not possibly be derived from Adam, or Noah, as we are taught by Moses. In answer to this I recur to my former position, that we should not yield to any idle doubts, after our faith is well founded. In consequence of this I ask, if the authenticity of the scriptures, and the truth of the Christian religion, have not been sufficiently proved ? If so, we should not suffer any foreign and precarious article to disturb our peace of mind. Let the Negroes shift for themselves. And after all the whole is merely a surmise ; for there is not the least authority for the notion. It may therefore appear unnecessary to refute it. But as a confutation may serve to shew the weakness of these arguments, and how wrong we are, after our faith is determined, to admit such undue influence, I will endeavour to shew the futility of this assertion.

‘ It has pleased God to give to all families, or nations, some particular marks, by which they are distinguished from their neighbours. But they differ still farther from those at a great distance in consequence of the heat or cold which they experience ; and the climate under which they live. If we take people from the extremes, at a very great interval of latitude, and compare them together, they may possibly seem to persons unexperienced quite different beings. But if we approach from the one to the other by degrees, and observe the different nations, who furnish the interval, there will appear a just gradation, and the variation will be found no more, than might be expected from manner of life, and situation. A Dane, Saxon, and Englishman, of the north, will be found in general very similar in feature and complexion. If we descend to the south of France, we shall meet with people less fair ; and if we pass to Portugal, the natives will appear upon comparison much darker, and of different features. Cross over to Morocco and Tassilat, they become more and more swart. If we proceed beyond the desert of Zara to the tropic, we meet with people quite black, but with straight and floating hair. Farther within the tropics, and on each side of the line, are perfect Negroes ; people for the most part of similar clumsy and bloated features, and of the darkest hue of any ; also with woolly and frizled hair. The whole of these variations depends upon situation, and climate. The baron de Pauw says therefore very truly—*Que le genre humain ait eu*

une tige, ou qu'il en ait eu plusieurs (question inutile que des physiciens ne devraient jamais agiter en Europe), il est certain que le climat seul produit toutes les variétés, qu'on observe parmi les hommes.—Le teint plus ou moins obscur, plus ou moins foncé, des habitants, qui essuient ces différentes températures de l'air entre les tropiques, prouve donc, indépendamment de toute autre démonstration, que le climat seul colorie les substances les plus intimes du corps humain. For his opinion he gives very good reasons from the situation and heat experienced by the different nations in those parts.

'The Egyptians acknowledged themselves to be of the race of Mizraim; and from that person their country was denominated. They therefore had no connexion with the people on the western coast of Africa, nor bore any relation to them. Now we are told that the natives of the lowest part of Egypt were dark; and those higher up, and nearer the sun, darker: but those of the upper region approached to black, and woolly hair. Hence this characteristic was not confined to any one race of men. This is farther proved by many of the islanders visited by our late voyagers, and particularly from the observations of captain Cook, and Dr. Forster. They speak of a great difference in respect to complexion, stature, and hair, among people of the same place; which they say depended upon their being more or less exposed, and the particular diet, which they used. This was observable at Otaheite. The latter writer says of the New Caledonians, "They are all of a swarthy colour, their hair is crisped but not very woolly—their faces round, with thick lips and wide mouths.—The inhabitants of Tanna are almost of the same swarthy colour, as the former; only a few had a clearer complexion, and in these the tips of their hair were of a yellowish brown. The hair and beards of the rest were all black and crisp, and in some woolly.—The natives of Mellicollo border the nearest upon the tribe of monkeys.—The hair is in the greater part of them woolly and frizled: their complexion is footy: their features harsh: the cheek bone and face broad." Captain Carteret describes the natives of Egmont island, as black and woolly headed. He describes another island, where the people were black and woolly headed, like the Negroes of Africa. Many more instances might be produced: but these will suffice to shew, that this difference of hair and complexion, and the other anomalies, with which we find it accompanied, are not confined to any particular race of men. For they are to be found among people, that never had any connexion with the coast of Guinea, or Negroland: on the contrary, they are as far removed from it, as any people upon earth can be: whole continents come between.

'The variation therefore in respect to complexion, form, and feature, depends in great measure upon the heat and cold experienced, and the way of life, to which people accustom themselves. And

And there are other occult causes, with which we are unacquainted, and by which a variation in the species of all animals is produced. Hence it happens, that people, however distinct, become in time like the natives, among whom they settle, however separate they may keep themselves. This is manifest from a colony of Jews at Cochin upon the coast of Malabar; who came there according to Hamilton as early as the captivity under Nebuchadnezzar. Thus much is certain, the era is so far back, that they know not now the time of their arrival. The Jews originally were a fair people; but these of whom we are speaking, are become in all respects like the Indians, among whom they reside. They consisted formerly of 80,000 families: but are now reduced to 4000. Mr. Bate, a clergyman, who had a son in the East Indies, made application to have some particulars of their history. "I wrote over to the coast of Malabar, to know what tradition the Jews have retained, as to the time of their settlement at Cochin, but had no satisfactory answer. Ezekiel, the rabbin of the synagogue, did indeed send me a transcript of their copper plate, hung up in their synagogue. 'Tis written in the Malabar language, put into common Hebrew characters; interlined with a literal version in Hebrew; with an Hebrew paraphrase upon that literal version. But I can find no date of their settlement there: only a grant from a Malabar prince called Schirin Perimal, i. e. prince Schirin, to allow them to settle there, with certain privileges." Of these Jews he farther says, that they are now grown as black, as the other Malabarians, who are hardly a shade lighter than those of Guinea, Benin, or Angola: and he very truly insists, that this is a discovery which clearly proves, that the different complexions of the different sons of Noah may be occasioned by difference of climate, air, food, water, or other natural causes. It is said, in conformity to the account above, that the Portuguese, who have been settled upon the coast of Angola for three centuries, and somewhat more, are become absolute negroes. Of this we are assured by the Abbé de Manet, who was in that part of the world in the year 1764; and baptised several of their children. He is quoted by Mr. de Pauw, who gives us this farther information. *Quant aux descendants des premiers Portugais, qui vinrent fixer leur demeure dans cette partie du monde vers l'an 1450, ils sont devenus des nègres tres-achevés pour le coloris, la laine de la tête, de la barbe, et les traits de la physiologie, quoiqu'ils aient d'ailleurs retenu les points les plus essentiels d'un Christianisme dégénéré, et conservé la langue du Portugal, corrompue, à la vérité, par différentes dialectes Africaines.*

'The like is mentioned by Moore in his account of the river Gambia. He takes notice of some of the same nation, who had resided for above three centuries near the Mundingoes, and differ so little from them, as to be called Negroes. This however they represent, though they are not easily to be distinguished.

‘From hence we may be satisfied, that the Negroes are by no means a different species of men : and in consequence of this we should learn how wrong it is to suffer the idle surmises of disaffected persons to interfere with our faith ; and trouble our minds with a renewal of doubts and scruples. Of these there will be no end, if we yield to every idle notion that is broached, and let fancy prevail over reason.’ p. 267.

Observations, Anatomical, Physiological, and Pathological, on the Pulmonary System : with Remarks on some of the Diseases of the Lungs, viz. on Hæmorrhage, Wounds, Asthma, Catarrh, Croup, and Consumption, &c. By William Davidson. 8vo. 4s. Boards. Egerton. 1795.

THE design of this publication is evidently to recommend a limited quantity of fluids in the diseases of the lungs, as hæmorrhage, asthma, catarrh, croup, and the different stages of pulmonary consumption. In the course of the work the author always adverts to the other methods of relief usually employed in these complaints : but we shall chiefly attend to the above as his leading principle.

When treating of pulmonary hæmorrhage, he observes that bleeding has been considered as a sovereign remedy in that complaint, and that it has been used with too little circumspection—‘For, as the blood is the vital fluid which warms, nourishes and supports every part of the body, and as its loss is very difficultly made up, so it ought never to be taken away excepting under the most urgent circumstances. Since the fatal doctrine of lentor was introduced, it may be questioned whether as many of the human race have not fallen sacrifices to the lancet as to the sword ; for it must be allowed that the one is as destructive as the other in improper hands.’ p. 17.

After having mentioned the good effects of purging in hæmorrhage from the lungs, he proceeds—

‘The limited use of liquids, which is our grand principle, upon which the hinge of success in treating the disease now under consideration must turn, is placed next in order, although of the first importance. As the body, in its healthy state, is continually employing and discharging a particular portion of liquid, it is necessary that a certain quantity should be taken : but it commonly happens that from pleasure, or an evil habit, we drink much more than is required, and so over-distend the vessels, and embarrass nature in many of her salutary operations. In health, the quantity absolutely necessary is very inconsiderable ; and, in sickness,

we

we often drink too much. This has constantly been the case in pulmonary diseases; and particularly in hæmorrhages from the lungs, according to the common method of treating them. Practitioners had surely forgotten that the chief cause of the rupture and hæmorrhage, and the chief impediment to the cure, was the distention or too great fulness of the blood vessels; otherwise they would not have added to this fulness and distention by their plentiful dilution. When no very urgent symptoms of hæmorrhagy are present, a pint of liquid, including tea and every other kind of fluid taken by the patient, is sufficient in twenty-four hours, and cannot safely be increased. But in the watchman's case, hereafter-mentioned, where apoplexy was present, accompanied with strong full pulse, as well as the hæmorrhage, notwithstanding I bled and purged him, I allowed him no drink for the first six hours, and half a pint only for the next twenty-four hours. He drank nothing during the operation of the physic: and the change produced by this regulation of liquid, even in a very short time, was astonishing. His vessels, of course, became emptier; fever and thirst were much abated; the apoplectic symptoms had disappeared; and, in short, all the morbid affections were more favourable.

'From what hath been said I conceive it will be allowed that a proper regulation of the liquids taken by the patient is of the greatest importance in the treatment of pulmonary hæmorrhage, and experience enables me to assert, that, if early and proper attention is paid to this principle, the patient will, in general, be speedily restored; whereas, if neglected, and a contrary method pursued, even all the other means of cure may prove ineffectual.

'In a late conversation with a learned and intelligent foreigner I was informed that almost all the French, who are taken with any considerable bleeding from the lungs, sink under the disease. On enquiring how much liquid they generally drank in twenty-four hours, he assured me the quantity was commonly very considerable; and that, when a purgative was given, the direction constantly was to drink *abondamment*. If so, the efficacy of our principle receives additional support; while the mortality resulting from a very opposite treatment is easily accounted for.' p. 26.

'He also observes—'If abstinence from liquids be particularly attended to, one bleeding will have more effect, than three or four, if accompanied with that part of the antiphlogistic regimen, and the loss of blood be thereby prevented; which, considering its importance in the constitution, and the difficulty with which its loss is made up, should be at all times avoided when possible.' p. 37.

When treating of ulceration of the lungs, he proceeds so far as to assert that 'night sweats and colliquative diarrhoea seldom

sceldom continue during this mode of cure'—that is, during the proper limitation of liquids, of which he allows in general no more than a pint, including tea, &c. in twenty-four hours. We shall insert one of our author's cases, which must certainly be allowed to be very favourable to his opinion—

'The patient, whose case I am about to relate, is a little man, of a dark complexion, sharp nose, high cheek bones, and about thirty years of age.

'May 5th, 1793. He has had a severe cough for about six months, attended with considerable expectoration, short breathing, and pain in the side.

'During the last three or four weeks, he has brought up a considerable quantity of blood, and yellow expectoration; and the spitting is now purulent and bloody. His countenance is ghastly and desponding, being impressed with an idea (not generally entertained by patients of this description), that he shall not recover. He has now a pain in one side, violent night sweats, a dry furred tongue; is restless, and his pulse is hard and frequent. He lives several miles from London, where he has been attended by his own apothecary, who has blooded and blistered him repeatedly, and used other means for his recovery, but without success. He has been in the habit of drinking many quarts of diluents every day. I ordered him a light, cooling, vegetable diet, and the following medicines; enjoining him particularly not to exceed a pint of liquid in the twenty-four hours, including tea, &c.

'R. Extract. cicut. 3 j. divide in pil. xvij. quarum sumat ij. omni nocte.

'Capiat etiam haust. cath. e magnes. yitriol. omni altero mane, non bibendo inter operationem.

'May 12th. He has taken his medicines regularly, and observed the directions in regard to liquids. His pills quieted the cough, which is now greatly better. He has had no night-sweats since he took his first draught, and has seen no blood for four days past. The expectoration is much diminished, and is now mixed with a frothy phlegm or mucus.

'He eats his vegetable diet with pleasure, and sleeps well; his tongue is moist, with scarcely any fur upon it, and he is not thirsty. His opening draughts generally operated about three or four times. The pulse is much softer, and less frequent; and the pain of the side is gone.

'The medicines and regimen to be continued.

'May 19th. He has now, to my great astonishment, scarcely any complaint. He has no expectoration, no fever, and no cough: he sleeps well, and is acquiring flesh and strength. He sometimes feels his breathing a little short; yet he takes a deep inspiration without pain or coughing,

'Capiat

‘Capiat pilulas, ut antea; et haustum cath. bis in hebdomada tantum.

‘I allowed him a little more freedom as to liquids, but still recommended moderation.

‘He was to return in a fortnight; but, being quite free from complaints, I only saw him about a month after, when he was in perfect health; and is so at this moment, without having had any return of his pulmonary complaints.

‘In the above case, it is evident that great pneumonic affection existed, and that the patient was marching, with hasty strides, towards the other world. The lungs were overwhelmed with disease, while they were at the same time oppressed by the quantity of drink taken by the patient. Their morbid affections were thereby increased, while their healthy efforts were either lessened or prevented.’ P. 179.

We cannot help thinking Mr. Davidson deficient in having related so few cases. If he has not met with a number of cases which are calculated to evince the propriety of his peculiar practice, he ought not to have been so sanguine in recommending it: if, on the contrary, he has met with many such cases, he ought not to have withheld them. If this work had contained less argument and more fact, we think it would have been more valuable. An addition of cases would have produced much more satisfaction than a repetition of arguments; and with such addition, a sufficient quantity of argument might easily have been spared, to have preserved the present dimensions of the book. On the whole, however, our author's reasonings appear to us just,—his statement of facts candid,—and his whole work well worthy the attention of the public, though probably of less consequence to the practice of medicine than he is willing to believe.

Secret Journal of a Self-Observer; or, Confessions and Familiar Letters of the Rev. J. C. Lavater, Author of the Essays on Physiognomy, &c. In Two Volumes. Translated from the German Original, by the Rev. Peter Will, Minister of the Reformed German Chapel in the Savoy. 8vo. 10s. 6d. Boards. Cadell and Davies. 1795.

IT appears from a correspondence (Vol. II.) between Lavater and the German editor, that the first volume of this Journal was published without Lavater's knowledge, and with some alterations and interpolations, but that he has since given his sanction to the publication of it, as well as of the fragments of the Journal, and the letters which compose the second volume. The author, editor, and translator, all speak so

so highly of the utility of the work, that we may perhaps incur the suspicion of irreligion if we take the liberty to doubt the usefulness of publications upon this plan; and to declare our opinion that it will not add greatly to the reputation of Lavater, to whose other works we have paid the tribute of just admiration. It is an extraordinary work as coming from the pen of Lavater; but it would not be extraordinary from the pen of a much inferior genius. It is far from being, upon the whole, superior to those books called *Spiritual Experiences*, published by the old divines of the last century or the methodists of the present day, although at the same time we are willing to concede that it contains a more pleasing variety, and some of the beauties and striking remarks that distinguish the works of an original thinker. But a few short extracts will perhaps render it unnecessary for us to be more explicit, and will give our readers what in such cases it would not be respectful either to them or the author to withhold—an opportunity of forming their own judgment. The Journal commences Jan. 1, 1769. The following is the Journal of the 2d of that month.

‘ I awoke at six o’clock, remembered that I am a mortal, gave thanks to God, and read the fifth, sixth and seventh chapters of St. Matthew. What a treasure of morals! How difficult to single out a particular passage! I went directly to my occupations, and continued them successively till noon. I ate with a good appetite. My wife asked me, during dinner, what sentiment I had chosen for the present day:—“Henceforth, my dear,” answered I, “we will pray and read together in the morning, and choose a common sentiment for the day. I have been angry with myself to-day, for having neglected it so long. The sentiment which I have chosen for this day is: Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.”

“Pray how is this to be understood?” said she. “Literally,” replied I. “Literally? very strange, indeed!” “We, at least, must take it so, my dear, as we would do if we had heard Jesus Christ himself pronounce these words. No doubt we must take these words so as if he himself had spoken them to us, since he has caused them to be committed to writing; for whatever is written, can have no other meaning than the word simply. The gospel contains, as I think, answers, either general or particular ones; yet they are always easily to be comprehended by our conscience; they are unequivocal to him who reads them with a plain, simple sense of truth; they are, in every respect, divine answers to all moral questions, solutions of all problems which ever can be stated. However, only hearts which are plain, sincere unto the voice of truth, and void of passions, can comprehend these answers
and

and solutions : Give to him that asketh thee, and from him that would borrow of thee, turn not thou away ; says he whose property all my possessions are. I am, the steward, and not the proprietor of my fortune. The proprietor commandeth me to give unto him that asketh of me, and not to refuse the prayer of him who wants to borrow of me, while it shall be in my power to give and to lend ; I must, of course, give to him who has nothing ; or, to use other words, if I have two coats, I must give one unto him who has none ; and if I have meat, I must do so likewise, though I should not be asked. How much more will it be incumbent upon me if that should be the case ?" This was so clear to me, that I spoke it rather with warmth. My wife made no reply, except, " that she would take it into consideration."

' I was just risen from dinner, when a widow desired to speak with me ; I ordered her to be shewn into my study. " You will excuse me, dear sir !" said she, " I entreat you to excuse me. Alas ! I can scarcely tell it ; I must pay my house-rent, and I am six dollars too short ; I have been ill a whole month, and could hardly keep my poor children from starving ; I have laid by every penny—but, gracious heaven ! I am, nevertheless, six dollars too short, and must have them to-day, or to-morrow ; pray hear me, dear sir !" Here she took a small parcel out of her pocket, untied it, and said, " There, sir, is a book encased with silver ; my late husband gave it me when we were betrothed. It is all I can spare ; I assure you, I part with it with reluctance ; yet I know it will not be sufficient ; and I also do not know how I shall redeem it. Oh ! dear sir, can't you assist me ?" " My God ! good woman, I cannot assist you !" so saying, I put my hand (accidentally, or from habit) into my pocket, touching my money, which consisted of about two dollars and a half. That will not be sufficient, said I to myself, she must have the whole sum ; and if it would do, I want it myself. " Have you no friend, no patron," said I, " who would give you that trifle ?" " No ! not a living soul ; and I do not like to go from house to house, I rather will work whole nights—I have been told that you are a good-natured gentleman. Well ! in the name of God ! if you cannot assist me, you will, I hope, excuse me for having given you so much trouble. I will try how I can extricate myself : God has never forsaken me ; and I hope he will not begin to turn his back on me in my seventy-sixth year."—The same moment my wife entered the room.

' I was—O thou traitorous heart !—I was angry, ashamed, and should have been glad, if I could have sent her away under some pretext or other ; because my conscience whispered to me, Give to him who asketh thee, and do not turn away from him who would borrow of thee. My wife, too, whispered irresistibly in my ear : " She is a pious, honest woman ; she has certainly been ill ; assist her if you can." Shame, joy, avarice, and the desire of assisting her,

her, struggled alternately in my heart. "I have no more than two dollars by me," answered I in a whisper, "and she wants six; how therefore can I answer her demand? I will give her something, and send her away." My wife squeezed my hand tenderly; smiling, and beseeching me by her looks. She then said aloud, what my conscience had whispered to me: Give to him who asketh thee, and do not turn away from him who would borrow of thee. I smiled, asking her archly, "whether she would give her ring, in order to enable me to do it?" "With great pleasure!" said she, pulling off her ring. The good old woman was either too simple to observe this, or too modest to take advantage of it: however, when she was going, my wife told her to wait a little in the passage. "Was you in earnest, my dear, when you offered your ring?" said I, as soon as we were in private. "Indeed I was—I am surprised that you can ask that question. Do you think I sport with charity? Remember what you have said a quarter of an hour ago: I entreat you not to make an ostentation of the gospel. You have always been so benevolent; and now you are so backward to assist that poor woman. Why did you not instantly give her what money you had in your purse? Did you not know that there are six dollars in your bureau, and that it will be quarter-day in eight or ten days?" I pressed my wife to my bosom, and dropped a tear. "You are more righteous than I! I thank you! keep your ring; you have made me blush." I then went to the bureau, and took the six dollars. When I was going to open the door, to call the widow, I was seized with horror, because I had said, "My God! I cannot help you." O thou traitorous tongue! thou deceitful heart!—"there, take the money you want." She seemed, at first, not to understand me, thinking it was only a small contribution; kissed my hand, and her astonishment was so great, that she could not utter a word, when she saw that it was more—that it was the whole sum which she wanted. O! God! how shall I thank you? I cannot repay you; have you understood me right? I have got nothing but this poor book, and it is old." "Keep your book, and the money; and thank God, and not me. Indeed, I do not deserve your thanks, because I have hesitated so long to assist you—go, in the name of God, and say not a word more." I shut the door after her, and was so much ashamed, that I hardly could look at my wife. "My dear!" said she, "make yourself easy; you have yielded to my admonitions; while I shall wear a golden ring on my finger (and you know I have several), you need not tell a fellow-creature in distress that you cannot assist him." I pressed her to my bosom, and wept. As soon as I was left to myself, I continued my journal, in order to humble thee, my heart! that heart which has induced me yesterday to write, 'I rather would be any thing than an hypocrite;' and yet it is down-
right

right hypocrisy to preach rigorous morals, and to perform only the less difficult duties.

'Hast thou comprehended me, my heart? Couldst thou have dared to refuse giving assistance to that poor woman, if thou, according to the second rule, hadst prayed only a few moments? I was busy till six o'clock in the evening, when my wife called me to the harpsichord. I went down, and sang half an hour; then I hastened to my closet; prayed, kneeling, about seven minutes, and bewailed the dishonesty I had committed to-day. Having perused once more the chapters I had read in the morning, with so little benefit, my shame was completed.

'I ate little at supper, and then prayed with the whole family; not one of the servants was suffered to stay away; they are Christians, and were edified. How peaceably could I have closed this second day of the year, if I had performed all my rules! Vol. i. p. 20.

The following anecdote marks a curious difference between the Swiss religionists and those of this country, in a very common practice—

'Being called to dinner, I scarcely could believe that it was so late.

'When I came down, I found my friend **** in the room, whom my wife had invited to dinner, in order to give me an unexpected pleasure. We said grace, silently, every one for himself.—It is very strange that we do not, as at other times, say grace aloud when a dear friend, who is a fellow-Christian, dines with us. Is it bashfulness, modesty, or humility, our not being accustomed to it, or what is it that prevents us from doing it? I, at least, think it indicates something unnatural; weakness, timidity, and want of thankfulness of heart, which ought to flow from our lips.

'During our silent prayers I repeated my sighs, which I had vented before when conversing with God in private, beseeching him to afford me, during dinner, an opportunity either to hear or to say something useful like a Christian.

'The company seemed to have done praying before I had finished, which is a new proof how unbecoming silent prayers, before and after meals, are. One must always watch the company, in order to see whether they have done praying, or not. What a miserable anxiousness to which our timidity in religious matters gives rise!

'We sat down to dinner; I struggled some moments with myself, whether I should communicate to the company my thoughts on silent prayer, before and after our meals; however, this momentary interval had deprived me of the courage of attempting it.—O! thou narrow-minded soul, whose virtues can be destroyed by such trifles! Vol. i. p. 54.

C. R. N. ARR. (XV.) *October, 1795.*

M

We

We have next a ridiculous story of a pious man who having received a present of a costly set of china, immediately broke it in pieces, lest, when he became fond of it, some person else might have broken it, and made him angry. Lavater says this story edified him very much. He thought it was a wise and noble deed. The translator, in a short note, offers an anti-dote to this absurdity, a freedom, we observe, which both he and the German editor are frequently compelled to take.

All that we can learn from this work, respecting the character of the author, is that his temper is occasionally warm, fretful, and liable to be disconcerted by trifles. This, by a man who is nothing if he be not perfect, must, of course, be lamented as a deplorable deviation from all that is good and great. We have a remarkable example of this—

‘ My servant asked me after dinner, whether she should sweep my room. “ Yes, but you must not touch my books, nor my papers.” This I spoke not with the gentle mild accent of a good heart ! No ! a secret uneasiness and fear, that it would give me some vexation, seemed to have taken place in my heart. After she had been gone some time, I said to my wife, “ I am afraid she will cause some confusion up stairs.” My wife stole away a few moments after, with the best intention, in order to prevent any vexation of that sort, and commanded the servant to be careful.—“ Is my room not swept yet ? ” I exclaimed at the bottom of the stairs. However, instead of waiting patiently for an answer, I ran up stairs, and on my entering the room, the servant overturned an ink-stand, which was standing on the shelf. She was very much terrified ; and I called to her in very harsh terms : “ What a stupid *beast* you are ! Have I not positively told you to be careful ? ”—My wife followed me up stairs, slow and fearful.—Instead of being ashamed, my anger broke out anew ; I took no notice of her ; running to the table, lamenting and moaning, as if the most important writings had been spoiled and rendered useless ; although the ink had touched nothing but a blank sheet, and some blotting paper.—The servant watched an opportunity to sneak away, and my wife approached me with timid mildness. “ My dear husband,” she said—I stared at her with vexation in my looks—she embraced me—I wanted to get out of her way—her face rested on my cheek for a few moments—“ you hurt your health, my dear ! ” she said at last, with unspeakable tenderness.—I now began to be ashamed. I remained silent, and at last began to weep ! “ What a miserable slave to my temper I am ! I dare not lift up my eyes ! I cannot rid myself of the dominion of that sinful passion ! ” “ But, my dear,” replied my wife, “ consider how many days and weeks pass without your being overcome by your anger !—come along with me, we will pray together.”—She went with me into her closet,

closet, praying so naturally, fervently, and so much to the purpose, that I thanked God sincerely for that hour and my wife, being extremely revived by her prayers.

‘ We were interrupted ; I went to my study, sighed a few moments, tore the stained paper to pieces, and threw it away.—It struck me, that the skull was also stained with ink.—It shall be my remembrancer.

‘ Thus far I had wrote when Mr. M——came to see me. We conversed on different news and books, smoked a pipe, and I forgot myself almost entirely. The servant brought tobacco ; I scarcely could look at her ; the sight of her pierced my soul ; and yet I rejoiced secretly that I was not alone when I saw her the first time, after I had given vent to my passion ; I should not have known what carriage to assume. Very fortunately she seemed herself ashamed and dejected, as if begging my pardon ; this drew a tear from my eye.

‘ My spirits revived again when she had left the room, and my friend went away at five o’clock. I should have been glad to have had his company longer, because I was afraid of being left to the reflections on myself.—I tried to read a little ; and yet my conscience told me that I should not read now.—Soon after I laid the book aside, and was going to converse with God, and with myself ; however—it would not do—I was obdured like a stone.—I sat down, vexed at myself, and continued my journal thus far : and (alas ! why am I still so stubborn, so inflexible, and tearless ?) I was much less ashamed of my disgraceful rashness, than I ought to have been ; however, I perceive very well, that I amuse myself as much as I can. And I know, nevertheless, that I shall repeat this sin, as sure as I now neglect to postpone every thing, though ever so innocent and ever so good, in order to reflect upon, and to feel the whole force of the abominableness of my fault ; if I do not endeavour, at present, with the greatest diligence, to lament it sincerely, and to pray to him who, through Jesus Christ, can take away and repair all the bad consequences of our sins, to forgive me my transgressions. O, God ! let my heart become sincere and artless ; I am more afraid of it than of the most inveterate enemy, and the most artful traitor. It deceives and blinds me never more effectually than after I have made a slip—Then it impels me to go and to do a good action, to perform something useful, to give advice, to write an important letter which was forgotten, to assist the poor, &c. &c. &c. for no other reason but to divert me imperceptibly from myself, and from the reflection on my faults.’ Vol. i. p. 199.

Although the doubts, scruples, and humility of a fervent mind are to be respected, we question whether the publication of them may not tend to discourage and terrify weak

minds. We do not contend for a religion without zeal and without a devotional spirit: but let it be remembered that indifference and enthusiasm are the two extremes, and that while the former invites to atheism, the latter too often terrifies from the religion of a God of mercy. These reflections, we think, will naturally arise from a perusal of this Journal; from which, however, we do not dissuade those whose views of religion are rational and scriptural, and whose principles have been deliberately taken up, and preserved by conviction.

The translator appears to have performed his part with fidelity: but here and there are words not of English growth, as *precautions*, for *cautions*,—*presension* for the French word *presentiment*,—*translocation* for *transposition*; but such do not often occur, and he is, in general, correct.

A Prize Declamation, spoken in Trinity College Chapel, May 28, 1794, on the following subject: Richard Cromwell, if he had possessed his Father's Abilities, might have retained the Protector etc. To which is added, a Speech, delivered Dec. 18, being the Day of Public Commemoration, to prove, that the Reign of Anne has been improperly called the Augustan Age of English Genius. By C. V. Le Grice. 8vo. 1s. Nicholson. 1795.

MR. Le Grice tells us, that he publishes this declamation and speech in consequence of the advice of a person high in station, and eminent for his classical taste, who thought they might redeem that credit, which he had lost by a little publication, entitled the *Tineum*. As the prizes at Trinity college are not bestowed at random, the reader may expect to find something in these pages, not unworthy of his perusal; and he will not be disappointed.

In the declamation, Mr. Le Grice examines,—whether any such difficulties attacked the son of Cromwell, as never had been conquered by the father,—whether he was ever surrounded by any dangers through which he might not have steered, if he had been the same daring pilot in extremity:—Mr. Le Grice thinks not.

In the speech, Mr. Le Grice enters not into a comparison of the distinct merits of the authors whom he mentions; but shews that the balance of comparison, between the writers of the reign of queen Anne and of the present, is at least equal; but he farther observes, if we should be induced to hesitate, on which side the scale ought to preponderate, the victory is gained:

gained :—who would not decide in that manner, which might do the most honour to the genius of his countrymen ?

The declamation is too concise ; but with respect to composition, many passages deserve great commendation.

The speech possesses considerable merit, both as to matter and style : much good sense and good taste is exhibited within the compass of a few pages, and the whole affords a pleasing specimen of Mr. Le Grice's abilities. We present the reader with a short quotation from each—

' Those honors, and that dignity, which his father had bequeathed to the pusillanimous Richard, were bestowed upon another by a man, who had been the creature of the father, and was willing to have been the creature of the son ; but Richard deserted himself, and Monk deserted him. By perseverance in a long course of artifice, of vigour, of intrepidity, and venturous enterprize, opposed to the prejudices of equals, the hatred of rivals, and the conspiracies of the factious, Oliver had raised the colossus of the protectorate : resolution, such as he had ever exerted, was alone necessary to preserve it on a firm and sure basis : but this resolution his successor did not possess ;—it tottered, and a pebble overthrew it.' P. 14.

In estimating the characters of the writers during the reign of queen Anne, with the present, we think the following remarks just—

' When we consider Swift as an author, it is fair to estimate his powers by their effects, and in his political pieces they appear to have been great : but we are to consider also, that no small part of their efficacy was supplied by the passions of the readers : if we judge them by their internal excellence, very many of the pamphlets, which are continually issuing from the press, appear to deserve equal credit : we will name only the letters of Junius, and the *Vindiciæ Gallicæ* of Mac Intosh. The force and spirit of Swift's wit was of the highest rank ; but our day has produced geniuses as original in the walks of humour ; and, since it is impossible to define wit, or to estimate it by any rules of composition, we have no right to condemn the taste of those, who prefer the humour of Sterne, or Walcot, to the *Tale of a Tub*, or the adventures of *Gulliver*.

' We will readily grant Addison his full praise ; that he enchants us with all the polite and elegant graces of wit, and all the attractions of moral beauty ; that his papers in that celebrated work the *Spectator* are eminently beautiful. In this mode of writing he has had many followers, who tread close in his steps. The *Connoisseur*, the *World*, the *Adventurer*, the *Essays* of Goldsmith, the *Mirror*, the *Idler*, and the *Rambler*, have had perhaps equal effect

in combating by wit or reason the reigning follies and vices of the nation. We may acknowledge the exquisite powers of Addison in describing life and manners: but the delicate humour, with which he has drawn a few characters, cannot be placed in competition with the truth of expression and force of colouring, with which modern manners are painted in the novels of Goldsmith, Smollet, and Fielding. It must not be ranked with the sublimity and pathos of Richardson, who has created a new species of fiction, and in scenes fully worthy of Shakspeare has exhibited the deformity of vice and the beauty of virtue.' p. 32.

Sermons on Various Subjects: to which are Subjoined Hymns, suited to the several Discourses. By William Peebles, Minister at Newton upon Ayr. 8vo. Gray. Edinburgh. 1795.

WE shall present the reader with a few extracts, from which the tenor of these discourses will easily be discovered.

‘ Psalm xlv. 2. Thou art fairer than the children of men.

‘ This beautiful psalm, entitled a song of loves, is supposed by some to have been originally designed for the celebration of Solomon’s marriage. But from many expressions contained in it, and from the testimony of the unerring Spirit of God, we learn that a greater than Solomon is here. The inspired apostle, in the first chapter of his epistle to the Hebrews, applies a part of this psalm to our Lord Jesus Christ, in order to prove his infinite superiority to angels: “ But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.” This express testimony is, therefore, to be considered as a sufficient authority for applying the words of our text to that Divine Person, whose beauty and excellence, whose boundless love and transcendent glory, we are called to contemplate by faith at a communion table.

‘ The unparalleled beauty, and incomparable excellence of Jesus Christ are exhibited to our view, on purpose to inspire us with the most elevated conceptions of his glory; and to excite in our hearts the most sublime affections to him, who is the chief among ten thousands, and altogether lovely. He is indeed infinitely more amiable than the most amiable and excellent of the children of men. In Jesus there is more to engage our love, and to raise our esteem, than can possibly be found in any created object. None can be compared to him. In his person and character there is a happy union of all those excellencies that render him infinitely lovely and desirable to the believing soul.’ p. i.

The

The preacher goes on in a similar strain, assuring us, that 'if we attend to the sentiments of those who are the best judges of real worth and excellence, we *will* be convinced, that this glorious person is the fairest of men.' While 'he *tabernacled* on earth, he was fairer than the children of men;' and in the middle of the discourse our preacher grows more animated—

'The word of God represents this Divine person in certain relations more endearing still—as the bridegroom, the head, and the husband of his Church; illustrating by these allusions the fervency of affection which subsists between Christ and his people. "I have espoused you to one husband," says the apostle, "that I may present you as a chaste virgin to Christ." "Thy maker is thy husband." "Thus saith the Lord, I remember thee, the kindness of thy youth, and the love of thine espousals." "He that hath the bride is the bridegroom," is the language of the Baptist concerning our Lord; "but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly, because he heareth the bridegroom's voice: thus my joy is fulfilled." To this very intimate and endearing relation the apostle alludes, in Eph. v. 23. when speaking of the connection between husband and wife: "for the husband is the head of the wife, even as Christ is the head of the Church." Thus the Church is represented as the spouse of him who is altogether lovely. Attired as a bride with ornaments for the nuptial day, "she shall be brought," says the Psalmist, in the beautiful song of which our text is a part—"with gladness and rejoicing she shall be brought; she shall enter into the king's palace." With what transport shall the believing soul meet the object of her affection, and rejoice in the sweets of the purest love! As a bridegroom rejoiceth over his bride, he rejoices over thee with infinite love. God rejoiceth over thee; the Holy Spirit rejoiceth over thee; angels rejoice over thee; and the countless company of the redeemed rejoice in this great salvation. There is joy on every side; for "the marriage supper of the Lamb is come, and his wife hath made herself ready: Blessed are they who are called to the marriage supper of the Lamb!" r. 17.

At the close he is in raptures—

'O may this infinitely worthy, and beautiful object, be seen this day in the exercise of faith by every communicant! May he come, and grace his own ordinance with his presence; may our hearts be more and more captivated with his beauty, and our joy and exultation in him increased; so that we may be enabled to say, with the Church of old: "The King hath brought me into his chambers; we will rejoice and be glad in thee. We will remember thy love more than wine, therefore do the upright love thee;

for thy name is as ointment poured forth. Awake, O north wind ! and come thou south ; blow upon my garden, that the spices thereof may flow out ; let my beloved come into his garden, and eat his pleasant fruits." P. 29.

We have seen the preacher full of joy ;—let us now attend to his expressions of mourning. Speaking of the communion in another sermon, he tells us, that—

' In the exercise of deep sorrow, and genuine repentance, we are to observe this gospel feast. The Israelites were commanded to keep the passover with bitter herbs, emblematical of those bitter tears which are produced by faith, when its eye is directed to the cross of Christ, and to sin as the procuring cause of his sufferings. If ever we feel ingenuous sorrow, it is when standing at the foot of the cross. Here the eye of faith sensibly affects the heart. We experience feelings of repentance, which no words can express. We remember the wormwood and the gall, which would have embittered every worldly enjoyment, and converted the universe into an awful prison, if divine mercy had not provided a remedy in " the blood of sprinkling." These views of sin, mingled with views of the divine mercy, arise in the believing mind at this gospel feast. When God thus gives us the seal of the covenant, he speaks to our souls as he did to ancient Judah : " And I will establish my covenant with thee ; and thou shalt know that I am the Lord ; that thou mayst remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God." It is through faith in God, as keeping covenant and mercy, that genuine repentance thus operates in its kindlings in the heart. We grieve, because we have offended our best friend, who has loaded us with unmerited favours, and who still allows us free access to his presence. Our grief is at no time more sensibly poignant than when we come before him, soliciting new favours, and actually receiving his fatherly blessing at a communion table. The higher the elevation of the Christian, the deeper is the humility of faith ; the more ecstatic the joy, tears of godly repentance flow in a more copious stream. " In this holy convocation," we are to afflict our souls ; and mourn, and be in bitterness, as one mourneth for an only son, or for a first-born.' P. 146.

Notwithstanding this sorrow, as on the death of an only son, we are instructed in a few lines farther on, ' to keep this passover with gratitude and praise, with the voice of joy and thanksgiving.'

Throughout the whole of these discourses the future tense is confounded, as is usual with Scotch writers,—and there is
neither

neither elegance of diction, true pathos, nor sublimity, to recommend the sentiments, which must flow in the weakest mind from the copious passages of scripture with which this work abounds. The arrangement is methodical, and the preacher soundly calvinistical: and having said this, we have said all,—for there is scarcely a subject discussed in this volume, which has derived any advantage from the author's pen: but as long as it shall be thought sufficient by ministers to give to the world those common-place thoughts which can be of little service to any congregation, we must lament our hard fate in being obliged to read them, instead of enjoying the nap which the eloquence of the preacher might have procured us in the delivery.

The Anti-phlogistic Doctrine of M. Lavoisier critically examined, and demonstratively confuted, &c. To which is added an Appendix consisting of Strictures on Dr. Priestley's Experiments on the Generation of Air from Water, &c. By E. Peart, M. D. &c. 8vo. 4s. Boards. Miller, 1795.

OUR author begins by informing us that he has a very good opinion of himself and his performance—which may be sufficiently collected from the title page: but that we should not have any remaining doubt as to this particular, after having stated that inconsistency is a certain mark of error, he proceeds in the following manner—

‘Such being my rule of conduct, no wonder if I have been dissatisfied with the philosophical opinions both of my predecessors and co-temporaries, and have ventured to think for myself; for no system of philosophy which hath been hitherto offered to the world, is free from the most glaring inconsistencies; they cannot therefore be true; and are not, therefore, by any means capable of giving satisfaction to a truly philosophical mind. Indeed, not one of them attempts to give that kind of satisfaction which an inquisitive mind requires; for, although the beauties and wonders of creation are produced by means of the peculiar arrangements of its component parts; those peculiar arrangements and their laws have never been attended to.’ P. 1.

From which we are to collect that Dr. Peart is the first true philosopher that ever offered his system to the world. But, not blaming any man for candour in declaring his real sentiments, let us proceed to examine the merits of the work before us.

Dr. Peart offers to the public a distinct criticism on each of the Reviews, respecting the manner in which they have treated his former publications. His chief view in doing this is to beg that they will find some specific fault in his theory, and not object to it in general terms. He also requests that they would be pleased to use as much freedom with his theory as he has done with that of M. Lavoisier. We should be truly unreasonable not to be satisfied with such a licence, and can only lament that that great man is not still living to make use of it himself. We shall first briefly consider his objections to the theory of the French chemist, and then endeavour to lay before our readers the outline of his own.

He objects to M. Lavoisier's doctrine of the properties of caloric in the following words—

‘ Some few of its absurdities I pointed out in my tract on the properties of matter, particularly with respect to the use which M. Lavoisier makes of caloric—he supposes it is simple and not compounded : capable of penetrating every thing ; consequently, powerful, active, and incoercible ; yet, he makes a few grains of oxygen capable of fixing and taming into quiescence and frigidity, as much caloric as will fill a large receiver, although not the thousandth part of that caloric is in contact with the oxygen, or near it. In like manner it will surround particles of hydrogen, of azote, of volatile alkali, of different acids, by all of which it is fixed and deprived of its activity and igneous properties. In that state of bondage he makes it perform inconsistencies : it prevents any two particles of the same kind, whether of oxygen, azote, acid, or alkali, from coming together ; so far it is consistent in its operations ; one atmosphere of caloric repels another—but when an acid with its caloric, is commixed with an alkali surrounded by its caloric, these different atmospheres, though the same simple principle and respectively repulsive among themselves, will then powerfully attract each other and draw the particles of acid and alkali, they surround, into contact, and there leave them—This M. L—— asserts, consequently, he makes caloric, in similar states, to be sometimes repulsive, at others attractive, and sometimes both repulsive and attractive to itself at the same time : for, whatever be the particles which it surrounds, those particles can have no action upon each other, on account of the widely extended atmospheres of caloric around them. This, indeed, is no more than an inexplicable inconsistency, which may be readily overlooked by those who can admit the glaring improbability that fire can be rendered permanently cool and refreshing, by being in the neighbourhood of a particle of oxygen ; however, it would have been as well if M. L—— had not given to caloric the appellation of “ the cause of repulsion,” unless
he

he had given his readers some short account of the manner in which the repulsive cause is sometimes attractive.' P. 11.

However complete this objection may appear to the philosophical genius of our author, — to our limited capacity it seems either a misconception or a misrepresentation of M. Lavoisier's doctrine of caloric. That author supposes caloric to be uniformly a repulsive cause, but not so powerfully so but that it may be overcome by powers of attraction. According to M. Lavoisier's theory, the union of an alkali and acid brought together in a state of gas, is very well explained by supposing that the bases of these gases have such an attraction to each other, as to overcome the repulsive forces of the atmosphere of caloric with which each alkaline and acid particle is surrounded, and consequently to unite, notwithstanding this impediment. Dr. Peart supposes that the alkaline and acid particles can have no action on each other, when separated by the atmospheres of caloric. But we cannot admit a *supposition* to have any weight, when opposed to the connected chain of evidence which supports the theory of M. Lavoisier.

He next attacks M. Lavoisier on the explanation of the solution of mercury in nitrous acid—

'According to the anti-phlogistic theory, mercury is a simple substance :

'Caloric, if any thing but the cause of repulsion, is a simple, homogeneous matter ; and

'Nitrous acid is composed of azote and oxygen.

'If mercury be put into nitrous acid, a calx is formed, and nitrous air is generated ; therefore,

'*Mercury attracts oxygen from azote.*

'If that calx be exposed to the action of caloric, the mercury is left in its simple state, and the oxygen with caloric form oxygen gas ; consequently,

'*Caloric attracts oxygen from mercury.*

'If mercury be exposed to the action of oxygen gas, the gas will be decomposed, and the mercury with the oxygen will form a calx ; therefore,

'*Mercury attracts oxygen from caloric.*

'If nitrous acid be subjected to the influence of caloric, oxygen gas will be produced ; consequently,

'*Caloric attracts oxygen from azote.*

'If nitrous gas be mixed with oxygen gas, the latter loses its caloric, and together they form nitrous acid ; therefore,

'*Azote attracts oxygen from caloric.*

'In short, the whole process of dissolving mercury in nitrous acid, reducing the calx, and producing nitrous acid again by the mixture of the nitrous and oxygen gases formed in the process, is thus explained :

'*Mercury*

164 Examination of Lavoisier's Anti-phlogistic Doctrine.

‘Mercury attracts oxygen from azote ;

‘Caloric attracts oxygen from mercury ; and

‘Azote attracts oxygen from caloric ; so that

‘Mercury attracts oxygen ; caloric attracts it still more powerfully ; but azote most powerfully : yet mercury will attract it from azote ! If to this we add the preceding conclusions properly collocated, we shall have a charming string of inconsistencies :

‘Caloric attracts oxygen from mercury, and

‘Mercury attracts oxygen from caloric ;

‘Caloric attracts oxygen from azote, and

‘Azote attracts oxygen from caloric.

‘But, at present, no more need be said to convince those who are open to conviction, of its fallacy ; and those who, through prejudice, will not, or, from want of capacity, cannot see the force of these objections, would remain equally blind or stupid, were the list of absurdities swelled *ad infinitum* ; for which reason I shall leave the present subject, and proceed to that of the next section.’

P. 15.

This complicated objection is stated with so much skill, that we must confess it appeared to us unanswerable, till, upon considering it with more attention, we observed the following erroneous conclusion—

‘If nitrous gas be mixed with oxygen gas, the latter loses its caloric, and together they form nitrous acid ; therefore—*azote attracts oxygen from caloric.*’

Here it is evident that Dr. Peart, to suit his purpose, puts *azote* for *nitrous gas*—which makes a great difference ; since, if it were true that azotic mixed with oxygen gas forms nitrous acid, the atmosphere would form nitrous acid ;—the skies would fall ; and if we could live long enough we might catch larks !

One seeming contradiction therefore into which he would draw M. Lavoisier, viz. that ‘*caloric attracts oxygen from azote* and that *azote attracts oxygen from caloric*, is, we apprehend, cleared up.

The other supposed contradiction is that ‘*caloric attracts oxygen from mercury*, and that *mercury attracts oxygen from caloric.*’ This case is more simple, and rests on the truth of the fact, that mercury may be both calcined and reduced *per se*. Now we beg leave to doubt whether calcined mercury can be completely reduced *per se* : and our author does not inform us that he has performed the operation. We admit, however, if it will suit his purpose, that part of the oxygen may be expelled by heat alone. Now supposing with M. Lavoisier that caloric is the repulsive cause, and that this cause acts in a ratio increasing with its degree of intensity, it does not appear

appear to us a contradiction to suppose that in one temperature mercury should separate oxygen from caloric, and that in another caloric should separate oxygen from mercury. We acknowledge, however, that we do not know of any other perfectly analogous fact in chemistry, unless the different products yielded by organised bodies in distillation, according to the degrees of heat applied, be admitted as such. But at all events, the love of pulling down ought not to prevail so far with us, as to suffer a dubious circumstance to overturn one of the corner stones of the beautiful fabric founded by Dr. Black, and brought to perfection by M. Lavoisier.

Let us now consider the theory which our author would substitute for that which he is anxious to annihilate—

M. Lavoisier's theory.

- * 1. Mercury is a simple substance.
- * 2. Nitrous acid is formed of azote and oxygen.
- * 3. Caloric is the simple matter of heat, or the cause of repulsion.
- * 4. Oxygen gas is produced by the combination of oxygen with caloric.
- * 5. Mercury attracts oxygen from oxygen gas; therefore, mercury attracts oxygen from caloric.
- * 6. Caloric attracts oxygen from mercury, and with it forms oxygen gas.

The author's theory.

1. Mercury is composed of an earthy basis and phlogiston.
2. Nitrous acid is chiefly composed of the acid principle; but with a certain proportion of the alkaline principle, though not sufficient to neutralize it.
3. Fire is formed by the combination of the two active principles, æther and phlogiston.
4. Pure air is formed when particles of the acid principle are surrounded by æther in an atmospheric state.
5. The earth of mercury attracts the acid particles of pure air; while the phlogiston of mercury attracts the æther of that pure air; in consequence of which double affinity, the æther and phlogiston combine and form heat; while the earth of the mercury is left in contact with the acid principle; in which state they are combined together, and form a calx.
6. When the earth of mercury combined with the acid principle, is exposed to the action of

M. Lavoisier's theory.

7. Nitrous acid, by means of caloric, gives out oxygen gas; therefore, caloric attracts oxygen from azote.

8. When azote is in the state of nitrous gas, it will attract the oxygen of oxygen gas from its caloric, so as to form nitrous acid: therefore, azote attracts oxygen from caloric.

The author's theory.

of a considerable quantity of fire, by the interposition of that fire the earthy particles of the mercury are separated from the particles of acid, so as to be no longer in contact with them: and, consequently, no longer attracted by them; therefore, the earth of the mercury attracts phlogiston, and the acid particles attract æther by decomposing the fire, formed by those principles; and from which they were originally separated, only in consequence of the attraction of the earth of the mercury to the acid principle; which attraction, in their present state, no longer exists; consequently, their simple affinities, in a state of separation, must take place.

7. In nitrous acid the acid principle is considerably active and disengaged, and in that state, having nothing else to saturate it, or to attract, it will attract æther from fire, so as to assume the state of pure air:

8. Nitrous air is chiefly formed of the alkaline particles of nitrous acid, rendered aeriform by the acquisition of a large proportion of phlogiston from the mercury: this acquired phlogiston strongly attracts the æther of pure air; and, combining with it, forms heat, or fire; and the alkaline particles of the nitrous air, with the acid particles of the pure air, are left combined in the state of nitrous acid, along with the particles of acid taken up in the nitrous air.

9. The

- 9. Mercury attracts oxygen from the azote of nitrous acid :
- * Caloric attracts that oxygen from mercury ; therefore, caloric hath a stronger attraction to oxygen than mercury hath, and mercury than azote ; yet, azote will attract oxygen from caloric, as is seen when nitrous gas decomposes oxygen gas.

- 9. The earth of mercury attracts the acid principle from nitrous acid ; and gives its phlogiston to the alkaline, or other principle of the acid, with which it forms the chief part of nitrous air.

If the combination of the earth of mercury with acid be destroyed, by separating them by the interposition of fire ; as the earth of the mercury, then, can no longer attract the acid, it will attract the phlogiston of the fire itself ; and for the same reason, and at the same time, the acid will attract the æther of the fire, which will, by those separate attractions, be decomposed :— the mercury will be revived, and pure air will be at the same time generated.

Though fire is capable of taking the acid from the alkaline particles in nitrous acid, those acid particles combining with the æther of the fire and producing pure air ; yet, that alkaline principle when considerably deprived of its acid by mercury, so as to be in the state of nitrous air, will then attract the acid from its æther, and with it will again form nitrous acid ; because, at the moment when mercury combines with the acid, it gives its phlogiston to the alkaline particles of the nitrous acid, with which phlogiston they form nitrous air ; and, by the means of that acquired phlogiston, they become capable of decomposing pure air ; the phlogiston of the nitrous air attracting

*M. Lavoisier's theory.**The author's theory.*

attracting the æther of pure air, and with it forming fire; by which the alkaline particles are left to combine with the acid particles and to form nitrous acid.' P. 94.

The first reflection which occurs on perusing these comparative explanations, is, that all idle people will feel strongly prepossessed in favour of the theory of M. Lavoisier. We have some other reasons for rejecting that of our author. We object to the phlogistic doctrine, that it supposes a principle which is not proved to exist. How then can we approve of a theory which admits another imaginary principle, and which supposes that these two principles form the matter of heat which is perhaps itself imaginary? We think his objections to the new nomenclature nugatory, and his attempt to confound azote and hydrogen under the general term of the *alkaline principle*, contrary to the most decisive experiments. Dr. Peart also attempts to extend his theory to the explanation of phenomena hitherto considered as wholly distinct from chemistry, viz. those of gravitation, magnetism, and electricity. We must allow the author the praise of great ingenuity, and think that his work is worthy of attentive consideration. We beg leave in the mean time to decline entering further into the profundities of his speculations; but 'recommend it [*his theory*] to the particular attention of those whose capacities enable them to fully understand the principles he has explained.'

The Wheel of Fortune: a Comedy. Performed at the Theatre-Royal, Drury-Lane. By Richard Cumberland, Esq. 8vo. 2s. Dilly. 1795.

MR. Cumberland is so active a racer in the paths of Parnassus, that it may be said of him, as was said of Shakspeare, that '*panting time toil'd after him in vain*,'—meaning, by panting time, the poor periodical Reviewers. We own at least that we have been anticipated by the public in acknowledging the merits of *the Wheel of Fortune*. It has obtained, and deserves their approbation. The character which this piece is written to exhibit (for Mr. Cumberland is fond of exhibiting a *single* character strongly marked, and giving to the rest only that slight finishing which may serve to throw *that* out in a bold relief) is that of a misanthrope made so by a severe

vere disappointment of his hopes from the woman he loved, and the man he trusted. Stung by his wrongs, and despairing of happiness, *Penruddock* retires to a lonely cottage with a single attendant, where for twenty years he indulges that gloomy and solitary humour which is the too natural consequence of the finer feelings being deeply wounded in a mind of exquisite sensibility. After this period a large fortune devolves to him from a distant relation, including in it a mortgage to the amount of the whole estate of the man who has injured him and married his mistress, made over on account of gaming debts. At this point of time the play opens, with the following dialogue, after some difficulties encountered, before the attorney who comes to inform him of his good fortune, can obtain an audience.

Penrud. Now, Mr. attorney, what have you to say, for thus disturbing my whole family? what have I done, or the poor cat, my peaceable companion, that thus the boisterous knuckles of the law shou'd mar our meditations?

Weazel. Truly, sir, I was compell'd to make some little noise; your castle is but small;—

Penrud. It's big enough for my ambition.

Weazel. And passing solitary.

Penrud. I wish you had suffer'd it to be silent too.

Weazel. In faith, sir, if I knew how to be heard without a sound, I would gratify your wish; but if your silence suffers by my news, I hope your happiness will not.

Penrud. Happiness! What's that? I am content, I enjoy tranquillity; heaven be thank'd, I have nothing to do with happiness.

Weazel. There you are beyond me, sir. If an humble fortune and this poor cottage give you content, perhaps great riches and a splendid house wou'd not add to it.

Penrud. Explain your meaning, friend: I don't understand you.

Weazel. In plain words, then, you are to know, that your rich relation, sir George Penruddock, is deceas'd.

Penrud. Dead!

Weazel. Defunct; gone to his ancestors; whipp'd away by the sudden stroke of an apoplexy; this moment here, heaven knows where the next: death will do it when he likes, and how he likes; I need not remind you, sir, who are so learned a philosopher, how frail the tenure of mortality.

Penrud. You need not, indeed: if sir George thought as seriously of death before it happened, it may have been well for him; but his thoughts, I sent, were otherwise employ'd.

Weazel. I much doubt if he ever thought at all; he was a fine gentleman, and liv'd freely.

‘*Penrud.* No wonder then he died suddenly—but how does this apply to me?

‘*Weazel.* No otherwise than as you are the heir of every thing he possess’d: I have the will in safe keeping about me.

‘*Penrud.* Have patience; this is somewhat sudden; I am unprepar’d for such an event; ’twas never in my contemplation: I was in no habits with sir George, never courted him, never corresponded with him; the small annuity, ’tis true, on which I have subsisted, was charg’d on his estate, and regularly paid, but here he never came; man could not be more opposite to man; he worshipp’d fortune, I despis’d her; I studied closely, he gam’d incessantly—

‘*Weazel.* And won abundantly—if money be your passion, you’ll find plenty of it.

‘*Penrud.* What shou’d I do with money?

‘*Weazel.* Money indeed!—why money is—in short, what is it not?

‘*Penrud.* Not health methinks, not life—for he that had it, died.

‘*Weazel.* But you that have it, live—and is there nothing that can tempt you? recollect—books—money will buy books; nay more, it will buy those who write them.

‘*Penrud.* It will so.

‘*Weazel.* ’Twill purchase panegyrics, odes, and dedications—

‘*Penrud.* I can’t gain say it.

‘*Weazel.* House, table, equipage, attendants—

‘*Penrud.* I have all those: what else?

‘*Weazel.* Ah, sir, you surely can’t forget there are such things in this world as beauty, love, irresistible woman— [*Dame Dunckley crosses the stage.*

‘*Penrud.* I keep a woman; she visits me every day, makes my bed, sweeps my house, cooks my dinner, and is seventy years of age—yet I resist her.

‘*Weazel.* I cou’d say something to that, but I am afraid it will offend you.

‘*Penrud.* Say on boldly; never fear me.

‘*Weazel.* Why truly, sir, I find you of a very different temper from what I expected: I should doubt if your philosophy has made you insensible; I am sure it has not made you proud.

‘*Penrud.* I am as proud in my nature as any man ought to be, but surely as humble as any man can be.

‘*Weazel.* Suffer me then to ask you if there is not a certain lady living, Arabella Woodville by name, whom you once thought irresistible, and who even now perhaps might put your philosophy to a harder trial than the old dame of seventy, who does the drudgery of your cottage?

‘*Penrud.* Who told you this? how came you thus to strike upon a name, that twenty years of solitude have not effac’d?

‘*Weazel.*

Wexzel. Because I wou'd prepare you for a task, that with the fortune you inherit must devolve upon you. The interests of this lady, perhaps even her existence, are now in your hands. When I shall deliver the deeds bequeath'd to you by your cousin, I shall arm you with the means of extinguishing the wretched Woodville at a blow.

Penrud. What is it you tell me? Have a care how you reverse my nature with a word. Woodville in my power! Woodville at my mercy! If there's a man on earth, that can inspire me with revenge, it is that treacherous, base, deceitful rival. I was in his power, for I lov'd him—he betray'd me; I was at his mercy, for I trusted him—he destroy'd me.

Wexzel. Now then you'll own that money can give something, for it gives revenge.

Penrud. Come on; my mind is made up to this fortune; to the extremest atom I'll exact it all: the miser's passion seizes on my heart, and money, which I held as dirt, is now my deity. r. 8.

With great art, and by proper gradations, the mind of Penruddock, ulcerated by his wrongs, but still retaining the seeds of all the kind affections, is made to relent at the distress of the woman he loved, aided by that of her son, a generous, spirited youth, who is just escaped from a French prison, and on his return, finds an execution in his father's house: and at length he obtains a complete triumph over himself, by sacrificing his resentment, and restoring the fortunes of the family. There are several delicate touches in the interviews with Henry, the son, particularly where Penruddock is so much affected by his resemblance to his mother;—all of which, as indeed every incident in the character, received full force from the exquisite acting of Mr. Kemble. We shall give our readers the interesting interview with Mrs. Woodville—

Penrud. 'Tis done! the last bad passion in my breast is now expell'd, and it no longer rankles with revenge: in the retirement of my cottage I shall have something in store, on which my thoughts may feed with pleasing retrospection: courted by affluence, I resort to solitude by choice, not fly to it for refuge from misfortune and disgust. Now I can say, as I contemplate nature's bold and frowning face—"Knit not your brows at me: I've done the world no wrong."—Or if I turn the moral page, conscious of having triumph'd in my turn, I can reply to Plato, "I too am a philosopher."

Jenkins enters.

Jenkins. Mrs. Woodville desires leave to wait upon you.

Penrud. Am I a philosopher now? (*aside.*)—Admit the lady—

N 2

[*exit*]

[*exit Jenkins.*—Where is my boasted courage? Oh! that this task was over!

' Mrs. Woodville enters.

' Mrs. W. If you are not as totally revers'd in nature as you are rais'd in fortune, I shall not repent of having hazarded a step so humbling to my sex, so agonizing to my feelings; for I am sure it was not in your heart, when I partook of it, to treat a guiltless woman with contempt, or wreak unmanly vengeance on your worst of enemies, when fallen at your feet.—Shall I proceed, or pause? Give me the sign; I urge you not to answer.—Ah, sir! you are greatly agitated.

' Penrud. I am indeed; yet if I can resolve to turn aside my eyes from the still lovely ruin of your face, I may find powers to hear you.

' Mrs. W. I am a wife—a mother—

' Penrud. Oh! too much, too much!—(*he weeps.*)

' Mrs. W. I'll wait in silence: I will proceed no further.

' Penrud. Years upon years have pass'd since I have heard that voice, yet in my dreams those tones have visited me; I have wak'd, and cried—"Speak to me, Arabella, Oh! speak again!"—'Twas fancy, 'twas illusion.

' Mrs. W. Let me retire; I cannot bear to hurt you.

' Penrud. Pray do not leave me: did you know what struggles I have surmounted, you wou'd say I perform wonders.—I cou'd not write to you, judge what it is to see you:

' Mrs. W. I thought that these emotions had subsided, and that solitude and study had made you a philosopher.

' Penrud. You see what a philosopher I am: You never knew me rightly; I had a heart for friendship and love; I was betray'd by one, and ruin'd in the other.

' Mrs. W. You have been deeply injur'd, I must own: I too have been to blame, but I was young and credulous, and caught with glittering snares.

' Penrud. Aye, snares they have been; fatal ones, alas!

' Mrs. W. I have liv'd in dissipation, you in calm retirement: how peacefully your hours have pass'd, how unquietly mine! one only solace cheer'd my sad heart—my Henry, my son.

' Penrud. I've seen him; I've convers'd with him: he spoke unguardedly, but disappointment sours the mind; he treated me unjustly—but he resembles you, and I forgave him.

' Mrs. W. When you say that, you speak of what I was, not what I am.

' Penrud. You are much chang'd, much faded; but I have your picture fresh and fair as the first bloom of youth.

' Mrs. W. My picture! how did you possess yourself of that?

' Penrud. By a most foul and infamous piece of knavery, a treacherous

treacherous friend defrauded me of the substance, and left me nothing but the shadow to contemplate: but memory was faithful; it has cheer'd me in my solitude.

' *Mrs. W.* If you are thus retentive of affection, I must suppose you are no less so of resentment; why then should I repeat my sorrows? You know them.

' *Penrud.* I know them; I have felt them; I have redress'd them.

' *Mrs. W.* Redress'd them! What is it I hear?

' *Penrud.* What I have done, I have done; I cannot talk of benefits, nor will I hear acknowledgements. You would have sunk—I cou'd not chuse but save you.

' *Mrs. W.* I'll not oppress you with those fulsome thanks that pall the generous ear; I will congratulate you rather on those exquisite sensations, which must far outvalue any price you can have paid for them; I'll say to you in truth, that till this moment I had almost lost remembrance of your person; doubt on my part, and reserve on your's, had wrapt a mist about you—now mercy beams, the cloud disperses, and I behold and acknowledge Penruddock once again. p. 69.

Of any characters in this piece besides the principal one, there is little to be said; and the whole courtship of *Mr. David Daw* is very insipid: that however does not affect the general merit of the piece; but the want of sufficient attraction in the character of *Mrs. Woodville* does materially affect the interest we take in the part of *Penruddock* himself, as we cannot readily conceive that a passion which twenty years could not extinguish should be inspired by an object in whom we discover nothing peculiarly striking: and the character of the friend is totally worthless. It appears to us, that *Penruddock's* interview with *Woodville* might for that reason have well been spared; and we cannot help mentioning the author's predilection for duelling, which appears in almost all he writes. Among the sentiments of the piece, we could not help noticing the following, speaking of soldiers, "I did not know it was amongst their privileges; but this I know, they cannot in my opinion have too many?" It is not without some alarm that a thinking mind can reflect upon such a sentiment being received without disapprobation by a commercial city, which till lately has shewn a wholesome jealousy of the military force; nor do we see how the privileges of the soldiery should be enlarged, but by trenching proportionally on the privileges of the people. On the whole, this play, though in many parts too slightly touched, is entitled to the best praise,—originality; and of the best kind,—originality of character.

A Plain and Easy-Introduction to the Principles of Natural and Revealed Religion; with a Comprehensive View of the Reasonableness and Certainty of the Christian Dispensation, &c. By a Clergyman of the Church of England. In two Vols. 12mo. 6s. Boards. Rivingtons. 1795.

THE first of these volumes comprehends three parts, in the following order—

‘Part I.—Of the Existence of God—Illustration of the argument—Of the nature and attributes of God—Of the incommunicable attributes of God—Of the communicable attributes of God—Of the moral attributes of God—Of declarations in Scripture concerning God—Of further descriptions of God’s attributes in the Scriptures—Of God’s essential Justice—Concluding reflections upon the attributes of God—Of Atheism—Reflection concerning Atheism.

‘II.—Of God, as the moral governor of the universe—Of the groundwork of Revelation—Of Religion in general; and its divisions—Of a Revelation from God; as possible, probable, and necessary—Of the possible means of affording a Revelation—Of the method actually adopted; Prophecy and Miracles—Of Miracles—Of distinguishing true Miracles from false ones—Of the impossibility of some Miracles being false ones—Application of the argument from Miracles—Of Scepticism—Of Infidelity.

‘III.—Of the Antiquity of the Scriptures in general—Of the knowledge of God, as revealed to men—Of the will of God as revealed to mankind before the Law—Amount of this evidence—Sufficient means of knowing God, after the Law—Of the intercourse with the Jews, as serving to instruct other nations—Of the further successes of the Israelites, to the same end—The like effects from the separation of the ten tribes—The same effects from the restoration, after the Captivity—Concluding particulars as to the condition of the Jews—Of memorials, and remembrances of true Religion among the Heathens.’ Vol. i. p. vii.

Of this work, the author, or more properly the compiler, speaks as follows, in his preface—

‘Of performances not unlike in tendency with the following, it will be remembered, that there are many to be met with in the English language: such as, Addison’s ‘Evidences of the Christian Religion;’—Grotius, ‘on the truth of the Christian Religion;’—Dr. Clarke, ‘on the unchangeable obligations of natural Religion, and the truth and certainty of the Christian Revelation;’—Mr. Locke, ‘on the Reasonableness of Christianity;’—Bp. Stillingfleet’s ‘Origines Sacrae:’—to which, of later works, might be added, Dr. Beattie’s ‘Evidences of Christianity;’—Mr. Bryant’s treatise on the Christian Religion;—and Dr. Paley’s recent publication upon

upon the same subject.—But for purposes more elementary than the generality of these, were the following pages prepared, and in part printed, before the last mentioned performance came to the editor's acquaintance:—to whom, from motives chiefly of a domestic nature, it had been made a matter of occupation, during a residence in the country, to draw up the following short review of certain evidences in relation to Christianity, for the most part from Dr. Jenkin's learned treatise 'on the truth and certainty of the Christian Religion;'—a work, long out of print, and in particular made choice of for this purpose, from the small apparent probability of a speedy republication. Vol. i. p. ii.

The present work is designed more immediately for the use of young persons. The mode therefore, adopted in the first part, is not that of close metaphysical reasoning like that pursued by Dr. Clarke in his *Demonstration of the Being and Attributes of God*, nor yet of that comprehensive brevity, pursued by Grotius, in his book, *de Veritate Religionis Christianæ*,—but of popular reasoning: and in general the style is neat and correct: we however—think there are one or two material omissions, such for instance, as the question concerning the origin of evil, which properly belonged to this division of the work. We also think that the distinction of the trinity should have been deferred entirely to another place. It would have been of advantage also to his young readers, if the gentleman had, in his notes, referred to authors who have written more at large on particular subjects, or at least, if he had pointed them out at the end of each part of the book.

The second volume consists of four parts, in the following order—

* Part I.—Of the Pentateuch—Of the predictions in the books of Moses—Prophecies of Moses—Of the divine authority of Moses—Of the possibility of falsehood in the history given by Moses—Of Joshua and the Judges—Of the Israelites under their kings—Of the Prophets and their writings—Of the Prophecies and Miracles of the Prophets—Further of the Prophecies—Conclusion of the subject.

II.—Of the connected plan of the Scriptures with each other—Of the person of our blessed Saviour, and the Prophecies relating to his Birth—Of the Prophecies relating to the Life of the Messiah—Of Prophecies relating to his Death—Of Christ foretold as king—Of our Saviour's Prophecies—Of our Saviour's Miracles—Of Christ's Resurrection and Ascension—Further evidence of the Resurrection—Of the Apostles and Evangelists—Of the Prophecies of the Apostles and others—Of the Miracles of the Apostles and others—Further evidence of miraculous effects on the Apostles and others—Conclusion of this Argument.

N 4

III.—Of

‘ III.—Of the writings of the Apostles, and Evangelists—Of the Doctrines contained in the Holy Scriptures—Of motives to obey ; —and helps to Holiness in the Scriptures—Of the Reformation and happiness of mankind by the Gospel—Of the more mysterious parts of the Christian Religion—Conclusion.

‘ III.—Of the Heathen Religions—Of the Prophecies, and Miracles of the Heathens—Of the religious doctrines of the Heathens—Of the Mahometan Religion—The Alcoran false, immoral, and absurd—The truth of the Christian Religion as certain as the Being of God—Inference from the whole.’ Vol. ii. p. iii.

As our author, in his quotations from the scriptures, adopts implicitly the present translation, little room is left for criticism. The more mysterious parts of the Christian religion are treated in the sense generally called orthodox. The following passage we leave as a specimen of our author’s manner—

‘ From this view of the truth and certainty of our religion, it may be affirmed,—that considering the scriptures only as a history, containing the actions and doctrines of Moses and the prophets, and of our Saviour and his apostles, we have the greatest human testimony that can be, of men, who had all the opportunities of knowing the truth of those miracles, &c. which gave evidence and authority to the doctrines, as revealed from God ; and who could have no interest to deceive others, but exposed themselves to all manner of dangers, infamy, torments, and death itself, by bearing testimony to the truth of what is contained in the scriptures :—whereas impostures are wont to be invented, not to incur sufferings, but to avoid them, or to obtain the advantages and pleasures of this world.

‘ This testimony amounts to a moral certainty, or, as it may properly enough be called, a moral infallibility ; because it implies a moral impossibility of our being deceived by it : such a certainty it is, as that nothing with any reason can be objected against it.—We can have as little reason to doubt that Christ and his apostles did, and suffered, and taught, what the scriptures relate of them, in Jerusalem, Antioch, &c. as that there ever were such places in the world ; nay, we have that much better attested than this, for many men have died in testimony of the truth of it.—And further ; this testimony being considered with respect to the nature of the thing testified as it concerns eternal salvation, which is of the greatest concern to all mankind, it appears that God’s veracity and goodness are engaged, that we should not be deceived inevitably in a matter of so much consequence.—So that this moral infallibility becomes hereby absolute intallibility : and that which was before but human faith, becomes divine ;—being grounded not upon human testimony, but upon the divine attributes, which thus attest and confirm

confirm that human testimony. So that divine testimony is the ultimate ground for us to believe the will of God to be delivered in the scriptures; it being repugnant to the very notion of a God, to let men be deceived, without any possible help or remedy, in a matter of such importance.—The ground therefore of our faith is absolutely infallible, and it is evident from the divine attributes, that God doth confirm this human testimony by his own.' Vol. ii. p. 293.

An Epitome of History; or, a Concise View of the most important Revolutions and Events, which are recorded in the Histories of the principal Empires, Kingdoms, States, and Republics, now subsisting in the World: also their Forms of Government: accompanied with short Accounts of the different Religions. In two Volumes. By John Payne. Vol. II. 8vo. 7s. Boards. Johnson. 1795.

IT is some time since Mr. Payne published the first volume of this work; and in our XII. volume, p. 404, we had occasion to speak of it in very favourable terms. The work may now be considered as complete, the present portion including the whole of Asia, Africa, and America, which are treated of under the following heads—

‘Japan—China—Moluccas, or Spice Islands—Tibet, or Thibet—Mogul Empire, or Hindostan—Persia—Asiatic Islands in the Mediterranean Sea, viz. Rhodes, Cyprus, Scio,—Egypt—Abyssinia—States of Barbary—The Discovery of the West Indies—The Conquest of Mexico—The Conquest of Peru—The United States of America.’

The government of Japan is a most singular compound of military and hierarchical despotism. It is well known that it was the ill conduct of the Portuguese which inspired the Japanese with a rancorous hatred against the very name of Christian. Some vulgar errors, with respect to their connexion with the Dutch, are however removed by our author—

‘It has been confidently asserted, that the Dutch here deny that they are Christians; and as a proof of their not being of that religion, they, on their first landing, trample a crucifix under their feet: but Kæmpfer asserts, that this is an unjust calumny, and maintains that they freely own their being Christians; but justly maintain, that their sentiments are very different from those of the Portuguese. There is, however, a ceremony of this kind very strictly required to be performed by the natives of both sexes and all ages. At the beginning of the year, images about a foot high, cast of copper, representing the cross, and the Virgin Mary with her child, are brought forth in many parts of the empire, particularly at Nagasaki, where Christianity principally prevailed. On this occasion, every person,

person, except the governor and his attendants, even the smallest child, must be present. Overseers are appointed at every place, and the inhabitants are collected together in certain houses; the name of every one being called over. Even children unable to walk have their feet placed upon the images; all others are required to pass over them from one side of the room to the other.' p. 16.

The moral character of the Dutch does not however stand very high in the following anecdote—

'About the year 1663, the English attempted to open a traffic with Japan, but the Dutch, dreading such a rivalry, took the most effectual method to alienate the minds of the Japanese from these new European merchants, by informing them, that the king of that country, Charles II. had married a daughter of the king of Portugal. Since that time the English have entirely given up all trade directly with Japan.' p. 20.

Mr. Payne has apparently bestowed much well-directed labour on that part of his epitome which respects Hindostan, and has drawn his information from the most respectable sources,—from Robertson—Rennel—Dow—Holwell—Halhed—Hamilton—Veselt—Dirom—Moor—Orme and Scott. As most of these have however been noticed in succession in our journal, we shall not insert any extracts from that part which we consider as compilation. The following remarks on a part of Mr. Halhed's preface, we consider as original, and they are certainly judicious—

'A remarkable and interesting circumstance in the traditional belief of the Hindoos is, the inconceivable antiquity of the world. In the extent of their belief of this fact they even exceed their neighbours, the Chinese, and do not fall short of them in circumstantiality of relation. They reckon the existence of the world by four Jogues, or ages. The first they call 'The Suttée Jogue,' or age of purity; which they hold to have lasted 3,200,000 years, and that the life of man was, in that age, extended to 100,000 years, and that his stature was twenty-one cubits. The second they call 'Tirtah Jogue,' or the age in which one-third of mankind were reprobated. They suppose its duration to have reached 2,400,000 years, and that men then lived to the age of 10,000 years. The third they call 'The Dwapaar Jogue,' in which half of the human race became depraved; this period, they say, continued 1,600,000 years, and men's lives were reduced to 1000 years. The fourth, or 'Collee Jogue,' in which all mankind are corrupted, or, rather lessened (for such is the meaning of Collee), is the present æra, which they suppose ordained to exist for 400,000 years, of which near 5000 are already passed; man's life in this period is limited to 100 years. Halhed's Preface, page xxxviii.—To reconcile such wonderful

wonderful extravagances with the sober scriptural relations of the origin of things, would be a solution devoutly to be wished, and therefore prompts to hazard the following conjectural explanation. Let us then consider the first age, or the Suttée Jogue, as an angelic state; and both the Jewish and Christian scriptures warrant a belief of such beings existing long before mankind was produced. We can only conceive of angels as of beings possessing intellectual faculties, not differing in their nature, but merely in their degree, from men; and the mental powers of men seem to have been so enlarged, in the notions of the Hindoos, during that period, that they may as well be called embodied angels as men. The second age, or Tirtah Jogue, bears no essential disagreement with the relation of the fall of angels, to which the Jewish and Christian oracles bear testimony. The third may be considered as a farther defection in the angelic host; and the fourth corresponds, very remarkably, with the Mosaic account of the duration of this globe. P. 210,

One error Mr. Payne has incautiously admitted from Halded, which is, that the Hindoos know of no tradition respecting the deluge; whereas the direct contrary has been established by the more accurate researches of the much-lamented sir William Jones, who has proved that they have such a tradition, and nearly corresponding with the Mosaic account.

We are no friends to *war* upon any grounds or for any views, and least of all for the delusive projects of commercial rapacity. If any motive however could justify it, it would seem to be that of putting an end to the unjust depredations of the piratical states of Barbary.

‘It is an object worthy the attention of all the powers of Europe, especially the maritime, to free themselves from the insolence of these rovers, that their subjects may thereby be protected in their persons and goods, from the hands of rapine and violence, their coasts secured from insults and descents, and their ships from capture on the sea. The conquest could not be attended with any great difficulty, if the English, Dutch, French, and Spaniards would unite to join their forces and fleets, and fall upon them in separate bodies, and in several places at the same time. The general benefit of commerce would immediately follow, by settling the government of the sea-coast towns in the hands and possession of the several united powers; so that every one should possess them, in proportion to the forces employed in the conquering them; the consequence of such success would soon be sensibly felt by the conquerors; for as the quantity of productions fitted for the use of merchandize is found to be considerable even now, under the indolence and sloth of the most barbarous people in the world, how much might all those valuable articles be supposed to increase by the

the industry and skilfulness of the diligent Europeans, especially the English, French, and Dutch? We might also reasonably suppose that the Moors, being in consequence of such a conquest driven into the interior country, and being obliged to seek their subsistence by honest labour and application, would at length be induced to increase the product, and, as multitudes of Christians would be encouraged by the advantages to be derived from the soil and climate to settle on the coasts, the manufactures and merchandize of Europe could not fail of finding a great additional consumption; the many new ports and harbours which those Christian nations might construct would be so many new markets for the sale of those manufactures, and the spirit of commerce would have an ample territory on which to expatiate. P. 396.

Our readers will perceive from the above specimens, that the style of Mr. Payne is clear, plain, and unaffected; he appears in general to be accurate, and is certainly entitled to the praise of being a useful and industrious compiler.

An Inquiry into the History, Nature, Causes, and different Modes of Treatment hitherto pursued, in the Cure of Scrophula and Cancer. By William Nisbet, M. D. Fellow of the Royal College of Surgeons, Edinburgh. 8vo. 4s. Boards. Kay. 1795.

IN this treatise a very comprehensive view is taken of two diseases which have justly been considered as the opprobrium of medicine; and such medical men as are not perfectly informed of all that has been written on them or attempted in practice towards their cure, will find ample satisfaction in the perusal of the work before us. We are sorry however that our commendation of Dr. Nisbet's labours must of necessity stop here; since, though he has insinuated in the concluding pages, that he is in possession of a more advantageous plan of treatment than other practitioners can boast, he has not thought proper to give it a place in the work.—He concludes—

‘I have thus laid down some general principles, by which it will be understood how I proceed in the treatment of scrophula and cancer. I shall enter into no farther detail at present. The result of this practice, whether good or bad, I pledge myself to lay before the public, at no distant period, in the form of an appendix to the present work. From it they will be able to form an opinion, which, I flatter myself, will not be unsatisfactory. Cases of every disease will occur, it is well known, to baffle the power of any treatment whatever; but if, by the plan of cure suggested, in a disease so deplorable as cancer, while yet in its occult state,

nine

nine out of every ten cases shall be saved from the present cruel mode of procedure, my labour, I shall consider, amply rewarded. In the ulcerated stage, the proportion will not be so considerable; but still much may be done to mitigate, if not always to cure.' p. 262.

The doctor's ideas of scrophula are summed up in the following way. He observes—

In the first disease, or scrophula, I can say with confidence, that all the external forms of the malady, either of swelling or ulceration, affecting the soft parts, may be removed with ease and certainty; and of the internal forms, that pulmonary consumption, taken before an advanced period of hectic, may, in the greater number of instances, be cured. In order to accomplish these desirable ends, a different opinion on the nature of scrophula must be formed, from what has been generally held out. I conceive that this disease is particularly marked by a defect of animalization, and to remove this, the application of medicine will be useless without the aid of regimen. The general debility and flaccidity of the system, so often taken notice of; the crude watery secretions; and the indolent torpid inflammation, are all strong proofs of what I alledge. The solids want their due vigour to give the fluids their proper constituent principles, and the latter seem to have a defect of that vitality, on which their action on the vascular system, or their effect on the solid parts, appears to depend; for it is clear, they are to be considered as something more than inert fluids; and if a reciprocal co-operation betwixt the solids and fluids is necessary to health, the latter are certainly, in this disease, defective in their powers.

In the treatment of scrophula, we have seen that authors have attended, either simply to the state of the solid, conceiving, that by invigorating it alone, a cure was to be effected, and an alteration of the state of the fluids to ensue; or they have attended solely to the state of the fluids, on the idea of throwing out, or correcting, a noxious matter contained in them, that formed the principle of the disease; but, in treating scrophula, I maintain, that though the state, both of solids and fluids, claims an equal share of attention, and though we cannot disjoin them, in a certain degree, from each other, yet it will be proper to consider them as unconnected, and to direct a separate plan of treatment for each in conducting the cure. With these observations, then, on its nature, the first step in the removal of scrophula will be, to direct a regimen capable of giving that vigour to the solid which it wants; and also to convey to the fluids that share of vitality which they are naturally intended to possess.' p. 258.

How the latter indication is to be effected with greater certainty

certainly than heretofore, we must wait Dr. Nisbet's leisure to be informed. Announced in such promising terms, the public will no doubt be anxious for the appearance of an 'Appendix,' which is to console them for an omission that few perhaps will think excusable in the present inquiry.

Essai tendant à rendre la Prononciation de la Langue Angloise plus facile aux Etrangers, &c. Par Guillaume Smith, A. M.

An Attempt to render the Pronunciation of the English Language more easy to Foreigners; being the Abridgment of a larger Work to be comprised in three Volumes, and entitled a Dictionary of the English and French Languages, upon a plan entirely new. By William Smith, A. M. 8vo. 6s. Boards. Dilly. 1795.

THE difficulty of acquiring a good pronunciation of the English language is a subject of general complaint with foreigners: and if we were to attend to the various modes of speaking by our own countrymen, we should find a good pronunciation far from being common with the majority of the natives of this island. To acquire a just pronunciation of every word in any language by means of books alone, we shall not hesitate to declare impracticable: and whatever helps might be afforded by comparing the sounds in the English with those of other languages, the exceeding irregularity of our spelling would render every effort in a foreigner to speak with propriety unavailable. What then can he do?—He must have recourse to a native of this country for instruction, or, by constant intercourse with the best speakers, and assiduous practice, conquer the difficulties in his first approach to our language. But here again another difficulty presents itself. We have not, as upon the continent, persons in every town of consequence, to teach the principles of language. The natives are employed in other works; they are either engaged in a lucrative branch of trade, or can live without any occupation, or are employed in some profession, or if by their education they should seem to be qualified for this task, the teaching of their own language is considered as too trifling an occupation, and their time is supposed to be better, as it certainly is more gainfully employed, in beating the rudiments of two dead languages into the heads of boys, the majority of whom in future life will forget all the pains bestowed upon them in early years. To this and some other causes not necessary to be mentioned at present, we may attribute

tribute the general ignorance in most of the learned of our countrymen, as well of the pronunciation as the structure and beauty of their language. On the former subject some pains have been bestowed of late years; and the labours of Sheridan, Walker, and others, have been beneficial to the public. There is still however great room for improvement; and perhaps we ought to look upon that education as incomplete, whatever boast may be made of the seminaries which produced it, if the fruit to be derived from it is marred by a barbarous pronunciation.

To pronounce well, there must be a good organisation, a good voice, and either sound judgement or a great deal of practice under the best teachers. Children naturally look up to their mothers for this first mode of instruction; and it is therefore the more incumbent on them to understand the proper mode of pronouncing, as well as the different obstructions to a good pronunciation in their children. What time, what pains were employed, before those exquisite tones were produced by the musicians of the present day! and the same instrument, in the hand of a raw practitioner, torments us with jarring notes. Thus it is with speaking;—the mouth is the instrument through which the voice produces justly modulated sounds; and a good ear can distinguish in every letter, whether the tongue has performed its proper office, and made the stop in the right place. The generality of speakers and hearers indeed are insensible of this: they speak by rote,—they speak without propriety,—they are contented to speak like their neighbours; and the politeness of better company, into which they may sometimes fall, would rather put up with their uncouth sounds, than run the risk of offending by pretending to correct the vulgarity of their pronunciation. Let any one try the effect of the almost insensible changes in the position of the organs of speech, in pronouncing the labial, palatine, or dental letters,—and he will both understand our meaning, and see the difficulty of correcting errors in a pronunciation established by long habit. Yet we have seen an eminent lawyer getting rid almost entirely of his northern accents, and thus making way to the highest post in his profession: and we can take upon ourselves to say, that, with equal care, the rest of his countrymen, and the inhabitants of Ireland, might be brought nearly upon a level with the best speakers in the metropolis.

The first thing in teaching a foreigner, or a native whose pronunciation is injured by the dialect of his county, is to shew him the mode of making the sounds in our language, and the letters by which they are denoted. This is generally neglected, as conceived to be easily learned by practice: and the position of the organs of speech,—the great requisite in
this

this case,—is seldom or never attended to. Having acquired the power of pronouncing every single sound, the various combinations of them may be gradually learned; and in this slow way to all appearance, in the space of a month the scholar will have acquired a just articulation, and find his progress easy forever after: whereas nothing is more common in the present mode than for foreigners to begin ill, and to continue to speak with a foreign accent to the end of their lives. Our author, in his introduction, gives what he apprehends to be the number of simple sounds in our language,—divides his consonants into labial, dental, &c. but, instead of shewing the position of the organs of speech in pronouncing these letters, refers to the French or German for a nearly similar sound.

Having laid down the law for simple sounds, he gives a dictionary of words ranged according to these sounds. First he takes the monosyllables having the first sound of the vowel *A*, as in the words *All*, *Fall*: and the learner, having acquired this sound, must soon master the words in succession—*Awe*—*Daw*—*Jaw*—*Kaw*. Here we doubt of the propriety of putting in the word *Hale*, to *draw*,—of *Sward*, used in some countries for *surface*,—and of *Shorn*, the participle of the verb *shear*. The monosyllables with the second sound of *A* are ranged in order in the next section,—*Ab*—*Bar*—*Tar*—*Balm*—*Dance*.—In this class are put the words *Haunch*—*Paunch*—*Launch*—*Craunch*:—general custom seems to authorise the pronunciation of the first of these words in this manner; but it is certainly irregular; and the first sound of *A* is used by the best speakers in the other words, and may with propriety be used still by good speakers in the first word. The third sound of *A* comes next, as in the words—*Day*—*Gay*—*Hay*—and in this class are introduced many words, which we cannot by any means allow to have a place in it: thus—*Yea*—*Lade*—*Fade*—*Fade*—*Made*—*Wade*—*Ale*—*Bale*—*Pale*—and this error runs through the whole dictionary. It is in these things that an exact pronunciation is discovered, and the shades of minute differences better observed. Let a person pronounce the words—*Maid*—*Weighed*—*Pail*—*Bail*—*Hail*—*Sail*—*Tail*—*Wail*—*Main*—*Plain*—*Place*—in which the vowels have the third pronunciation of *A*, and then the words—*Made*—*Wade*—*Pale*—*Bale*—*Hale*—*Sale*—*Tale*—*Whale*—*Mane*—*Plane*—*Place*—with the mouth not so widely opened by the vowel, and he will discover that sensible difference which good speakers make between these sounds. There appears to us a similar confusion in the fifth section on the pronunciation of *O*, as in the words—*Ho*—*No*—*Lobe*—*Made*—*Pole*—for we make a distinction between *Road* and *Rowed*—

Rowed—Bole and Bowl—Moan and Mown—Groan and Grown. Another sound of O, as in the words—*Mob—Rob—Sob*—we cannot, with our author, give to the words *trade* and *shone*.—We might in the same manner bring many instances from words of more syllables than one, where the author seems to have adopted a pronunciation which prevails at a distance from the metropolis:—*greater* and *grater* are pronounced by him alike: and indeed this is the Irish pronunciation, for the natives of that country would say ‘this is a *grate grate*’—or ‘bring me a *grater grater*’—instead of a *great grate*—and a *greater grater*.—*Neither* and *either* are made to have the sound of E in *Feeder* and *Breeder*—instead of their true sound, I diphthong. *Knowledge* is made to rhyme with *college*; in which he will find many advocates: but we should choose to give the O the same sound that it has in the verb from which it is derived. Many other instances of inaccurate pronunciation we might produce from various parts of the dictionary,—aware at the same time of the answer which might be made, from the want of a standard to which we may appeal, and the claim of use, *quem penes arbitrium est et et norma loquendi*. Yet this term *use* is subject to much dispute: a word may be sounded improperly at the bar, at the levee, in the pulpit, and on the stage; and the adoption of such a sound in any of these places is not sufficient to make it pass for sterling English. A silly woman of quality may, either from affectation, or the size of her tongue, or the want of her palate, or an artificial set of teeth, or a hare-lip, mar many of her words, and find imitators among the insects which flutter around her: yet we shall not on this account give up a sound, founded on the propriety and analogy of the language.

The method pursued by our author deserves praise:—by bringing together words of similar sounds, their pronunciation will be easily learned. His remarks on the pronunciation of different letters are also in general just, and his account of diphthongs, which we shall transcribe, will convince our readers, that he has paid considerable attention to this part of his subject. Having corrected some improper notions of the diphthong, he thus gives us his own opinion—

‘A Diphthong I would define to be two simple vowel sounds, uttered by one and the same emission of breath, and joined in such a manner as that each loses a portion of its natural length, but from the junction produceth a compound sound, equal in the time of pronouncing to either of them taken separately, and so making still but one syllable.

‘Now if we apply this definition to the several combinations
C. R. N. ARR. (XV.) October, 1795. Q already

already produced, and to every other that may have been laid down, and denominated Diphthongs, by former orthoepists, I believe we shall find only a small number of them meriting this name.

1st. *Ai, ay, au, aw, ea, ee, eo, ee, oo*, wherever we meet with them in the English language, are used to represent pure simple vocal sounds only, long or short: Ex. *maid, hay, laud, hawk, head, heed, people, load, fee, good.*

2dly. The combination *ui*, as in *guile*; *uy*, as in *boy*; *ie*, as in *die*; and *ei*, as in *height*; are, at first sight, of a very different nature from these just now mentioned. Forgetting the letters altogether, and paying attention only to the vocal sound, (in each of the four combinations the same) we find it is exactly that which we hear in the words *smile, high, lie, might*. Analyzing this sound, we shall find that it is composed of our second and fourth sounds, so rapidly pronounced together, as that they take up but the time of one of them when sounded separately. Observe also, that the first sound in the composition (or broad *a*) is only one fourth of the length of the second (*ee*) and you will have its true sound, and in every respect a proper Diphthong. This, by whatever letter, or combination of letters, it may be marked, or represented, I shall call my first Diphthong, or twelfth sound. The nearest representation of this sound which I can find in the French and German languages, is in the vocal part of *maître* (master), and *boy* (with.)

3dly. *Oi, oy*, as pronounced in *loir, boy*. This combination is nearly allied to the preceding, and it hath every property of a true Diphthong; for similar reasons I call it my second Diphthong, or thirteenth sound. It is formed from our first and fourth sounds, or those found in the words *awe* and *he*; only observe, that the first sound, or *awe*, is dwelt upon 3-4ths of the time, and the latter, or *ee*, only 1-4th, to make up the syllable. There is no sound in French similar to this; the German *stout* (horror) contains it nearly.

4thly. *Ou*, as in *loud*, and *ow*, as in *crowd*, come next in order. Here I find the definition already given strictly applicable. This Diphthong is composed of our first and sixth sounds, or those commonly represented by *awe* and *oo*. The mouth is at first put into the position and act of sounding *awe*, but just as the voice is coming out, the under jaw and lip are quickly raised and put into the position and act of sounding *oo*. I think the length of time in pronouncing each, seems to be equal; and this I call my third Diphthong, or fourteenth sound. The French have no such Diphthong as this; their broad *a*, and *ou*, rapidly pronounced, will give us the truest idea of it. The German word *blau* (blue) comes very near.

5th. The next combinations that strike me are *eu*, as in *few*; *ew*, as in *new*; *iew*, as in *view*; *ue*, as in *cue*. The vocal part of

all these I find exactly pronounced like our letter, *u*, with silent *e* lengthening the syllable, as in *mule*, *duke*, &c. This is composed of our fourth and sixth sounds, both distinctly heard; but so rapidly and closely pronounced as that they take up no more time than is usually allotted to a long syllable. They thus also agree with my definition; and I shall call the junction, my fourth Diphthong, or fifteenth sound; and this you have exactly given in the ordinary pronunciation of the French *iou*, and German word *Jud* (a Jew.)

6th. The last combination I find in *ua*, *ue*, *ui*, *wa*, *we*, *woe*, and *ia*, *io*, *ya*, *ye*, *yo*. Mr. Sheridan, and Mr. Walker too, call these combinations Diphthongs; and the former has employed four pages of his Lectures upon the Art of Reading, to shew that *y* and *w*, in these and in all other situations, are pure vowels, and nothing but the substitutes of *i* and *u*, or rather of *ee* and *oo*. The chief argument by which he, and his very able advocate, Dr. Lowth, support their opinion, is drawn from an application to our sense of hearing, which, say they, must tell us that *ee* and *ye*, *oo* and *woo*, are exactly pronounced alike, and formed by the very same position of the organs of speech. Mr. Sheridan says that *we* is individually the same sound with the French *oui* (yes); and bishop Lowth adds, that the initial *y* in *young*, *yew*, has precisely the same sound as *i* in the words *vieu*, *lieu*, *adieu*; "the *i* (says he) is acknowledged to be a vowel in these latter, how then can the *y*, which has the very same sound, possibly be a consonant in the former?" What is here said by these two excellent writers, I own to be exceedingly plausible; and it hath accordingly passed current with the generality of grammarians who have not entered deeply into the subject of sound. There are a few, however, who have not been satisfied with this decision. They have examined the matter more closely and thoroughly; and have not scrupled to declare themselves of a different opinion from the doctor and bishop.

Mr. Perry, Mr. Nares, Dr. Kenrick, and even Mr. Walker himself, although he admits *ia*, *io*, and *ua*, *ue*, among the number of his Diphthongs; all agree that *w* and *y*, when they begin words or syllables, must be consonants. I profess to range myself upon the side of these latter gentlemen, and would now submit to the consideration of the candid and discerning reader, the following observations.

"I begin with using the freedom to say we do not, I apprehend, pronounce *we* (in English) "individually in the same manner as the French do their word *oui* (yes);" as often as I did so I found myself corrected by my French master at Paris. In the pronunciation of the French word the *oo* is distinctly heard; but in our *we*, the under lip is elevated a little higher, and this position of the mouth so rapidly joined with the position that produces *ee*, that

the first articulation partakes in every respect of the nature of a consonant; for it must ever be remembered, that the very essence of a consonant lies in this, that it is pronounced, as it were, instantaneously, and cannot be dwelt upon a moment, without hurrying its nature. This sudden instantaneous articulation of the letter *w*, will be more observable in the pronunciation of the words *wool*, *wolf*, which, I believe, none will continue to say, after a new and accurate trial, are exactly pronounced as if written *ool*, *oolf*. In like manner with respect to *y* beginning a word or syllable, I would observe there is a real discernible difference between it, and the pure long vowel *ee*, as in *eel*, *seen*. *Y*, in *young*, and even in *yew*, or *you*, according to my ear, is not pronounced in the self same manner as *i* in *view*, *lieu*: neither do *ee* and *ye* perfectly correspond. The lips in this latter case, or in the articulation of *y*, are protuberated, and the tongue presses strongly against the gums and the teeth; whereas *ie*, in the words *view*, *lieu*, is pronounced by the opening of the mouth only, without any motion or contact of the parts. As a further proof, let any one pronounce *ye*, *easy*, he will find it different from *ee*, *easy*; neither can *yes*, *yet*, *your*, be perfectly expressed by *ee-es*, *ee-et*, *ee-oor*. On all these accounts I am clearly of opinion that *w* and *y*, when they begin words, and even *i* and *u* sometimes in the middle, or when they begin syllables, are not vowels, but consonants. The consequence of the whole must be, that I reject Mr. Sheridan's nineteen Diphthongs; formed by this last combination of letters, and confine myself to the four formerly mentioned, and acknowledged by all grammarians who have paid any attention to the nature, and philosophy of sound.' p. 77.

As the work is designed chiefly for foreigners, the remarks are given both in French and English, and every English word in the dictionary is explained by a French one. In a work of this nature, we were not a little mortified to perceive that party politics, should enter; and we trust that, on the error being pointed out, the author will regret, that he may have been the mean, in so trifling a way, both of deceiving a foreigner, and misrepresenting the parties in his own nation. The term *Whig* he explains by the word *Republicain*,—*Tory* by the word *Royaliste*. Now this is not a true account:—there may be, for aught we know, republicans in the whig party, and enemies to the limited monarchy of our country among the Tories: yet it is absurd to call the whigs in general republicans, or to deny them an equal right with the Tories to the title of royalists. How ridiculous it must appear to foreigners, to hear that Mr. Burke, the duke of Portland, Mr. Pitt, earl Spencer, and many others, high in the councils of his majesty, claim a right to the title of whigs, when;

on

on reading his dictionary, he finds that they must be all republicans! And on the other hand, when he learns that very few, if any persons in England, would choose to be called Tories, he must conceive from his dictionary, that there is scarce a royalist in the island. We trust that, in the next edition of his work, the author will not only correct these errors, but make the *amende honorable* to the public, for thus misrepresenting his countrymen.

A foreigner wishes not only to pronounce his words properly, but to use such only as are in general use; and in this respect he may from this work sometimes be subject to inconvenience, by words which we ourselves have either not heard, or know to be in use only in provincial dialects, or conceive to be introduced pedantically and without necessity into our language. Thus we find, without any remarks to denote their not being in general use, the words, *Ilk* (which would make us imagine the author to be a North Briton)—*Gim*—*Burje*—*Clumps*, *un Homme epais*—*Secle*—*Sowl*—*Clough*—*Flowk*—*Tawer*—*Meacock*—*Olid*—*Dodkin*—*Facile*—*Kelder*—*Simar*—*Sigil*—*Crowder*—*Arborous*—*Tetrical*—*Arefy*—*Pomander*—*Intestable*—*Subtiliate*—*Confiscable*—*Inguflable*—*Olitory*—*Salvatory*—*Cubatory*—*Meliority*—*Terebration*—*Solifidian*—*Accessariness*—*Neccessariness*—*Sedentariness*—and a vast number of other words, whose meaning oftentimes a native will find it difficult to discover, and by which a foreigner will be led continually into mistakes.

In giving the author therefore due credit for his arrangement, and general attention to the subject of his work, we should be guilty of injustice both to him and the public, if we did not recommend to him, before another edition appears, to send some copies to the best judges of pronunciation and language in the southern part of the kingdom, by whom those words may be marked, which have either been erroneously classed, or cannot be introduced to foreigners as denizens of our island.

Letters during the course of a Tour through Germany, Switzerland and Italy, in the Years 1791 and 1792, with Reflections on the Manners, Literature, and Religion of those Countries. By Robert Gray, M. A. Vicar of Farrington, Berks. 8vo. 7s. Boards. Rivingtons. 1794.

MR. Gray's tour, made in the interesting years of 1791 and 1792, conducts the reader through Brussels, Liege, and Aix la Chapelle, to Dusseldorf,—thence, chiefly in the direction of the Rhine (an excursion to Cassel excepted), to

Bâle, where he enters Switzerland. The most striking scenes in this most picturesque country are described with some detail, as well as the towns of Zurich, Geneva, Berne, and others. The author's powers of description may be not unfavourably appreciated from the following passage—

'We rode next morning [*from Linthal*], three or four miles farther, between wild mountains which closely approach each other, from which descended some very beautiful cataracts; we admired one especially towards the end of the valley, which fell very elegantly, shooting its white foam like an inverted skyrocket; when seen from the side, it appeared frequently to strike against and bound from the rocky furrow which it had made. The mountains from which the torrents pour have often large lakes at their summits which furnish admirable fish.

'The chamois's are pursued, by the huntmen, from rock to rock, particularly on the Freyberg mountains, near the foot of which we slept. They go in flocks, posting one as a sentinel, who hisses when he hears "the approach of hostile foot." The people, who have sometimes seen their picturesque forms suspended as it were from the side of the mountains, describe them as hanging by the horns from the rock. The cottages, which are of a dark walnut colour, have projecting roofs which hang over to protect them from the snow: their appearance accords well with the scenery of the country; and when seen at a distant height on the mountains, has a very peculiar effect. Stones are placed on the roofs to save them from being carried away by the storms of winter. Winter, amidst these mountains, must be awful: their lofty summits exclude the sun, except for a few hours, in the longest days of summer. We left our horses at the end of the dark shadowy valley, and mounted on foot, through a forest, about a mile, by a very steep ascent, to Pahtenbrück, which is a narrow bridge that overhangs a fearful chasm, at the bottom of which the Linth rushes impetuously. The source of this river is about three or four leagues farther in the mountains, that form the rude barrier, and boundaries of this canton, separating it from Uri, and the Grey-League, a division of the Grisons. The valleys of Switzerland often run parallel, and by crossing the mountains, a short passage may be obtained from one to the other. As we had seen Pfeiffer, the chasm and rush of water here did not astonish us so much as it may have done other travellers; but the surrounding scenery struck us by its grand and rude character.'

P. 118.

At Zurich he visited Lavater, and was pleased, as all who see him are, with the fire of his conversation and the mildness of his manners. Mr. Gray heard him preach: but on this occasion his remarks are not very liberal; for though he acknowledges

knowledges he did not understand a word of the service, which was performed in German, he takes occasion to express his decided preference for that of the church of England—

* Devotion here appears to correspond with Parnel's description of it at Geneva, "A sullen thing, whose coarseness suits the croud." I reflected, with satisfaction, on the rational and decent service established in our church: on premeditated prayers, formed upon sublime principles of piety and benevolence; and exterior forms, designed only to be expressive of reverence for God, and subservient to the becoming solemnity of public worship.' p. 131.

We should mention however, that our tourist was put out of humour by the minister's 'Vandyke frill,' and the grave dresses of the congregation, which, not being able to understand what was going forward in the pulpit, he had full leisure to contemplate. Of Heidegger, a native of Zurich, the following saying is recorded, (p. 129.) 'I was born a Swiss, and came to England without a farthing, where I have found means to gain 5,000l. a year, and to spend it. Now I defy the most able Englishman to go to Switzerland, and either to gain that income or to spend it there.' The latter however, our author tells us, becomes every day more easy. Mr. Gray ascended St. Gothard, but was not able to discover in any of the scenery that correspondence of parts between the opposite hills, which Mr. Coxe represents as common in Switzerland. The following observations on sending young men to study at Geneva, seem just, and may be useful.

* Geneva is very populous; the Lutheran religion is tolerated here, and strangers may be admitted to the rights of burghers. The English are here in great numbers; many have houses. The young men travel upon a disinterested plan, of shewing the manners of their own country, while they study those of other nations. They drive, drink, and game in as gentlemanly and spirited a way as in England; sometimes, indeed, they have an altercation with the magistrates of a government, which, though it respects and values the English nation, makes but little allowance for the disorderly and eccentric vivacity of our men of fashion; and has been known to punish, very sternly, slight offences against the regulations of the town. The usual plan adopted by the young Englishmen in Switzerland is, nominally, to board en pension, as it is called, with some professor, for which, large sums are paid by the parent, or guardian, while the young men themselves spend much larger, and in a much better style, at Secheron's hotel, near Geneva; or in visiting, in expensive schemes, the different parts of the country. The professors are, certainly, many of them, men of

enlarged minds ; but too frequently it happens, that their understandings are narrow : and as the œconomy of a Swiss house is not liberal, and the manners of the Swiss, in domestic life, must appear coarse and inelegant, we cannot be surprised that young men, accustomed to the politeness and luxuries of genteel families in England, should, at an age which begins to reject control, rather ramble with their countrymen in expensive excursions, than confine themselves, for superficial lectures on the Swiss governments, to domestic society so little refined. I must repeat, that I would be understood to except, from my remarks, a few enlightened men, whose judgment enables them to select, and whose liberal manners qualify them to associate with the best circles, at Geneva, Lausanne, and, perhaps, other principal towns of Switzerland. Some such there are whose reputation is spread beyond the boundaries of their country. The advantage of these men's houses may be considerable, and furnish the occasion for an introduction to families where some polish has been brought on without corrupting the simplicity of the Swiss manners. It must be observed only, that it cannot be obtained without great expence and the risk of forming attachments with women who, whatever may be their merit, have foreign connections and different principles ; and, lastly, that it is still difficult for young men to resist the attraction of a dissipated English society, always within reach. Such is the hazard of being en pension, even with the best professors ; and as for the general cast of houses, in which the English are placed, from all that I could see and hear, there is considerable risk, and very little benefit to be obtained, by exporting young men here for foreign education ; while every advantage of seeing Switzerland, and of studying the constitution and manners of the people, may be better gained by travelling leisurely through the country, under the direction of a tutor of known character and conduct : as a discreet tutor or an experienced friend.' P. 207.

Crossing Mount Cenis, our author proceeded to Turin, and thence to Genoa. In the latter town he marks the strong contrast between magnificence and misery, which all nations must experience, where the different classes recede too much from each other. In the *vast marble pillared hospital* he was shewn *one room filled with persons who had been struck with the sciletto* ; which we may believe after being told that 150 assassinations are committed on an average here every year. Speaking of the still unfinished cathedral of Milan, our author remarks, *It is a vast edifice, and religion here took no vulgar flight.* We never before heard that religion had any thing to do with the size of a building. We cannot follow our author through every town which occurs in so well known a tour as that of Italy, in which, though places and manners are in general well

well described, we meet with nothing very striking or very new. The following is the account of the present state of *virtù* in a city so much revered by virtuosi. It is with some mortification, as Englishmen, that we notice in it the superior public spirit of the French in their encouragement to genius.

But little encouragement is given to modern artists either by the pope or the Roman nobility, who are content with exhibiting the treasures of hereditary possession; and they, whose ancestors rewarded the labours of Michael Angelo, now scarce afford to pay an artist to copy portraits; and when they do, they chiefly encourage foreigners. The French and English, indeed, are now the chief promoters and patrons of the fine arts. The French have hitherto constantly employed twelve students in architecture, sculpture, and painting, supported through a noble institution established by the proud patronage of Louis XIV. in which they are liberally supplied with whatever may contribute to the progress of the arts. Many of them have displayed great excellence. I hope that the æconomical arrangements of the modern reformers, in France, will not cut off the supplies which the munificence of royalty has furnished. The English academy sends but one student every three years, who is alternately an architect, a sculptor, and a painter; and who is allowed 100l. per ann. besides travelling expences, which is sufficient. The funds, one should have hoped, might have afforded to support one in each department. The present student is Mr. H——d, brother to Mrs. C——, who intends to expose a very elegant design for a mausoleum, in the next exhibition at Somerset-house: perhaps the choice would have been more attractive, in our country, if it had been a design for a senate-house. As his taste and execution are very good, one wishes his works to have every interest that may draw attention. Mr. H—— furnished the designs for some additions to Mr. P——n's house at S——.

Many individuals study here at their private cost, and do great credit to our country, in painting and sculpture. Among those in the former department, deserve particularly to be mentioned Mr. Flaxman and Mr. Dear, both of whom have a bold and original genius; and among those of the latter, we were much pleased with the works of Mr. More, Mr. Head, Mr. Robinson, Mr. Gregnon, Mr. Fagan, and Mr. Durno, and of many others whom I hope it is not invidious to omit.

These artists, with Angelica Kauffmann and many others, reside at Rome rather to gratify their own taste than in expectation of present patronage. The liberality of the pope, however, is not to be disputed: his taste only does not lead him to the encouragement of modern sculpture or painting. He expends large sums
in

in promoting the improvement of mosaic works; which are well executed at Rome. The works of antiquity in this line have all nearly perished. Pavement is occasionally discovered; and the little piece of the four Doves, which Pliny admired at a villa of Trajan, still remains at Rome to rival the beautiful works in mosaic, which daily encrease the collection at St. Peter's, and which, at a distance, deceive us, as paintings of first masters. The pope's general expences are not large; he has the power, therefore, to indulge his taste. His civil establishment exhibits few attendants at the Vatican; and his military appointment consists of a few domestic troops, who appear, on great days, in a motley dress with antique helmets and breast-plates, that hang loosely upon them, and who garrison Civita Vecchia, Urbino, and Ferrara, with, perhaps, a few other places. His holiness has been commended for attending to more important concerns than the pursuits of taste; and we join in praising him for having drained the Pontine marshes, a work which baffled the consul Cethegus and the emperors of Rome, and which is now completely effected to the great convenience of the traveller.' p. 369.

Mr. Gray went as far as Naples, and returned by Venice, Trent, and Augsburg, and fell into his former road at Mannheim. Our readers will see that his tour is not without entertainment, though it is not marked by any peculiar liveliness in the narrative, nor discovers a turn for scientific pursuits of any kind, except that general one which accompanies the gentleman and the classic scholar. In consistency with both those characters, we wish he had shewn a little less of that bigotry and superstition, of which the reader has seen some instances, and of which more might be found in almost every page: but he seems to have pursued his travels with a firm determination not to part with a single prejudice that he set out with. We know not whether the establishment he belongs to will acknowledge the following sentiment; but it is evident, that if the church of Rome approaches nearer the church of England, by growing *less* superstitious than formerly, the church of England cannot meet it, but by growing *more* superstitious,—since, when two persons advance towards each other, their faces are turned different ways.

'Let us hope that when reformation begins, as begin it must, it may come gently, that it may facilitate a re-union with the reformed churches, a consummation devoutly to be wished, to which the church of England is sincerely inclined, and bends with increasing favour; anxious only to see the causes of separation removed, and palpable errors given up, which may be thought, indeed, the more practicable since many of the Romish writers have almost

almost explained away the offensive part of many of their doctrines, indefensible as they are, and often refuted as they have been.' p. 375.

Mr. Gray does not seem always to be sufficiently attentive to the sources of his information, as where he gives us the number of inhabitants at Bologna, on the authority of a man who picked his pocket at the opera,—and he gravely tells us that one of the former viceroys of Naples introduced the plague into the country in order to thin the number of revolting subjects. One man told him the students at Pavia were 1,500; but his host made them 8,000, &c. The style is good, except where now and then we meet with an affected prettiness of phrase, as that *the river hastens away, where from the beauty of the scene it ought to linger*,—that the shoes of the Zurich women, being thick and clumsy, are not formed to bend with subtle pliancy in the dance, or to draw attention in the succession of well regulated steps. If this volume contained information to which references were likely to be made after the first reading, we should complain of the want of an index.

Medical Essays and Observations, with Disquisitions relating to the Nervous System. By James Johnstone, M. D. Physician in Worcester. And an Essay on Mineral Poisons. By John Johnstone, M. B. Physician in Birmingham. 8vo. 7s. 6d. Boards. Longman. 1795.

A Considerable part of this volume is formed of republications, which are however extended by additional, and, in some instances, important matter. This indeed is more particularly the case with regard to article I. on the use of ganglions of the nerves,—a subject originally treated by Dr. Johnstone in different communications to the Royal Society, and to be found in volumes LIV. LVII. and LX. of their Transactions. The late investigations into the phænomena of the nervous system have, no doubt, induced the author to re-consider this subject, and to apply the test of the recent discoveries with a view of ascertaining how far physiologists may be justified in admitting—

'That ganglions are the instruments by which the motions of the heart and intestines are, from the earliest to the latest periods of animal life, rendered uniformly involuntary; and that this is their use.' p. 16.

In pursuing this subject, the author has annexed two additional sections, which those who feel no repugnance to his hypothesis will read with some degree of approbation. The application of the subject of animal electricity cannot but throw

throw some sort of light on this obscure topic: and as it must have a tendency to shew how far Dr. Johnstone's ideas have been well or ill founded, we shall present our readers with an extract from section V.

‘ It will be expected that I notice the experiments of Galvani, Volta, Dr. Valli, and Dr. Fowler, on animal electricity, and their connection with my subject.

‘ On the whole it appears to me, that an electrical explosion produced by the approximation of two metals, one of which is in a negative, and the other in a positive, state of electricity, conducted by the nerves, acts as a stimulus on the muscular fibres. This electrical fluid is indeed inconceivably penetrating and active; and the medullary substance of the nerves is found to be an excellent conductor of it. But still its action seems analogous to that of other extraneous stimuli, and like them to be impeded by the ganglions.

‘ In these interesting experiments, so far as they have come to my knowledge, it appears that the effects of the influence of the metals are confined to the nerves appropriated to the muscles of voluntary motion: and that the heart, through the medium of its nerves, is not excitable by the same means which are found efficacious in exciting other muscles. In this Galvani, Volta, and Dr. Valli agree.

‘ Dr. Fowler has prosecuted this inquiry with much ingenuity, and repeated, as well as varied, these experiments, with great industry: he says, “ I surrounded with tin-foil the *par vagum* and intercostal nerves of several cows and sheep, while the auricles of their hearts were still contracting, and placed one end of a bent silver rod, at one time upon the heart itself, at another, upon adjacent muscles, and sometimes upon the nerves, but all without producing the slightest variations in the contractions of the heart, or a renewal of them when they had ceased.” Fowler on An. Elect. p. 70.

‘ I had as little success when I made similar experiments upon a dog, cats, rabbits, fowls, and frogs; yet in all these animals, I could in general excite vigorous contractions by arming the nerves of parts obedient to the will. (*Ibid.*)

‘ After Mr. Fowler had observed the superior powers of zinc and molybdena in exciting contractions, he endeavoured to excite them in the involuntary muscles, by applying rods of zinc and silver to the nerves of the heart in frogs: and he succeeded in exciting contractions, when the metals were applied to the nerves very near the heart and after opening the pericardium, and to the heart itself taken out of the body lying upon a plate of zinc.

‘ In these experiments the stimulus appears to have acted either on the substance of the heart, or its nerves and vessels, in a very near approach to its substance, below the ganglions, in a manner analogous

analogous to the well-known action of chemical and mechanical stimuli, applied to that most irritable organ.

‘ In other experiments he says, “ I could not observe that any contractions were produced in the stomach or intestines by placing the metals near the stomachic plexus and semilunar ganglion in a cat.”

‘ With respect to the contraction of the iris produced simultaneously with the flash of light by the union of metals; that flash is excited in ‘positions of the metals so various, on the lips, face, and nostrils, that there seems no ground for concluding that the effect of the contact of the metals passes through the lenticular ganglion, to the retina, considering the diffusive penetrating nature of the electric fluid, and that there are so many other nerves and means of conducting of it: particularly when it is remembered, that mere rubbing in the dark, and pressing the globe of the eye, and the parts contiguous to it, cause a similar sensation of light; and that, by an established and invariable association, the iris always contracts from the sensation of light, from whatever cause it may be excited.

‘ Those who candidly make truth the object of their pursuit, will see in these experiments new support to the doctrines of this essay, and in it a clue to explain these experiments, and the consequences deducible from them, in which they are in harmony with other physiological facts.

‘ If the subtle electric fluid, for such it appears to me, had, in these experiments, really passed through the ganglions, and produced contractions in the involuntary muscles, conclusions drawn from anatomical and physiological facts, that these muscles are rendered involuntary by intervening ganglia, would not have been thereby invalidated. But on the contrary, as voluntary muscles only are susceptible of contractions, by the application of the two different metals to their proper nerves, it seems reasonable to conclude, that the mechanism in ganglions, by which volitions are interrupted, also prevents the influence of the two metals, as it does other stimuli, applied above the ganglions, from exciting contractions in the involuntary muscles: and when stimuli, or those metals, are applied below ganglions, and immediately touch these involuntary muscles, or the nervous matter intimately commixed with their fibres, they being highly irritable, contractions will be excited and renewed in them at pleasure.

‘ Dr. Valli finds ligatures on the nerves interrupt the communication of the electric influence to the muscles: and also that the fluid has much less affinity to the coats of the nerves, than to their medullary substance; and that it is principally conducted, by the proper nervous substance, to the corresponding muscular fibres.

‘ As in ganglions the nervous substance appears to be intimately intangled in cellular substance greatly indurated, does not this structure, though imperfectly understood, shew how the electric influence

ence is interrupted in ganglions, and suggest, by the analogy of ligatures, the means which interrupt volitions, from acting upon the involuntary muscles?

'These unfought and accidental proofs of my opinion, make it in no small degree probable, that no real advance will hereafter be made, in the physiology of the nerves, which will not in due respect, or another, confirm our doctrine.' p. 56.

In the article which immediately supervenes, and which is entitled '*Cui Bona?* or Physiological and Pathological Observations on the Structure and Use of the *Visceral Nerves*,' our author endeavours to strengthen his doctrine by many collateral arguments, into which however we cannot enter in this place:

The intermediate articles, between those of which we have spoken, and the concluding Essay on Mineral Poisons, by Dr. John Johnstone of Birmingham, are miscellaneous,—many of them literal republications,—and some, we are compelled to add, not conspicuous either for their singularity or importance. The originals are—the case of George lord Luttreton, who died in 1773,—an account of hepatitis suppurans,—two cases of suppurated liver, by Mr. Gomery,—and an additional case of hydrophobia.

We are sorry to observe, in what is advanced on the latter subject, a disposition to rely on modes of treatment which have been reiterated in every publication on the bite of the mad dog, though proved fallacious by the dreadful test of daily experience. It is true that a practitioner, consulted only when the hydrophobia is *established*, and when excision (the sole remedy in such cases) cannot be of any use to the unfortunate patient, must attempt *something*; and it is no doubt prudent to inquire what that something should be: but we cannot help reprobating any seeming confidence in *popular remedies*, or in the mistaken assertions of *authors* in their favour, which may have the effect of exciting *fallacious hopes* in the patient or those about him, and which may induce him to rely on any thing less promising in so dreadful a crisis than an immediate operation. It is perhaps to this sort of countenance afforded by medical writers, as well as to the various recipes circulated in print by well-meaning but ignorant persons, that we may charge the fatal event which almost invariably has attended the bite of a mad animal: and we think, till something *really* effectual in this dreadful malady is discovered, the greatest service we can render society will be to reverse the usual plan; and exhibit proofs of the *total inefficacy* of every medicinal process that has hitherto been proposed. Whether we are justly led into these reflections by the work under our consideration, or not, let our readers judge when they read the following

following portion of a note at the close of the additional case of hydrophobia—

'Particular regard should be given to the case of a patient, affected with the symptoms of hydrophobia, *successfully* treated with *sweet-oil*, used internally and externally, by Dr. Shadwell. See Med. Mem. vol. ii. p. 434.' p. 306.

We have no present means of resorting to the particulars of the case alluded to; but where is the physician that can entertain a doubt, that if the cure was effected by *sweet-oil*, it would have been equally within the power of *any* other remedy?

We have been somewhat the less confined in our strictures on this subject, from the little necessity we find to enter at large into the examination of the Essay on Mineral Poisons, which concludes the volume. The author enters on each part of his subject with great minuteness, and in the course of his investigations displays proofs of his extensive acquaintance with foreign and ancient writers on the subject. He has however overlooked many valuable remarks which the writers of his own time and country afford, particularly the excellent cases published by the late Dr. Houlston of Liverpool, in his Essay on Poisons, under which description, that writer has very properly considered the swallowing large draughts of spirituous liquors,—a common and fatal mode of intoxication practised among seafaring men. Neither has Dr. John Johnstone condescended to notice the practice lately recommended, and on apparently good grounds, of administering the preparations of quicksilver, to counteract the poison of lead. We could adduce other instances of the like kind, and some also of inaccuracy, as in p. 124, where we are told, that 'a person swallowed *near* a bottle of Goulard's extract,' &c. Our limits however will only allow of our noticing the dangerous tendency of the following assertion in p. 143, where, speaking of the solution of barytes in the muriatic acid, a remedy brought forward by that late able, and much-lamented philosopher and chemist, Dr. Adair Crawford, and by him considered as highly dangerous in any dose exceeding fifteen or sixteen drops,—Dr. John Johnstone says—

'I have seen a delicate female take thirty drops of the saturated solution repeatedly in the course of a day, without even nausea. It will require therefore at least two or three drachms to do mischief.' p. 143.

In this case it is to be suspected that the *true* terra ponderosa was not employed. But be that as it may, when its deleterious properties had been asserted from so respectable a
6
quarter,

quarter, we apprehend it behoved Dr. Johnstone to express his dissent in terms somewhat less unqualified : and indeed, if the doctor really disbelieved the fact, we do not see the propriety of his having included it in the class of what he calls 'earthly poisons,' since in other respects, as the author confesses, this substance is only to be ranked with the *poison of quick-lime*.

The Scottish Register; or General View of History, Politics, and Literature, for January, February, and March, 1794; with Philosophical, Critical, and Miscellaneous Papers, chiefly Relative to Scotland. Vol. I.—The same, Vol. II. April, May, June, 1794.—Vol. III. July, August, September, 1794. 8vo. Edinburgh. 1794—5.

THIS work commences with a preliminary view of the state of Europe, from the peace of 1783, to the commencement of the present war. It then proceeds in divisions, similar to those of our Annual Registers,—History, State Papers, Biographical Sketches, National Improvements, Antiquities, Philosophical Papers, Miscellaneous Poetry, Review of some new publications.

The affairs and literature of Scotland occupy, with propriety, the chief attention of the authors ; and while they thus interfere little with our Annual Registers, they must interest the English reader by variety.

In the historical and political parts, considerable knowledge and candour are displayed ; though the bias is palpably in favour of the present administration, or, as it is now termed, the government. Our northern neighbours are accustomed to this error ; and their despotic laws have bent them to a slavery, which they seem resolved to maintain, though it has been the sole cause of the poverty and misery of their country. If the abolition of the hereditary jurisdictions introduced, for the first time, some degree of liberty and industry into Scotland, a yet further progress of moderate freedom would double the beneficial effects which have followed that grand measure. What is the reason that Switzerland, that region of rocks and Alps, is populous, rich, and contented ? Because it admits perfect freedom of opinion, and thus invites colonists, and increases wealth and population. What is the reason that Scotland is dispeopled, poor, and discontented ? Because its laws are a conspiracy against the welfare of the country,—because freedom of opinion is no where more cramped ; and, instead of inviting settlers, its despots force the inhabitants into banishment, while with unabated fanaticism they cultivate the constitution of their ancestors,—the holy system of oppression and penury.

Tragædium

Tragædiarum Delectus: in Scholarum Usum. Edidit et illustravit Gilbertus Wakefield, A. B.—Vol. I. *Hercules Furens, Alceſtis, Euripidea: et Trachiniæ, Sophoclea.*—Vol. II. *Ion, Euripidea: Philoctetes, Sophoclea; et Eumenides, Æſchylea.*

THE present work has already been announced to our readers (Vol. XIV. p. 17.); and it is scarcely necessary to acquaint them again that the learned editor's object is to give in the first volume a collection of such select Greek tragedies as embrace the history of Hercules: the second contains tragedies less known in schools.

The province of criticism is extensive and various. In the publication of an ancient writer who stands in need of explication, attention should be paid to the persons and characters of such as we wish to instruct. Some editions of the classics are more immediately designed for men of learning, who require an increase of critical information; to furnish this, requires superior talents and superior exertions:—some for men who only seek to amuse themselves, or to gratify a costly taste; here more moderate abilities are sufficient:—others to give instruction, and afford assistance to youth: the characteristic of the latter editions should be what is assigned more particularly to the province of poetry, *prodesse et delectare.*

Mr. Wakefield tells us that this edition of Greek tragedies is designed more particularly for the use of young Grecians—

‘Porro, quàm labores nostri tyronum commoditatibus potissimum impendantur, operam dedimus iis fabulis excerptis, quæ minùs sint in scholis agitæ; ut gratiam saltem quandam novitatis sibi posset hoc opusculum conciliare. Vol. i. p. iii.

This design we think highly laudable; and our editor has literally fulfilled his engagement. Mr. Wakefield, however, must recollect that two of the tragedies contained in these volumes are read in most of our public schools.

Mr. Wakefield further observes—

‘Siquis arbitrabitur nonnulla supra puerorum captum erudita, et auctores minùs vulgatos, sæpiùs excitari; ille sciat velim me interferere voluisse, quæ vel adultâ doctrinâ viros demererentur, et tyronibus ardorem injicere exquisitorum literarum, remotis fontibus aperiendis:

‘Ut studio majore petant Heliconâ virentem.’ Vol. i. p. vi.

The present edition; therefore, has two objects in view—to
C. R. N. ARR. (Vol. XV.) October, 1795. P adapt

adapt itself to the wants of youth, and to the instruction of persons more advanced in experience.—As, therefore, Mr. Wakefield tells us that the present work is published in *usum scholarum*, we shall direct our remarks more particularly to it as a school-book.

Of the different editions made use of in this work, Mr. Wakefield observes as follows—

‘Ad Euripidem adhibui Barnesium, Heathium, Musgravium, Beckium, cum Aldinâ; atque insuper ad Alcestin, qui nuper edidit, Kuinoelium. Quod mutuum sumpserim, fidelitèr agnovi; et ne minimum quidè m sciens volens alienorum studiorum furum feci. Ad Sophoclem, usus sum Brunckii editione, formæ, quam vocant, quartæ; Aldinâ, Jæntinâ posteriore, Francofurtanâ anni 1544, quæ, nî fallor, Juntinam priorem fidelitèr exprimit: nam, post-quàm mihi visus sîm hoc certo colligere ex collatis quibusdam locis, Juntinam, ut in ære suo pauperem decuit, statim vendidi: quotiès igitur de hac editione mentionem fecero, lector intelligat Francofurtanam velim. Parisinum editorem non nisi perfunctoriè consului, per textis animadversionibus meis: quem tamèn nullo modo spernendum putem.’ Vol. i. p. v.

The first thing that strikes the eye of the reader in this edition is the absence of accentual marks which are at present used in most of our public schools. Mr. Wakefield seems to consider these of very little importance, and, indeed, as injurious to Greek literature.

It is well known, that, when Cheke engaged in the dispute about the sound of the Greek letters, he entered into no controversy concerning the accents: these he left as he found them in general use. Their authority, however, was afterwards controverted by Vossius junior, Henninius, Major, Hoffmannus, and others.—On the other hand, Foster and Primatt have since entered into a serious and elaborate defence of these marks, as well on the ground of antiquity as of utility and propriety. It was not however contended that the marks now followed were the precise ones used by the ancients, since their date is allowedly of no very great antiquity,—but that, as they had tones distinct from quantity, these accentual marks were proper expressions of them.

The accentual marks have accordingly been continued in most of our public schools, more particularly Eton, though some very eminent Greek scholars have set them aside,—Mr. Welton, Mr. Tyrwhitt, and others. We mean not to maintain the argument on one side or the other; but shall leave with our readers Mr. Wakefield's reasons for setting aside these marks—

‘Accentus

‘Accentus, quos vocant, circumflexos, graves, et acutos, penitus amovi; doctas et difficiles nugæ semper averfatus. Impediunt hæc minutia, ut mea fert opinio, juvenum profectus, significationibus verborum ad arbitrium scribarum scholiastarumque malè definiendis, et absterrendis ingeniis puerorum ab explicationibus propriis ac conjecturis, auctoritati cæcæ inconsultò obsequentium. Hæc commenta in linguis orientalibus, ut inæpta et inutilia, dudum exproserunt viri docti.’ Vol. i. p. vi.

The next thing that deserves our notice is Mr. Wakefield's conduct in regard to the Latin version. Here we think few people of learning will see any thing to disapprove. While the present mode of teaching Greek is followed in our public schools, Mr. Wakefield's mode of placing the Latin cannot but be approved by every judicious man.

How far, indeed, there is propriety in teaching by a Latin translation at all, may be reasonably doubted, or indeed, even of translating into Latin. Literal as well as free English translations have been used with success by some schoolmasters, and were much approved by no less a man than Locke. As to the Greek language, it may be maintained, not only that English translations are accompanied with fewer difficulties than Latin, but also, that the English language is much nearer the idiom of the Greek, than the Latin. Dr. Edwards, in his edition of Plutarch de Educatione Liberorum, lately dropped a useful hint on this subject. The mode, however, of teaching Greek by Latin translations, in placing the Latin either immediately under or in the margin of the Greek, cannot be mentioned with too much severity; no possible reason can be assigned for it, but what is dishonourable both to the master and scholar. Mr. Wakefield has adopted the mode pursued by Brunck in his splendid edition of Sophocles: he gives a Latin translation, but subjoins it to the end,—though even here the learned editor seems rather to have followed the wishes of others, than his own judgment, which inclines to an entire rejection of translations. All that Mr. Wakefield says on this occasion is as follows—

‘In versionibus Latinis subjungendis invitus equidè bibliopolæ votis morem gessi: fateor me subindè correxisse; sed ab animo meo non potui impetrare, ut in iis concinnandis multum studii consumerem.’ Vol. i. p. vi.

Mr. Wakefield, in the course of the notes, makes many useful remarks on the metre; but we cannot help wishing he had proceeded a little farther, because our public schools are rather defective in this respect: youth at school are frequently

ly instructed in nothing beyond the laws of the hexameter and pentameter, iambic, and anapæstic verse. But an accurate Greek scholar should certainly proceed further. The propriety and elegance of the Greek choruses can be fully understood only by a knowledge of their peculiar metre; a critical acquaintance with which, indeed, is of the greatest importance, leading frequently to a discovery of errors in the text, and to the restoration of the true readings. A short but complete essay on Greek metre, somewhat in the form of that in King's Euripides, would have been very desirable in a work so well formed for a school-book as the present.

Our editor subjoins his notes to the page of the text,—which is certainly better in a school-book, than to place them at the end; as, by this mean, boys will be almost forced to read them; but when placed at the end, they are too often neglected.

The notes of our learned and most industrious editor are numerous, but do not relate much to facts or histories, but to the nicer subjects of construction, metre, parallel passages, &c. In the course of the work, many remarks occur, of great importance in Greek literature, and illustrative of the Greek and Latin classics.

Our editor entirely omits the final *v*. This has been done in part by other editors; but they have not been uniform: we are aware of the objection that may be made to Mr. Wakefield's practice: but his reasons appear to possess weight—

‘*Lectores meos semel admonitos vellem, me passim abscindere finalem v ante litteram consonantem, cum sit tantummodò futile commentum senioris ævi scribarum, vel potius importunorum nimis editorum, intrudentium quod in chartis non invenerunt; quo scilicet, prout illis videbatur, metro corruenti fultum irent. Ut plurimum omittunt, et semper, nî fallor, si per librariorum officiosos steteres et scholiastæ: quod uberius lectio tyronibus abunde confirmatum dabit. Si pueri voce probè modulata poetarum sceniconum iambos condiscant enunciare, figmentum et audax et otiosum nullo modo desiderabunt. Litteratura Græca ad nos descendisset multis vicibus emendatio, si schedas suas exscripsissent vel cum erroribus editores primi; nec veras lectiones nobis reliquissent per nebulas suarum correctionum dispiciendas.*’ Vol. i. p. 5.

The justice of the following remark has been proved in Mr. Wakefield's new translation of the Greek Testament—

‘*Qui velint in secretiores linguæ Græcæ proprietates elegantiasque penetrare sedulo observabant temporis præsentis vim: sp-*

ποχθεῖ—dat operam pervincere—in pervincendo est. De hac forma mittendi sunt tyrones, nam laboriosum esset omnia torum sistere, ad Soph. Œd. Col. 994, ed. Brunck. Od. II. 432. Hor. Od. ii. 14. 6. quæ sufficiant rem satis protritam illustratam dare. Vol. i. p. 32.

Our editor's skill in conjectural criticism is well known, in which if he is sometimes too bold, and too hastily admits into his text what rests on his private opinion, he sometimes displays great ingenuity, and considerably elucidates an author—

‘πρωτον μιν Διὸς αλσος
πρημωσε λεοντος,
τυρση δ’ ἀμφεκαλυφθη,
ξανθον κρατ’ ἐπινωτισας.’ Hercules Furens. v. 358.

The two last verses our author corrects as follows—

‘κορη δ’ ἀμφεκαλυφθη
ξανθον κρατ’ ἐπινωτισας.’

This correction appears neat and ingenious. Mr. Wakefield says of this conjectural emendation—‘In hac alia conjectura-
rum, vix potest esse jactus certior his emendationibus.’—The correction, perhaps, would be still better, κορην.

Where Mr. Wakefield thinks he treads on sure ground, he admits his correction in the text, though somewhat more sparingly than in some other of his publications: in his notes, however, he frequently proposes emendations, which he does not receive into the text: v. 46 of the Hercules Furens, he says—

‘Non placet phrasis—μελαιναν ορσυν εἰσεβαινε—nigram caliginem ingressus est. Putaverim legendum:

μελαιναν ορχην εἰσεβαινε.
nigram specus. Ορχηαι· φραγμαί, —φαραγγες, σπηλαιγγες: Hesi-
chius. Quam proutum fit libraribus voces minus tritas eliminare, no-
runt omnes. Non abludere videtur, quod habet noster in Bacchis,
ver. 611.

Πένθεως ὡς εἰς σκοτεινας ὀρκας πεσσυμενος.
‘Ορκαι· φραγμοί; idem lexicographus. Locutionem sumtam esse
judico de foveis, in quibus venatores captabant feras. Seneca,
Troad. v. 430.

Stygis profundæ claustra, et obscuri specus
Laxantur.

Cum verò in frag. inc. 40. invenerim μελαν σκοτος, religionem
habui quid novare contra librorum auctoritatem. Vol. i. p. 8.

Μελαιναν ὀρθην εἰσεβαῖν, is, in our judgment, far more poetical than Mr. Wakefield's emendation; and we have corresponding passages, as well in classical writers as in the Old and New Testament.

In the *Ion* of Euripides, we have

Θεὸν παλαιὸν οἶκον, ἐκτρέψαν, θεὸν
μας ἐφύσε Μαιαν, ἢ μ' ἐγένετο.

He subjoins in the notes—

‘Θεὸν μας ἐφύσε Μαιαν: constructio est difficilior expeditu. Nullo negotio sanè complures locos tibi suscitaverim, in quibus ellipsis est præpositionis *ἐκ*: sed hujusce non prorsus similes; neque dixerim te inventurum esse gemellam orationem per omnes tragici nostri fabulas. Non assigno, verisimile esse talem transpositionem à librariis importatam; sed tute ipse, lector, haud ægrè confiteberis locum sic optime procedere:

—————μας
Θεὸν ἐξεφύσε Μαιαν.’ Vol. ii. p. 4.

Mr. Wakefield's proposed emendation is certainly neat, though it will not thence follow that it was the original reading: Mr. Wakefield however, retains the present reading.

In several instances, Mr. Wakefield adopts some happy corrections from his brother critics; such is that of Mr. Tyrwhitt's in the *Hercules Furens*, v. 1022,

‘τὰ τότε κακὰ τάλανι
διογενεὶ κορῷ μονοτεκνῆς Πρωκτῆς,
φόνον ἐχὼ λείπει, θυομένον Μουσῆς.

τάλαν is altered to τάλανα, and made to finish the sentence; διογενεὶ κορῷ to ἰδιογενεὶ μορῷ:—θυομένον Μουσῆς, he alters to θροουμένον Μουσῆς, from his own conjecture.

The notes on the *Alceſtis* contain many ingenious illustrations of Greek writers, and many happy elucidations of passages in the New Testament.

Of all the tragedies of Sophocles, the *Trachiniæ* has by many been reckoned the most perfect, abounding with sublime sentiment, and with magnificent language. Mr. Wakefield calls it ‘grande decus *Cecropiæ cothurnæ*, which we apprehend, however, is a slip of the pen—Mr. Wakefield, undoubtedly meant *Cecropii cothurni*. In proportion to his opinion of the merit of this tragedy, has been the industry of our editor, who, on the *Trachiniæ* of Sophocles, and the *Philoctetes*, seems to have employed his critical skill with the greatest success.

cess. Variety of criticisms occur throughout the notes, and many emendations are, without scruple, very happily introduced into the text: such, in our opinion, are, p. 264, *οἶλον* for *οἶον*, *εὐεργης* for *εὐαργης*,—p. 265, *κῆτε* for *τυπῶ*, &c. These two tragedies, being more particularly known in public schools, we were happy to see so much illustrated; and for the same reason, we should have been happy, if they had been more accurately printed.

Many errors of the press occur, as may be expected in a work of this kind: for these Mr. Wakefield apologises as follows—

‘Leviora quædam sphalmata, et potissimum in Latinis, nullum negotium vel puerulis faceissent, ideoque talibus corrigendis immorari nolo: sed gravioribus etiam, quæ mea humanitas admiserit, haud ægrè veniam dabunt eruditi; nam vix crediderint affirmanti quantum molestiarum devoraverim in hisce chartis emaculandis ob insignem typographorum imperitiam, Lynceis oculis ipse nequaquam præditus.’ Vol. i. p. 436.

There is subjoined a short index of authors amended and explained, which, in a work of this nature, we could have wished had been considerably enlarged.

What use Mr. Wakefield has made of other critics, will be best collected from his own words—

‘Aliquando certas emendationes priorum criticorum tacitus adopto; ne lassos sensus lectoris repetitionibus minus necessariis onerem, atque in molem infaniorum succresceret volumen meum. Hallucinationes etiam editorum incautatas sæpissime dimisi: sæpè, nomine peccantis non prolato, refellisse visum est errores alienos, et per pravis interpretationibus occurrere, per veriores tantummodò propositas, ne in doctorum aliquem invidiam accendere viderer voluisse. Hinc etiam factum est, ut locos quosdam explicuerim, qui parùm altè indigerent explicationis. Rectè cogitatis priorum animadversorum semper æquissimus inveniar; nec laudem denegans, nec vanam à furtivis plumis captans gloriolam, virum propriarum et imbecillitatis propriæ perinde conscius.’ Vol. i. p. vii.

From this specimen, our readers may collect what is to be expected from the present publication. So many works of Mr. Wakefield’s are already before the public, and his abilities and learning are so well known, that something very excellent in an edition like the present will be expected from him. The learned reader, we apprehend, will not be disappointed: and we think we run no hazard in saying that no edition of Greek tragedies has been published, which on the whole is so well adapted to the use of schools.

Memoirs of the Medical Society of London. Instituted in the Year 1773. Vol. IV. 8vo. 7s. Boards. Dilly. 1795.

SPEAKING in a general way, there is nothing we have said of former volumes of this publication, which is not applicable to the present. There is the same alloy of uninteresting matter, the same parade in the display of it, and the same assiduity employed to stamp a degree of consequence on an institution whose existence, we think, does no honour, and yields little advantage to medicine. That we are far from desirous of applying these remarks indiscriminately, however, will appear from the just tribute of commendation which we think due to the communications of a few individuals, whose labours are no less entitled to respect on account of the indifferent company in which we find them. Of these we shall first mention Dr. Mudge's method of treating the 'Fistula in Ano'—a communication dated in 1789, and which it is strange, in the great scarcity of good articles, that the Society should have kept back so long.

' Being, [says Dr. Mudge,] in the early part of my life, particularly fond of, and from a mechanic turn, attached to, the operative part of surgery, I was, therefore, solicitous to remove every embarrassment that might impede the dexterity of an operation; and among others, the difficulty attending the management of Fistula in Ano, or the laying open, in a masterly manner, and consequently the cure of sinous ulcers burrowing in the fat surrounding the rectum, engaged my particular attention.

' In the experienced surgeon, I need not observe, that the want of success, independent of any critical indisposition in the habit, arises from the difficulty of coming fairly at the work; and, consequently, of operating or laying open the sinus, and of applying the dressings effectually. Both these important considerations, a very simple contrivance subjected to my management; and as a long and successful experience hath confirmed me in its great utility, I have persuaded myself into the belief of its being a sort of duty, as I have for some time totally relinquished the practice of surgery, to put the world in possession of the subsequent mode of treating the Fistula in Ano.

' Formerly, when a sinus running upon, or in the neighbourhood of the rectum was to be laid open, the generality of surgeons contented themselves with doing it at random, with the probe and scissars; an imperfect, and therefore, frequently an unsuccessful mode of operating.

' Cutting also, on the common direction, in a part so confined; and

and the necessary subsequent dressings to a wound so difficult of access, were attended with uncertainties, and embarrassments, which entitled the operator to little better hopes of success.

‘ Mr. Pott, indeed, with his usual skill and sagacity, simplified, and greatly improved the old mode of operating; and the success frequently attending his method, is a proof of its superior merit; however, I think even his mode of operation capable of great improvement.

‘ When, therefore, sinuses, which run into, or burrow on, the fat surrounding the rectum, are to be laid open, and afterwards treated with proper dressings, I have many years, and with uninterrupted success, adopted the following method.

‘ First then, in order to see clearly and distinctly the parts to be operated upon, I have found some sort of specula absolutely necessary; but those I have employed, are of a very simple construction: they are not unlike the gorget used in cutting for the stone, except that they are not so taper, and without the beak. The first and largest, is subservient to the knife; the other, and smaller, is for facilitating the application of the subsequent dressings. In order, therefore, to lay open a sinus, in its whole extent and direction, the patient ought, in order to empty the rectum, the evening preceding the operation, to take a dose of rhubarb; then being placed in a proper situation, which will be found that of kneeling upon, not against, the side of a bed; his body should be inclined forward and downward, sufficiently so to spread the buttocks. If the sinus is on the left side of the intestine, the fore finger of the left hand being first oiled, is to be introduced its whole length into the anus and rectum; and then the concave part of the large speculum oiled also, being placed upon it, is under that direction to be gently introduced almost its whole length, but so, that by pressing the end of it against the finger, the rectum may not be injured by any corrugation of the intestine, between the instrument and finger. The speculum being in the rectum, and the finger withdrawn, gives a fair view of the gut, provided the patient is placed advantageously for the light, to an extent of nearly four inches. A director is then to be introduced into the sinus, the end of which, if it perforates the intestines, will be seen; or, if it does not, will be felt; and the cavity must be laid open its whole extent, with a straight edged knife. This being done, a dossil of dry lint should be applied with a probe between the lips of the wound, the whole extent of the incision, and the speculum withdrawn; which will leave the dressing, provided the probe is kept upon it till then, in its proper place, with the lips of the wound closed upon it. On the succeeding dressing of the next day, the finger is again to be introduced, accompanied with the smaller speculum, still bearing on the opposite side of the rectum; when,

when, if the patient has not had an intermediate stool, the dressing will be found in its place, and the wound seen in its whole extent.

‘The consideration now, is the giving the wound a good surface, by the removal of callosities: this purpose is effectually answered by dipping a hair pencil in butter of antimony, and lightly touching, or smearing expeditiously the whole wound, and its edges, therewith; which, by the assistance of the speculum, will be done at the expence of a momentary pain, and with the utmost convenience and precision. Dry lint is then again to be placed into, and between the edges of the incision, and the speculum withdrawn as before.

‘After the next dressing or two, a slough will be thrown off, about the thickness of shamoy leather; when the surface of the wound will be found rather unfavourably smooth; but in a day or two after, by the use of the præcipitate medicine, the whole will have a proper granulating surface, and the wound usually heals rapidly, without any intervening impediment. I need not observe that, excepting the incision, and the application of the caustic, both of which are momentary matters only, the whole is attended with so little pain, that the dressing speculum, after introduction, is generally held by the patient himself. I usually carry the specula in my side-pocket, that the patient may not feel them disagreeably cold; and it may be necessary to observe, that they should always be filed before their introduction.’ p. 16.

This is followed by an elaborate Account of the Analysis and Medicinal Effects of the Yellow Resin from Botany Bay, by Mr. Kite. From his remarks, it does not as yet appear that the materia medica will experience any very valuable augmentation from that article. There is however great merit and ingenuity in this attempt; and the cases he has recited give us some reason to suppose it may prove of service in complaints of the stomach and bowels, though, perhaps, without meriting any preference over the remedies already in use. The account of this drug is extended to fifty pages. From the same hand we have also an Account of some Anomalous Appearances consequent to the Inoculation of the Small-Pox,—a Case of Rupture of the Uterus terminating favourably,—and the Cases of several Women who had the Small-Pox whilst pregnant, with an Account of the apparent Effects produced on their Children. After taking an extensive view of the latter subject, and collecting into one point all the authorities that have any relation to it, he concludes with the following observations—

‘That the animal economy should not observe precisely the same law, under the same circumstances, has excited the surprise of

of many attentive observers: much might be added to what has already been written on this interesting subject. At present, however, I shall content myself with stating a few circumstances that occurred under my own observation, which, although they do not by any means entirely clear up the difficulty, yet, I am of opinion, may assist in explaining why a woman, in the small-pox, so seldom communicates the infection to the fœtus in utero.

Some time since, I had occasion frequently to observe, that very young children had been repeatedly inoculated, and for several weeks constantly exposed to the worst kind of natural small-pox, without any effect. Soon after, the measles became unusually rife, of a putrid nature, and much more contagious than I ever observed it before or since: here again I attended in several families, where the young infants (particularly when under two months) were the only part of the family that escaped the disease, although exposed a considerable time to the infectious air, and lying all the night close to other children passing through every stage of the complaint, and, consequently, perpetually inhaling into their lungs the very essence of infection; nay, I have been informed of more than one instance, where, in addition, the mother had the disease, and the child, (although constantly in her arms, breathing the air from her lungs reeking with putrid particles, and sucking the milk, impregnated strongly, as we should think, with the disease,) has for some months withstood the infection!

The perpetual repetition of what I have just related, very much surprised me, and the subject of this paper being about that time much in my mind, I was struck with the similarity of the circumstances, and concluded, that nature, for the best and wisest purposes, had ordained, that very young infants should be so extremely unfusceptible of these diseases; which occasion such havoc among those who are older, even when they seem to have the advantage on their side, of health, strength and a vigorous constitution. To me, I acknowledge, the appearances in favour of such an idea are very strong; but whether this is really the case, and whether others have observed the same general exemption of very young infants, future observation may determine; if, however, it should generally be found to be so, it may, upon the same principle (that is, the younger, the weaker the infant is, the less of life it possesses, the less susceptibility it has also for these complaints) be explained, why the fœtus in utero so seldom is affected with the small-pox. P. 318.

The observations made by Dr. Currie, of Chester, on the exhibition of the digitalis purpurea in mania, and in three cases of epilepsy, have considerable merit. His idea of employing it, however, in certain cases of hæmorrhage, we do not think
much

much of ; as its success must depend on those nauseating and debilitating powers, of which many other substances are equally possessed.

Mr. Senter's case of a girl who vomited her urine whenever the catheter was with-held, is perhaps the most curious in the present collection. We think it evidently, as the author suggests, the *ischuria vesicalis paralytica* of *Sauvages*.

Dr. Samuel Black's communications on the angina pectoris, a disease much more common than is usually imagined, are well worth attention. We cannot say so much of Dr. Lettson's display of the causes and means of preventing infectious fevers in Newgate ; which, whatever ideas it may convey to the architect, communicates none of any value to the physician. From the president we learn the art of curing epilepsies with nitrated silver, in doses from one twentieth to one eighth of a grain. This *new* remedy, the doctor confesses, is as old as the days of Paracelsus, in which it underwent a trial in the epilepsy. No doubt the *human body* must be differently constituted *now* from what it was at that *early period*, and we cannot therefore with-hold our approbation of so *rational* an experiment !

There are a number of papers in this volume, each of which, as the vehicle of some curious facts, is to be considered in a respectable light ; but as these lead to no practical deduction, we cannot properly notice them at any length.

The Appendix contains nothing of value. Indeed the publication of the following account of the methods used in the northern parts of America for the *cure* of the bite of a mad dog, we think reprehensible, not more on account of its frivolity, than the tendency it may have to occasion a fatal reliance on a process whose inefficacy has been repeatedly demonstrated.—Dr. Dexter of New England, who communicates it, says—

‘ Immediately after the accident, the part is washed in warm water, well saturated with common salt, then scarified and cupped, if the wounded part will admit, and from 3j to 3ij of ungt. hydrarg. fort. is rubbed on the wound, and parts adjacent, which is repeated for eight or ten days, keeping the part warm, if no appearance of ptyalism comes on, four or five grains of hydrarg. vitriol. with as much camphor, is given, and repeated every third day, till a gentle spitting takes place. The mercurial frictions are continued for 25 or 30 days, if the strength of the patient will admit. During this plan the patient observes a proper regimen, and guards against cold. The doctor adds,

‘ This is the practice of the best informed physicians here, and has been known to succeed where no applications had been made for

for two or three weeks, and even where the horrid symptoms attending these accidents had made their appearance, and such the confidence of the people, though accidents of this kind are frequent, they are little regarded, in consequence of the general opinion, that they may be cured under all circumstances.' P. 404.

In the introductory portion of these memoirs, are the questions for the annual prize-medals which this learned junta are in the habit of conferring. We fear this mode of drawing forth the exertions of ingenious men has now well nigh lost its stimulus, and that those who become candidates for the silver honours of the Medical Society of London will be apt to estimate the prize in the words of Hudibras—'What's the worth of any thing, &c.'

MONTHLY CATALOGUE.

P R O P H E C I E S.

Sound Argument dictated by Common Sense ; in Answer to Nathaniel Brassey Halhed's Testimony of the Authenticity of the Prophecies of Richard Brothers, and his pretended Mission to Recal the Jews. By George Horne, D. D. 8vo. 1s. Booley. 1795.

Occasional Remarks : addressed to Nathaniel Brassey Halhed, M. P. in Answer to his late Pamphlet, entitled a Calculation on the Commencement of the Millennium, &c. By George Horne, D. D. 8vo. 1s. Booley. 1795.

DR. Horne would make a better figure in this controversy, if he had not allowed himself to be very angry and pettish. We wonder however, that he should feel any temptation to be angry with Brothers, whom he declares in the first page to have appeared to him insane, when he visited him. Mr. Halhed, indeed, is a more formidable antagonist, and is so ingenious in his absurdities, that a man ought to write well who answers him : but then, happily, there is very little occasion to answer him at all. In the interpretation of the passage concerning the descent of the holy ghost like a dove, namely, that it was like the *motion* of a dove,—and of the brethren of Christ, that they were remoter relations,—Mr. Horne is certainly in the right so far, that the words will at least bear the sense he gives them.

The

The Speech of Nathaniel Brassley Halhed, Esq. delivered in the House of Commons, on Tuesday, March 31, 1795, respecting the Confinement of Mr. Brothers, the Prophet. 8vo. 6d. Crosby. 1795.

The Second Speech of Nathaniel Brassley Halhed, Esq. delivered in the House of Commons, on Tuesday, April 21, 1795, respecting the Detention of Mr. Brothers, the Prophet. 8vo. 4d. Crosby. 1795.

A Calculation on the Commencement of the Millennium, with Observations on the Pamphlets entitled, "Sound Argument, dictated by Common Sense, and" the "Age of Credulity." Together with a Speech, delivered in the House of Commons, March 31, 1795, respecting the Confinement of Brothers the Prophet, by Nathaniel Brassley Halhed, M. P. To which is added, an Original Letter written by Brothers, in 1790, to P. Stephens, Esq. and also a Paper, pointing out those Parts of Brother's Prophecies that have been already fulfilled. 8vo. 1s. Crosby. 1795.

An Answer to Dr. Horne's Second Pamphlet, intituled, "Occasional Remarks." With Observations on an Essay, inserted in the Thirty-Third Number of the "Register of the Times," written by the Author of "the Age of Credulity." Together with a Letter, addressed to the Directors of the East India Company; and to each of the Corporations of Leicester and Lymington. By Nathaniel Brassley Halhed, M. P. To which is added, his Essay, delivered at the Door of the House of Commons, on the 21st of April; and his Remarks on the Departure of the Israelites. 8vo. 8d. Crosby. 1795.

Two Letters to the Right Honourable Lord Loughborough, Lord High Chancellor of England, on the present Confinement of Richard Brothers, in a Private Mad-House. By Nathaniel Brassley Halhed, M. P. 8vo. 2d. Crosby. 1795.

The Whole of the Testimonies to the Authenticity of the Prophecies and Mission of Richard Brothers, as Prince and Prophet of the Hebrews. Delivered at various Times, and on various Occasions, by Nathaniel Brassley Halhed, Esq. Member of Parliament for Lymington. 8vo. 1s. 6d. Crosby. 1795.

The part which Mr. Halhed has taken in defending the now almost forgotten prophecies of Richard Brothers, is well known to all our readers: and it must be considered as a strange and humiliating phenomenon of the human understanding, that so much acuteness, and wit, and powers of reasoning, and elegance of style, as Mr. Halhed evidently possesses, should be employed in explaining the dreams of a poor maniac. His sincerity at least cannot be doubted: for, as he says in the preface to the collection of his pieces, he has given proofs of it which must have cost him not a little.

‘As far as I can judge, my allotted task is now over.—I have exerted

exerted all the talents which it has pleased God to bestow on me in the most disinterested endeavours to warn my countrymen and fellow-creatures of their approaching misfortunes. I have in every respect made my actions conform to my belief, and expressed myself to my friends in private precisely to the same purport as before the public at large.—I have striven with all my heart, and with all my soul, and with all my strength, to impress both the one and the other with sentiments similar to my own, at the risk of sacrificing long-riverted affection; of renouncing long-solicited interest; of forfeiting long-established pretensions to literary character, nay, to common sense; of incurring obloquy, odium, and contempt among all those, whose opinion and whose esteem I most wished to preserve. But I have done it with the internal satisfaction of a conscientious performance of my duty,—I have done it with an unremitting desire of rendering glory to God on high, and good will towards men—and I hope at once and tremble for the issue.' P. xv.

Mr. Halhed seems to think it very hard, that not *one* of his fellow representatives should be found to second his motion for inquiring into the sentence of lunacy pronounced against his favourite prophet, particularly as so many of them, whose names he enumerates, were personally obliged to him for his intercession, when it was *intended* to destroy London:—and he repels the charge of lunacy, by the following plain argument—I believe all that Brothers believes: consequently, he cannot be mad, unless I am mad likewise. The first of these speeches was delivered, March 31, 1795, accompanying his motion for laying the book of Mr. Brothers, enriched, with his own annotations, upon the table of the house: the second, April 21st, with a view to get the verdict of lunacy revised. The letter to lord Loughborough is to the same purpose. On the subject of the destruction of all London, Mr. Halhed asks his lordship the following plain question, as he calls it, which we think that nobleman may well be excused for being a little shy of answering—'Is your lordship's mind fully made up to this possible event?'—This is rather what the old divines used to call a searching question. The answer to Dr. Horne is not very civil. It turns chiefly on the brothers of Jesus. The calculation of the millennium is very exact; for it seems it is to begin on the 19th of November next, at sun-rise in the latitude of Jerusalem. All these pamphlets are written with an earnestness which would become a better cause: and (strange to say!) the author will not allow that Mr. Brothers has failed in any one of his prophecies.

A Corroborating Proof from the Holy Scriptures, of the Truth of the Chronology of the World, as given by Revelation to Richard Brothers, in the First Book of Revealed Prophecies, and as such published by him. To which are added Three Calculations of the different Generations and Epochs: viz. from the Creation to

1795. *From thence retrospectively to the Creation, and the Age of the World before Christ. In the Year of Christ 1795.* 8vo. 1d. Riebau. 1795.

Extracts of Two Letters printed in the Year 1672, at Paris. 8vo. 1d. 1795.

Extracts from the Prophecy given to C. Love, who was put to Death in London, in 1651. 8vo. 1d. Riebau. 1795.

A short Account of the Lord's gracious Dealings to Mrs. Mary Moore, and of her Visions, with her Testimony of Richard Brothers. 8vo. 1d. 1795.

A Word of Faith, and a Hint to the Impatient. 8vo. 1d. 1795.

A Letter of Richard Brothers, (Prince of the Hebrews) to Philip Stephens, Esq. with the Answer. A copious Index to both Parts of Mr. Brothers's Prophecies. And also a Table of Texts of Scripture quoted. With an Account of the Prophecies fulfilled. 8vo. 6d. Riebau. 1795.

A Testimony of Richard Brothers, in an Epistolary Address to the People of England, on the impending Judgments of God; with Original Letters lately sent to the Queen, Duke of Gloucester, Earl Fitzwilliam, Mr. Pitt, &c. &c. By G. Coggan, Merchant of Hull. 8vo. 1s. Riebau. 1795.

Another Witness! or further Testimony in Favor of Richard Brothers: with a few Modest Hints to Modern Pharisees, and Reverend Unbelievers. Also some of the Scriptural Marks of the Present Times, or Prophetical Latter Day. By S. Whitthurch. 8vo. 6d. Riebau and Wright. 1795.

Recent and Remarkable Predictions! of many Great and Astonishing Events, that are to happen before and at the Close of the Present Century, relative to the Revolution of France, the Fall of Popery and Mahometism, the approaching General Conversion to Christianity, and the Glorious Effects that will arise to the Whole World, from the present most eventful and important Period. 12mo. 6d. Chapman. 1795.

A Letter to the Publisher of Brothers's Prophecies, by Mrs. S. Green: in which she bears Testimony to the Sanity of Mr. Brothers, and relates several Visions; which she has had in Confirmation of his Mission. 8vo. 1d. Riebau. 1795.

An Additional Testimony given to vindicate the Truth of the Prophecies of Richard Brothers. To which is added, a Warning to the Inhabitants of Great Britain, to forsake their Evil Doings; before the full Appearance of the approaching Day of the Lord, which will burn the Wicked of the Earth as an Oven. Dictated by the Spirit of God. And wrote by Thomas Taylor. 8vo. 6d. Riebau. 1795.

A Testimony

A Testimony to the Prophetical Mission of Richard Brothers, by George Turner, of Leeds. 8vo. 2d. Riebau. 1795.

An Impartial Account of the Prophets, in the Beginning of this Century &c. In a Letter to a Friend. 8vo. 6d. Wright! 1795.

Prophecies fulfilling: or, the Dawn of the Perfect Day; with increasing Light breaking forth into all Directions. Addressed to all scoffing Sectarians and others, who, in the Plenitude of their Folly, despise and reject Richard Brothers, as the Jews also despised and rejected Jesus Christ, &c. By J. Crease. 8vo. 6d. Riebau. 1795.

Truth or not Truth; or a Discourse on Prophets: with a Testimony of One, &c. By a Well-wisher towards the Souls of All. 8vo. 6d. Riebau. 1795.

An Additional Testimony in Favour of Richard Brothers, with an Address to the People of the World, both Jews and Gentiles, relative to the New Canaan. To which is added, an Exhortation to the different Nations. By William Wetherell. 8vo. 6d. Riebau. 1795.

We think we hear our readers cry out, Enough! enough! on only perusing the titles of these numerous pamphlets, on a subject which is now grown as stale as it ever was disgraceful to the boasted good sense of the nation. We hope the publications have long before this time answered the end of the authors, which in most cases seems to have been the raising a small contribution, on the credulity of the public; and therefore we should now advise the having them all bound up together with the following motto—'Rest, perturbed spirit, rest!' *The Impartial Account* is an account of the French prophets, as they were called, who made a good deal of noise 70 or 80 years ago, till they lost all their credit by attempting to raise a man from the dead. It has been thought proper to furbish it up for the present occasion, as well as numbers of old musty faws and predictions and dreams and visions. That the complexion of the present times should dispose people to uncommon solicitude, we can well believe; but it is rather mortifying to reflect, in how many modes it will work, and in how many lights they will view events before they will see them in the plain light of common sense.

A Word of Admonition to the Right Hon. William Pitt, in an Epistle to that Gentleman, occasioned by the Prophecies of Brothers, Fellows, &c. and the notable Expositions of the Scripture Prophecies by Brassey Halked, M. P. 8vo. 1s. Cullen. 1795.

The author of this pamphlet sees in Mr. Brothers a new Mahomet, and loudly calls upon Mr. Pitt for strong measures to
C. R. N. ARR. (Vol. XV.) October, 1795. Q counter-

counteract this deep and dangerous plot; or,—if *he* is not equal to the task,—to resign, and let Mr. Fox do it for him. We should not perhaps differ from his opinion with regard to the dangerous nature of enthusiasm; but we think its tendency much better counteracted by the lenient measures of a government such as *were*, than if every poor enthusiast, as we fear would be the case if this author was at the helm, were exalted into a martyr.

The Prophecies of Brothers confuted, from Divine Authority. By Mrs. Williams, of New Store-street, Bedford-square. 8vo. 2s. 6d. Hookham and Carpenter. 1795.

‘When Greek met Greek, then was the strife of war;’ and when the Sibyl of Store-street draws her, pen against the prophet of Paddington, what illuminations may we not expect from the collision of two such luminous bodies! Mrs. Williams however is content in this treatise (which is dedicated to the queen, in order, as she says, to do away any uneasiness the prophecies of Mr. Brothers may have given the royal family) to veil her supernatural knowledge, and to combat only with the arms of loyalty and religion,—for she is exceedingly loyal and exceedingly pious. One prophetic assurance indeed she is pleased to give, namely, that the royal house of Hanover will last to the end of time;—to which assertion we bow with silent reverence: for be it known to all our readers, that, though we may give an account of, we never take upon us to *review*, prophets or prophetesses.

A Crumb of Comfort for the People; or a Pill for the Prophets, made palatable by Scrapings from Ovid, Shakespeare, and Hudibras, a Tract, interspersed with Remarks, Critical and Explanatory, of the Tragi-Comedy of the Brassy Head. 8vo. 1s. Mason. 1795.

A Vindication of the Prophecies of Mr. Brothers, and the Scripture Expositions of Mr. Halhed. By Henry Spencer. 8v. 1s. Cullen. 1795.

A Letter to Nathaniel Brassy Halhed, Esq. M. P. from an Old Woman. 8vo. 6d. Nicol. 1795.

These three pamphlets have attacked Messrs Brothers and Halhed with the artillery of wit and humour, of which if their stock is not great, it is at least as much as the occasion required. The letter by an *old woman*, we understand, was really written by one of the sex at least. The smartest bit in it is where she tells Mr. Halhed, speaking of his mixt pedigree, Jewish and Christian—

‘I am sure some strange cross, as the sportsmen call it, must have intervened; for if you had had enough of the Christian, you would not, as you confess you have, have sold your soul; and

if the Jewish blood had prevailed, you would certainly have made sure of the price before you struck the bargain.' p. 24.

An Enquiry into the Pretensions of Richard Brothers, in Answer to N. B. Halhed. By a Freethinker. 8vo. 1s. Stalkcr. 1795.

It cannot be wondered at that the folly and enthusiasm of those who are led away by false prophets should give cause of triumph to those who disbelieve all prophecy. But though this author cannot be accused of being a false prophet, he is rather an *unfair* writer, since he has given us only sixteen pages of his own, and thirty from Mr. Hume, and that without announcing it in the title-page.

Strictures on the Prophecies of Richard Brothers; and the Publications and Parliamentary Conduct of Nathaniel Brassey Halhed, Esq. in their Defence. By a Country Curate. 8vo. 1s. Blifs. 1795.

A serious refutation of Brothers and Halhed from a very narrow-minded theologian and a very dull critic.

The Lying Prophet examined, and his False Predictions discovered; being a Dissection of the Prophecies of Richard Brothers. By William Huntington, S. S. Minister of the Gospel, &c. 8vo 1s. 6d. Terry. 1795.

Of those who write in defence of, and those who write in serious opposition to, Mr. Brothers, we have only to say—

‘Qui Bavium non odit, amet tua carmina, Mævi.’

Of the qualifications of this writer to step into the field of controversy, he shall himself give us the necessary information, from his dedication to Mr. Halhed—

‘I am no gentleman, sir, nor scholar; I never had learning enough to qualify me to read one chapter in the Bible with propriety. In my younger days I was severely exercised with much internal distress, through a consciousness of sin, the perpetual fears of death, and the dreadful apprehensions of divine judgment to come; which occasioned me at times to put up many bitter sighs and mournful petitions to a God which, at that time, I had no knowledge of; and which petitions at last, through the merits of my Redeemer, prevailed, and a happy deliverance ensued; and with that deliverance a little supernatural light, which shone upon the Scriptures of truth: and this light hath remained with me, more or less, to this day.’ p. viii.

As we take the most curious parts of this pamphlet to be at the beginning and the end, we shall, with our reader's leave, skip from hence to the postscript, in which he informs us that it has been disputed, which is the greater enthusiast,—Brothers, for calling him-

self the nephew of God,—or he, Mr. Huntington, for having made Christ his executor, which it seems he has formally done. It is a curious question truly; and we presume not to decide it.

Curfory and Introductory Thoughts on Richard Brothers' Prophecies, supported by Nathaniel Brassey Halked, Esq. M. P. shewing that these Prophecies are striking Instances of Coincidences with those Accounts of Modern Jesuitic Plots, Conspiracies, and Schemes, which have been detected to have a Tendency towards overthrowing the Christian Religion, Civil Government, and Order of Human Society. By Christopher Frederick Triebner, Minister of the Gospel to a German Lutheran Congregation in Great East-Cheap, Cannon-street. 8vo. No Publisher's name. 1795.

For German Lutheran theology, few of our readers, we imagine, will have much relish. The author is as deep in mystery as Mr. Brothers himself, rendered more obscure by a stiffness in his style, which shews the foreigner. He is full of alarms at plots—atheistical, papistical, and Jacobinical, which he sees in every step and movement of the powers of Europe; and has infallible plans to propose against them, if he can but get a few of the Christian potentates to listen to him; but we believe he must first take his theories out of the strange language they are in. He speaks, for instance, of the *state carriage with the ark of God*, of which he says the word of God should be the leading horse, private judgment the next, and liberty of conscience the shaft horse. This gentleman seems rather displeased with us for having on a former occasion called him a Christian and a good man. A Christian he says he is; but as to being a good man, he utterly denies the charge, for there is none good, he says, but one.

Letters to Nathaniel Brassey Halked, M. P. in Answer to his Testimony of the Authenticity of the Prophecies of Richard Brothers, and his pretended Mission to recall the Jews. By David Levi. 8vo. 1s. Johnson. 1795.

It seems a little hard that Mr. Brothers should have no honour among the Jews, whom he is so ready and desirous to take under his protection: but so it is: Mr. David Levi not only overthrows all his interpretations of the four beasts in Daniel, but rejects his mission entirely, and even intimates that Mr. Brothers is deficient in a very essential rite, without which he can never be acknowledged as one of their people; and the Jews, he says, will remain in bondage for ever, rather than consent to be led home by an uncircumcised Philistine.

The Jew's Appeal, on the Divine Mission of Richard Brothers, and N. B. Halked, Esq., to restore Israel, and rebuild Jerusalem: with a Dissertation on the Fitness, Utility, and Beauty of applying Ancient Predictions and Allegories to Modern Events: and a Singular Prophecy relative to the Present and Ensuing Century. By Moses Gomez Pereira. 8vo. 1s. 6d. Bell. 1795.

Another attack upon Mr. Brothers from a *foi-disant* Jew: but a little twitch will make the false beard fall off, and discover, not a son of Abraham, but some scoffing son of humour, who makes sport of the poor prophet under the veil of pretended respect. He proposes, for the satisfaction of others (for as to himself, he says he is fully converted), that Brothers should perform publicly

‘A positive and undeniable *miracle*, in the noon-day, before thousands of witnesses invited for the purpose, and in the most fair and open situation. They conceive no necessity of a miracle that will impair or destroy, as the munificent Creator cannot be pleased with the misery or destruction of any of his works, but of a salutary nature, such as encreasing the quantity of our bread, and other articles of life.

‘The place very proper for the occasion, would be the river Thames, between Westminster and London bridges. The prophet might walk on the water, and there exhibit his miracles in the sight of the people; such, for instance, as removing St. Paul's Church to the river at a word, and replacing it again unhurt; covering the whole surface of the water, made solid at his command, with waving fields of corn; the ears to be replenished as frequently as plucked off, until the whole nation be satisfied with bread. A few such proofs as these, and they are as easy as any miracles can be, would satisfy the most incredulous of our people, and we would all, heart and hand, join in the re-establishment of Jerusalem.’ p. 33.

P O L I T I C A L.

The History of Poland, from its Origin as a Nation to the Commencement of the Year 1795. To which is prefixed an Accurate Account of the Geography and Government of that Country, and the Customs and Manners of its Inhabitants. 8vo. 7s. 6d. Boards. Vernor and Hood. 1795.

This work is a compilation, extracted almost verbatim from Guthrie's Grammar, Coxe's Travels, and other modern productions. As this is the case, we shall not obtrude upon the reader any extract; but it may be proper to observe, that though the volume before us is a mere compilation, it is by no means destitute of utility; and may serve to gratify the curiosity of the public at this particular period.

A Lesson for Kings; or, the Art of Losing a Kingdom: exemplified in the Case and Conduct of Rehoboam, King of Israel. A Sermon, 8vo. 1s. Jordan. 1795.

As we wish to discriminate between coarse, indecent ribaldry, and good sense, we can recommend only the preface to this pamphlet. Mock sermons are not suited to our taste.

A Chronological Account and Brief History of the Events of the French Revolution, from the Taking of the Bastille, in 1789, to the Conquest of Holland, in 1795, including a Period of nearly Six Years. By J. Talma, a Native of Paris. 8vo. 5s. Sael. 1795.

A compilation like this would be very useful, could it be depended upon as authentic and correct; but these are indispensable requisites, in chronological digests, where there are no beauties of style to captivate, nor moral or political disquisitions to interest the mind. We are sorry that we cannot give this praise to the publication before us. It is not only incorrect as to dates; but it is deficient in authenticity as to facts. What is said of the trial of madame Elizabeth, is copied from the English newspapers, and is entirely unfounded, as may be seen by the New Annual Register for 1794, which we have now before us. The city of Lyons, we believe, never declared for Louis XVII. as is stated here. General Westerman is said to have been executed on the 5th of January, whereas he suffered with Danton, in April 1794. La Tude, who was so long imprisoned in the Bastille, is stated to have been guillotined, whereas we have reason to believe that he is still alive, and never was imprisoned. He is also decorated with the title of *baron*, to which he never appears to have had any right. It would be endless to specify the mistakes which may be discovered in this little volume, which might however be made very useful and acceptable to the public, if the author would carefully revise and compare it with authentic documents, and be cautious to admit nothing but upon the best foundation.

We cannot discover what connection a number of facts that have occurred in England, and relate only to this country, such as the fire in Ratcliffe Highway, can have with the history of France.

An Appeal to Manufacturers, on the present State of Trade, &c. 8vo. Birmingham. 1795.

A melancholy detail of the miserable state of the poor in manufacturing towns, which will no doubt be read with due contempt by every advocate for the present war.

An Address to the Public, on the Propriety of establishing Schools for Spinning, or other Work, and appointing Teachers in each Parish, with a View to the better Relief and Employment of the Poor: consisting

consisting principally of Extracts from a Pamphlet, published some time since, by the Rev. Mr. Bouyer. To which are added the First Proceedings of the Committee of Industry, appointed by a General Meeting of several Parishes within the Hundreds of Ongar and Harlow, and the Half Hundred of Waltham, in the County of Essex. 8vo. 6d. Faulder. 1795.

Whatever is calculated to promote knowledge and industry among the poor, is entitled to respect: and we recommend this pamphlet to the attention of the guardians of the poor in general. The Essex committee of industry have exhibited a very laudable example. While it seems to be part of our system that a very numerous class of the people shall ever be in a state of poverty, it is some consolation that the misery is lessened by the benevolence of individuals.

One Cause of the Present Scarcity of Corn, pointed out, and earnestly recommended to the Serious Consideration of the People, as being, at the same time, a constant Source of Wretchedness to many Individuals. By a Physician. 8vo. 1s. Miller. 1795.

The one cause here pointed out is the restriction which too many landlords and stewards impose upon their tenants, prohibiting them from cultivating their farms in their own way, so as to render them the most productive possible, and tying them down to such management as they themselves shall appoint. The cruelty of this practice, and that of the monopoly of farms, are demonstrated in an intelligent manner, and each illustrated by a case which came within the author's particular knowledge.

A Constitutional Catechism, adapted to all Ranks and Capacities, illustrated with copious Notes: principally extracted from the Commentaries of the late Judge Blackstone. To which is prefixed, an Epistolary Dedication to the Right Honourable Thomas Erskine, M. P. By John Rose. 8vo. 1s. Evans, Long-Lane. 1795.

The principles of the British constitution, as laid down by Blackstone, are here reduced into the form of a catechism. The author appears to have been actuated by honest motives, and has executed his task so far with impartiality, as to admit that abuses have crept into the administration of government. This mode ought invariably to be adopted by writers who wish to repel the wildness of republican theories: for the most masterly and engaging panegyrics on the blessings of a constitution must be read with indifference, if not with contempt, by a people that are suffering by its abuses.—This tract may be very useful to those who have not leisure or opportunity to peruse the work from which it is professedly taken, or the more voluminous treatises of our constitutional writers.

The Prompter : Political and Moral. In Essays, Characters, and Anecdotes. 12mo. 6d. Parsons. 1795.

This collection consists of detached scraps and sentences put together without order or connexion, on various political topics. We should have been surprised to find a lottery-puff among them, if we had not recollected that this perhaps is the main object, and all the rest but 'leather and prunella.'

The Monitor; or a Friendly Address to the People of Great-Britain, on the most Effectual Means of Deliverance from our National Calamities; particularly the present War, and of obtaining a lasting and honourable Peace. By Theophilus Senex, Esq. 8vo. 1s. Johnson. 1795.

This writer, after a melancholy and yet not overcharged list of the existing calamities of this country, enters into an inquiry into the causes of them. Leaving it to politicians to determine whether the war be just and necessary on our part, he concludes that the Almighty does not let loose the miseries of war upon any nation, but for the provocation of their sins. Accordingly he enumerates the prevailing sins of the day,—and as a cure for them, and as the most effectual means of deliverance from the present war, recommends us to return to the religion of our forefathers, and cultivate the genuine spirit of Christianity, instead of that false philosophy which infidels have substituted for it. He allows, indeed, that philosophy, in France, has done much towards the demolition of their old system of ecclesiastical and civil tyranny; but he adds, it has done *worse than nothing* towards reforming the morals of the people.—Our readers will perceive from this outline, that his object is to recommend personal and family reformation as the only remedy for the evils we suffer. Such a recommendation is entitled to respect: but something even of *worldly wisdom* in our rulers might, in the mean time, accelerate the blessings of *peace* at least.

The Blessings of Billy's Budget, the Heaven-born Tinker: a Sermonical Address to the Right Hon. John Bull. By a Loyal Layman. 8vo. 6d. No Bookfeller's name. 1795.

Satirical remarks on the articles of the last year's budget.—For some of the best hits, the author stands indebted to the jest books. What is original is vulgar, and the malice is more obvious than the wit.

DRAMATIC.

D R A M A T I C.

The Adopted Child, a Musical Drama, in Two Acts. As it is performed at the Theatre Royal, Drury Lane. By Samuel Birch. 8vo. 1s. Dilly. 1795.

If this child has been adopted by the public, it has not been for any thing peculiarly interesting in its carriage or physiognomy. Yet the face is *mieux quæ mal*; and upon the whole, the public has caressed many a worse-looking brat. The *adopted child* is an orphan, the rightful heir of a large estate, of which another is in possession. He is brought up under the care of an old fisherman who has received him from his shipwrecked father,—and, till the opening of the play, is ignorant of his claim to a better situation. The contrivances set on foot by the party in possession of the *chateau*, to keep the heir from his inheritance, and prevent him from appearing against them, form the business of the piece. The following is by much the prettiest of the songs—

‘ At evening, when my work is done,
And the breeze at setting sun
Scarcely breathes upon the tide,
Then alone I love to glide——
Unheard, unseen, my silent oar
Steals along the shaded shore :

All is dark—and all is mute——
Save the moon, and lover’s lute;
Tang, Ting, Tang, it seems to say,
Lovers dread return of day.

Toward the abbey wall I steer,
There the choral hymn I hear :
While the organ’s lengthen’d note
Seems in distant woods to float :
Returning then, my silent oar
Steals along the shaded shore :

All is dark—and all is mute——
Save the moon, and lover’s lute ;
Tang, Ting, Tang, it seems to say,
Lovers dread return of day.’ P. 13.

Philætes in Lemnos. A Drama, in Three Acts. To which is prefixed a Green-Room Scene, exhibiting a Sketch of the Present Theatrical Taste. Inscribed, with due deference, to the Managers of Covent Garden and Drury Lane Theatre, by their Humble Servant Oxoniensis. 8vo. 2s. Bingley. 1795.

The green-room scene, prefixed to this drama, is a pleasant satire upon the present theatrical taste for pantomime, and for the introduction

introduction of real bulls, horses, and other animals, upon the stage. But of the drama we are not enabled to speak in very high terms. We do not admire the taste of the managers in what they admit; but we are very seldom disposed to differ from them in what they reject. The author, however, acted right in printing his play: and if the public call for a representation of it, the managers must unquestionably submit,—and the case will be quite new.

New Hay at the Old Market; an Occasional Drama, in One Act. Written by George Colman, (the Younger,) on opening the Hay-Market Theatre. On the 9th of June, 1795. 8vo. 1s. Cadell and Davies. 1795.

The dialogue of this little piece is sprightly, with many touches of the times, and fair hits at the Brobdinagian size of the other house, and their pantomime exhibitions. This is politic. When the frog in the fable endeavoured to emulate the ox by swelling herself to the same size, she shewed a total want of sense:—she should have laughed at the huge quadruped as an unwieldy over-grown creature, and praised her own lightness and agility. The character of Apewell, Mr. Coleman tells us, is meant as a vehicle for Mr. Caulfield's imitations, which are given as *portraits*, and not as *caricatures*. In the way of hyperbole, the proposal of a telegraph at Drury-lane is a good idea—

‘ When, on matters of state,
Stage heroes debate,
Intelligence so slowly is got,
’Twere better they began
On the new-invented plan,
And with telegraphs transmitted you the plot.
Let your Shakespeares, &c.

But our house here’s so small
That there’s no need to bawl,
And the summer will rapidly pass;
So we hope you’ll think fit
To hear the actors a bit,
’Till the elephants and bulls come from grass.
Then let Shakespeare and Johnson go hang, go hang!
Let your Otways and Drydens go drown!
Give ’em but elephants and white bulls enough,
And they’ll take in all the town——

Brave boys!’ P. 31.

Fenelon, or the Nuns of Cambray. A Serious Drama, in Three Acts. Altered from the French. By Robert Merry, A. M. 8vo. 1s. 6d. Parsons. 1795.

If this drama is, as it is said to be, founded on fact, we hope,
for

for the honour of human nature, that the superstructure is much larger than the foundation. A gentle female delivered by her father (for having married without his consent) into the hands of a cruel abbeſs, and by her command chained in a dungeon and kept upon bread and water for ſeventeen years, is a cruelty, we truſt, too horrid for the darkeſt ſuperſtition to have ſuggeſted. Amelia, the offspring of this unfortunate connection, is ſuppoſed to be brought up in the convent, and to be on the point of taking the veil, when the diſcovery of her mother's ſufferings cauſes her to retract her reſolution; and ſhe is near falling a ſacrifice to the anger of the abbeſs. At this conjuncture, Fenelon, their new archbiſhop, arrives, and along with him Delmance, the husband and father of the two priſoners, who are immediately releaſed; and a happy union takes place between the conſtant pair.—Though the ſtory, to do it juſtice, requires powers above thoſe which are diſplayed by this author, it is told in a ſimple and affecting manner, and would do more credit to our ſtage than many of the pieces which are there repreſented.

Zorinski: A Play in Three Acts. As Performed at the Theatre Royal, Hay-market. By Thomas Morton. 8vo. 2s. Longman: 1795.

It is difficult to ſay why the ſcene of this play is laid in Poland, as it has neither any reference to the recent tranſactions in that country, nor any aim at repreſenting its cuſtoms and manners. The plot is a conſpiracy formed by ſome diſcontented lords againſt the ſovereign, Caſimir; but their chief, Zorinski, when the king is in his power, like Dorax in *Don Sebastian*, ſtruck with remorse, falls at his feet and abjures his purpoſe. The other figures on the canvas are Zarno, a fond faithful ſlave, whoſe attachment (which forms however the moſt intereſting part of the piece) is carried to a degree of ſervility,—an amorous old Jew,—an Iriſh ſervant, and other heterogeneous characters: and the diſtion is a mixture of the inflated ſerious, and the low comic.—Such are the pieces preſented to the patient public.

R E L I G I O U S.

The Voice of Truth againſt the Corruptions in Church and State. 8vo. 1s. 6d. Ridgway. 1794.

In this pamphlet, which is profeſſedly written in vindication of the French Revolution, there are many good obſervations, much miſrepreſentation, ſome ſtrong writing, and a little of whim.—The extract from *Gil Blas*, on emancipating the Negroes, has certainly much humour, but, in the hands of a maſter, would have been better applied.

Equality

Equality considered and recommended, in a Sermon preached at St. George's, Hanover-square, April the 6th, 1794. By James Scott. D. D. late Fellow of Trinity College, Cambridge. 4to. 1s. Debrett.

A frothy rhapsody against the thing here professedly recommended. There is an old proverb—'Give a dog an ill name and hang him.' The same may be said of equality. We would fain know if all men are not equal by nature—that is, equally the children of God? and whether it be not an incontrovertible inference, that, in addressing God as *our father*, all men profess themselves in his sight equally brethren?—If so, it is blasphemy to dispute the equality of mankind.—Our preacher will say he maintains it—

'I have just asserted that all men are by nature equal: by which I cannot be understood to mean that all men are born with the same sagacity of mind or vigour of constitution, nor that they are all born with equal rights; for, that would be a palpable absurdity, as they are born with no rights at all.' p. 9.

If the last assertion be true, whence could any right be acquired? *Nemo dat quod non habet*, is an axiom in the schools, and, while reason exists, will remain one. Is it not the language of nature, and of God, that when life is given, a right to its continuance is connate? Has not he who is furnished by his maker with the organs of life, a right to exert them? Could the decree of any sovereign, or of all sovereigns united, confer the right upon Dr. Scott to breathe, to hear, to see, to taste, or feed, or to use his arms in his own defence?—If he means by men being born without rights, that no man is born with a right over another, this we readily concede, because the rights of every man are restricted by the rights of every other, and the only simple principle upon which social rights can be founded is, that, as all men are naturally equal, it is the universal rule of right, that every man should act toward another as he would have every other man act toward himself. — As to equality of *conditions*, the case is different: these are assigned by our maker; and whilst acquiescence in his will is the rule of duty, it is at the same time the right of every man, by the exertion of his powers, to improve the circumstances of his condition, under the limitation before expressed. Nor is it less the duty of those who abound, under the same principle, so to apply what God, for the benefit of others, hath committed to them, as to produce the greatest possible good. The fulsome and overstrained recommendations of duty and implicit submission (which have for their real object the substitution of political craft in the room of

* It is with singular pleasure we observe that, in the new constitution now presented to the French, their rights are built on this Christian principle.

simple

simple christianity), being of the most dangerous tendency, should be ever repressed with indignation.

Equality: a Sermon. To which is added, a Sermon, preached on Friday, February 28, 1794, the Day appointed for a General Fast. By the Rev. James Hurdis, B. D. Professor of Poetry in the University of Oxford. 8vo. 1s. 6d. Johnston. 1794.

It is greatly to be lamented that the many attempts which have been made to set the great body of the nation right on the subject of equality, should have all ultimately sprung from the wilful misrepresentation of the doctrine. Nor, if the misapprehensions in respect to it, asserted to have taken place, have really any existence, is there any cause to which they can be so rationally ascribed as the proceedings of certain associations,—associations, which first gave out the watch-word to excite a general alarm, and then made a merit of repressing it by means of their wise publications. Let French politics have been what they may,—and we are far from being admirers of them,—your *Joke Bulls*, *Tom Bulls*, *Will Chips*, and other learned writers of the same principles, have done more by their wise confutations (so zealously circulated), to propagate the idea of levelling, than all the metaphysical definitions of conventions. In a word, they have unchained the lion, and muzzled him again with a pack-thread.

The poetry of Mr. Hurdis we admire,—and, whilst the contest for the chair continued, exerted ourselves with effect in his favour; but the sermons before us we cannot approve. Ability they certainly discover, and we believe them to be well intentioned. They discover however much puerile argumentation, and scarcely pertinent to the subject.

‘But not in the hive alone, shall we see subordination and inequality approved of by the Creator. It is everywhere the prevailing system of his works. What are all the nations of the earth before him, but so many provinces of one immense empire, over which he reigns as the king of kings? Look to the heavens, and see if there be equality there. Is there not one glory of the sun, and another glory of the moon, and another glory of the stars? Among the stars themselves is there not great disparity, one star differing from another star in glory? Of the five which are so near to us, and which, by being the only ones that move, have attracted and engaged the human eye, and exercised the understanding from age to age, are not three inferior to the earth, and to each other, in magnitude, and two greatly superior? Is not the earth attended by a moon, while its three inferiors are without any, though one of them does not receive from the sun more than half the light and heat which is communicated to us? Of the two superior planets, is not the larger the least sumptuously attended?

Are

Are his honours even in proportion to the honours of our earth? Though his bulk exceed that of this world, by more than a thousand times, yet is he accompanied but by four moons. The remaining planet, on the contrary, though little more than half equal to him in size, is surrounded by a greater family, and adorned with a ring of peculiar beauty, which none can behold, without admiration, and love of its Creator.

‘Such is the inequality which prevails among the visible works of God; among the stars of heaven, as far as we, with our feeble eyes and limited understandings, are able to peruse and comprehend them. Could we penetrate into the invisible heaven, we are informed that we should there also meet with subordination. For in the great court above, where God sits upon his throne, thousands minister unto him, and ten thousand times ten thousand stand before him. There are angels and archangels, cherubim and seraphim, and a great army of inferior orders, for ever employed in his service. The whole universe is a system of gradation, dignity above dignity, from the meanest insect to man, and from man to his Maker. To introduce equality into heaven, was the wish, and the heinous sin, of those rebellious angels which were cast down into the abyss. The proud and discontented Lucifer, not pleased with the station which God had allotted him, drew away the third part of heaven after him, and took up arms against the Almighty. He vaunted and said, I will exalt my throne above the stars of God, I will ascend above the heights of the clouds, I will be like the Most High. It was this which kindled war even in heaven, and which compelled the Almighty to cast him and his angels down to hell, and to deliver them into chains of darkness, to be reserved unto judgment.’ P. 17.

Dissonant Shame the Primary Source of the Corruptions of the Christian Doctrine. A Sermon, preached at the Gravel-Pit Meeting, in Hackney. April 6, 1794. By Thomas Belsham. 8vo. 1s. Johnson. 1794.

Whilst one set of preachers defecrate revelation by making it an engine of priestcraft and secular policy, another, hurrying into the opposite extreme, strip it of its essential attributes. To this class we conceive Mr. Belsham belongs. We trust we have an equal zeal for truth as himself; and upon this ground we cannot see, without pain, a man, for whose talents and character we have considerable respect, eager to deprive the Christian revelation of much of its natural evidence. With so studious a parade of accuracy, we have scarcely ever seen a more crude accusation, nor one less capable of support, than the following passage contains—

‘That the introductory chapters to the histories of Matthew and Luke, which contain an account of the miraculous conception of Jesus, are spurious, and that the whole story is a fiction,
has

has been sufficiently proved by Dr. Priestley, in his *History of Early Opinions*, vol. iv: book iii. by Mr. Pope, in his *Letters to Mr. Nisbett*, and by Mr. Evanston, in his *Diffonance of the Evangelists*, p. 32—57: To which I beg leave to add another argument, which to me seems decisive, though it has escaped the attention of those sagacious critics. It appears from Luke iii. 1, 23, that Jesus was entering upon the thirtieth year of his age, (*ἡ δὲ ἡλικία αὐτοῦ τριακοντὰ ἔτη ἦν*) in the fifteenth year of Tiberius Cæsar, and consequently that he was born fifteen years before the death of Augustus which happened Aug. 19, A. U. C. 767. Jesus therefore was born A. U. C. 752. But Herod was certainly dead in April, A. U. C. 751, and probably the year before, (vide Lardner's Works, v. 1, p. 423—428.) The account therefore in the introductory chapters to Matthew and Luke, which supposed Herod to have lived a considerable time after the birth of Jesus, must be untrue. The miserable shifts to which harmonizers have been reduced to reconcile these contradictions, are well known to persons conversant in these enquiries.

‘ That the introductions to Matthew and Luke were *early forgeries*, is evident from their being found in all our present manuscripts and versions. That the account of the miraculous conception of Jesus was a fabrication of the west, is plain from its early and general reception in the western churches, while it was disputed by the jewish christians, who could have had no antecedent prejudices against it, and rejected by the gnostics, though peculiarly favourable to their theological system. Priestley's *History of Opinions*, v. iv. p. 63.

‘ But though this story is found in all our present copies of Matthew and Luke, it was certainly wanting in some of the ancient ones. The introduction to Matthew was wanting in the copies used by the jewish christians, and that to the gospel of Luke in the copies of Marcion. It is true the orthodox charge the heretics with corrupting the text, but the heretics were not behind-hand in retorting the charge upon the orthodox church. *Funis ergo ducendus est contentiois, pari hinc inde nisu fluctuante. Ego meum dico verum, Marcion suum. Ego Marcionis adfirmo adulteratum, Marcion meum. Quis inter nos determinabit, &c.* Such is the honest confession of Tertullian. *Adversus Marcion. L. 4, c. 3.* p. 17.

It was our purpose to have given this subject a full discussion: but understanding that such a one is intended to be submitted to the public, we for the present suspend our design.

A Charge given at the Visitation of the Archdeaconry of Salop in the Diocese of Hereford, in the Year 1794. By Joseph Plymley, M. A. Archdeacon. 4to 1s. Longman. 1794.

Though there be a quaintness in the style of this charge that we do not admire, the temper it discovers we cannot but commend.

‘ There

‘ There is a spirit of humanity in which that gospel enjoins us still to act, and of which our own liturgy continually reminds us—Acknowledging in its very beginning our own sins, that we have done those things we ought not, and left undone what we should have performed, and praying in the words of our divine master, for forgiveness on the express terms of exercising the same virtue in our own bosoms; how much is presumption of opinion in our own favour discouraged, and bitterness of opinion against our enemies prohibited? We pray in our Litany that “God would have mercy upon all men;” and afterwards branch out this general petition in favour of “our enemies, persecutors, and slanderers.” We pray in one of our occasional collects for “grace, to love and bless our persecutors, according to the example of the proto-martyr;” and acknowledge in another, that all our doings without charity, “the very bond of peace,” are useless. We pray continually on the days preceding the commemoration of our Lord’s death, that we may follow the example of his patience; and, upon the day we commemorate it, “That God would have mercy upon all jews, turks, infidels and heretics, and make them one fold under one shepherd.”

‘ If, then, it were not known how often human passions have sullied religious or patriotic zeal, and the fairest cause become mischievous in its progress and nugatory towards its end, from want of those requisitions in christianity, these criterions of our church being duly attended to; it would be deemed impossible that the members of it should ever take part in the bitterness of wrath, or help on to greater warmth the passions of the ignorant and misinformed. If we must blow the trumpet in Zion, or sound an alarm in the holy mountain, let it be to rouse the judgments, not the feelings, of mankind; and though we should entertain a reasonable degree of caution, whilst the judgments of the Almighty are more particularly alive in the earth; yet the inference that religion draws, and that reason and obligation more especially impose on our body; the inference, in short, with which we have to do, is, “That the world from thence should learn righteousness.” P. 19.

The Wonderful Love of God to Men: or, Heaven opened in Earth.
8vo. 5s. Bound. Verner and Hood. 1794.

This book is altogether wonderful, as the following extract will shew.

‘ By the same all-sufficient divine efficacy influencing through and by the essence exin the Esoul, through and by the essence exin the Espirit, the essences exin the (simple) esprits, and exin the (simple) bodys, respectively single, and otherwise conjunctly combined into principles, (by him) adaptedly sufficient, or increasing, portion immediate from nature, or, by and from its father and mother) within;

within their respective spheres; these spirits, on their attraction, rotation, and impulsion, with these bodies, on their attraction, only, coming towards contact, and receiving, conveying, and impelling, each other, became, (and are) most wisely disposed into exquisite order, according to affinities; and connected into larger, various combined, distinct, and fluid, particles: of these, respectively and proportionally connecting with the others, organized into tubular, and vesicular, fibres, fibrils, and membranes; and otherwise, necessarily consistent retained; formed fluid blood, flexible-flesh, firm tendonous-cartilages, and hard-bones; united into one beautiful convenient spherical-like form; round its heart (the chief seat of the perpetual activity of its spirit; and like to the sun): extending in members (like to its rays, to the extreme of its sphere or system); and principally its head (as Heaven); above the fange; as originally naturated with the attraction, rotation, and impulsion, of life on heat; it now became enabled with the reception, circulation, and dispersion, of health or blood; constituting within their sphere, their subservient instrumental body: all united in one person. P. 97.

Seven Sermons preached on Particular Occasions. By Joseph Roberts, son, Minister of Sleights, near Whithy, Yorkshire. 12mo. 3rd Boards. Dilly. 1795.

The author tells us in an advertisement—

‘The ensuing sermons were not composed with the slightest intention of submitting them to public inspection: nor are they now offered as models of elegant composition, or with the view of establishing a literary reputation;—but with the humble hope, that they may serve a much better purpose.

‘Some of my friends (perhaps too partial friends) who heard them delivered, and who appeared to be interested in the delivery, earnestly requested to have a few printed copies of them, to put into the hands of their domestics. This request, together with the favourable reception which two of the sermons, published separately, before obtained, induced the present publication.’ P. v.

The sermons are on the following subjects—

‘Sermon I.—The suppression of vice and impiety, the duty of all persons; especially those in authority.

‘Proverbs iii. 7.—Fear the Lord, and depart from evil.

‘II. Christian Love, the true test and characteristic of a disciple of the holy Jesus:

‘1 Peter iii. 8.—Love as brethren.

‘III. On Preparation for Death.

‘Acts ix. 36, 37.—Now there was at Joppa a certain disciple named Tabitha;—this woman was full of good works and alms-deeds which she did.

‘And it came to pass in those days, that she was sick, and died.

C. R. N. ARR. (VOL. XV.) October, 1795. R ‘IV. A

‘ IV. A Caution to Youth ; shewing the miserable consequence of bad Company, and a life of sensual pleasure.

‘ Proverbs i. 10.——My son, if sinners entice thee, consent thou not.

‘ V. The duty of Thankfulness to God, for providential deliverances : addressed particularly to sea-faring people.

‘ Psalm cvii. 31, 32.——Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

‘ Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

‘ VI. Humanity and Beneficence recommended.

‘ Hebrews xiii. 16.——To do good, and to distribute, forget not.

‘ VII. On the natural duty of a personal service ; in defence of ourselves and our Country.

‘ Nehemiah iv. 14.——And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them : remember the Lord which is great, and terrible ; and fight for your brethren, your sons and your daughters, your wives and your houses.’ r. ix.

Though we cannot speak highly of the literary merit of these sermons, we can safely say, there are many sentiments, which will please every benevolent reader.

P O E T R Y.

Verses on Various Occasions. 8vo. 5s. Boards. Debrett. 1795.

These poems consist of the *Stage*, a kind of second part to Churchill's *Rosciad*,—several sonnets, prologues, and epilogues,—and probationary odes, in which the author aims at imitating the style of different authors. The greater part of these have been published separately and are indeed of that kind of poetry, which, if it has served to amuse the vacancy of the passing day, or fill a corner in a barren newspaper, has already met with all the notice which by its merit it is entitled to claim. We think the best piece is the *Ode to the New Year*, in imitation of Peter Pindar, whose manner is thus hit off—

‘ Well, squire New Year, I hail thy dismal birth,
Whelp'd when bluff winter rules the gloomy earth,
Shap'd in a most forbidding form,
With snowy garb and breath of storm,
Art thou a thing to wake the poet's lyre,
Who driv'st him pinch'd and shiv'ring to a fire ?
— Glad to escape from thy fell stripe,
And potent paw's tremendous gripe !

‘ Pray what dost thou intend
Before thy twelve-month life shall end?—

Must

Must lightnings dart to shake our souls with fear,
Or angry thunders roll—to spoil small beer?
Shall plague extend her baleful hand,
Or famine seize the blasted land?

‘What odd, but shocking strife,
Hast thou decreed for human life?
Must war set blowing all her fires,
Because one man a bit of dirt desires;
Or slaughter’d millions load the plain,
That nabobs may augment their gain?
And when about the mournful world
All sorts of horrors thou hast hurl’d,
For all these mighty pretty pranks
Thou wilt, perhaps, expect our thanks.’ P. 101.

*Court Fees; or, the Mayor and the Cobbler; a Tale. With other Poems. Inscribed to Peter Pindar, Esq. *By W. Lewis. 8vo. 1s. Parsons. 1795.*

Miserable trash.

Attica: or the Advantages and Disadvantages of a Popular Government. A Poem, adapted to the present Posture of Public Affairs. 8vo. 1s. Lowndes. 1795.

The author exposes the evils of democracy, exemplified in the republics of Greece,—declares that he does not wish for an absolute monarchy neither,—and concludes, as every loyal Briton should, with extolling our own happy constitution. As to the French, it is possible, he says, they may have their favourite form of government, democracy, given them as a *curse*. Some time ago, it is to be apprehended, we should not have been willing to grant it in any mode or under any pretence.—Mediocrity is the most favourable character we can give of the verse.

Ode to the Hero of Finsbury Square; congratulatory on his late Marriage, and illustrative of his Genius as his own Biographer: with Notes Referential. By Peregrine Pindar, Gent. 4to. 2s. 6d. Herbert. 1795.

This Ode possesses a very small share of poetical merit, but perhaps quite enough for the subject.

M E D I C A L.

A Treatise on Diseases in the Urinary passages, &c. By Mr. Dufour. 8vo. 1s. Allen and West. 1794.

Those afflicted with disease cannot be too much on their guard against the unqualified promises of cure held out in publications of this nature.

R 2

NOVELS,

NOVELS, &c.

*Artless Tales: by Anna Maria Porter. 12mo. Vol. II. 3s. 6d.
Bound. Hookham and Carpenter. 1795.*

When we reviewed the first volume of these tales (Vol. IX. p. 94), we noticed them, less according to their intrinsic merit, than with a view to the age of their author, which being announced to be only thirteen, gave us an idea of an early dawn of genius, which, we conceived, might with assiduous cultivation reward the care bestowed upon it. We are sorry this care has *not* been bestowed. When, in the former publication, this young authoress sported her fancy in fairy land, her excursions, if not very improving, could at least do her no great harm: but the volume before us is filled with love adventures, and disgusts us with the most extravagant language of a passion which at present she ought scarcely to be acquainted with, even by name. We sincerely advise this young lady to lay her pen entirely aside for ten years, and to apply herself to the serious improvement of her mind, in useful knowledge and accomplishments; at the end of which time, if she has succeeded in her endeavour, we hope she will find something better to do than to write at all,

*Waldeck Abbey. A Novel. In Two Vols. By the Author of the
Weird Sisters; Butler's Diary, &c. 12mo. 6s. Lane, 1795.*

It is to be wished that these fair novelists would attend a little more to the rendering of their works correct as well as *harmless*: and, that they would avoid corrupting the language, with a solicitude similar to that which they so laudably manifest for the morals of their readers. While they soar above all rules of common sense and common grammar, their ideas are involved in a confusion of words, resembling a wilderness of flowering weeds, which it would be impossible to separate or disentangle.

L A W.

A Plan for a General Computation of Tithes, addressed to the Members of both Houses of Parliament, 8vo. 1s. Faulder. 1795.

The author of this short essay has the merit at least of intending to benefit the public. He is of opinion that tithes are an *invidious and impolitic provision for the clergy*. Every Christian, that properly values the dispensation of the evangelical ministry, will certainly admit that such a provision should at all times be secured to its ministers, as should enable them to attend to the duties of their charge in an honourable independence both of the state and of their parishioners. If the present system of tithes be productive of discontent and litigation amongst Christians,—if the clerical portion be so unequally divided, as to afford a pernicious redundancy to some, whilst

whilst it leaves to others scarcely a sufficient pittance to keep them above penury and distress,—it ought not to be imputed to any well-wishers or promoters of a reform in this institution, that they aim at mischief, or the destruction of the establishment, as is too commonly the case. Some satisfactory work upon the fundamental origin, nature, and practicability of tithing, seems much to be wanted, to open the eyes of the public upon this much misconceived and misrepresented subject.

M I S C E L L A N E O U S.

A concise Essay on Magnetism, with an Account of the Declination and Inclination of the Magnetic Needle, and an Attempt to ascertain the Cause of the Variation thereof. By John Lorimer, M. D. and F. R. C. P. E. 4to. 3s. Faden. 1795.

Our knowledge of magnetism is confined to very few particulars. There is a substance in the earth called magnetic, possessing the power of attracting iron, and communicating to iron the same power of attracting other iron, to which this power has not been communicated. A bar of iron thus impregnated, and suspended on a pivot, does not everywhere keep an horizontal position, but is inclined to the horizon in different places with different angles. In the same place also, during the course of the day, it does not preserve the same direction; though the change is very small, and the place to which it is directed is somewhere near the northern pole. At times the bar is in a direction due north and south; the angle which it makes with the meridian at other times and places, is called its variation, and this variation sometimes is very considerable. It is an object of great importance to ascertain the theory of the inclination and variation of this bar: and various attempts have been made, but hitherto without success. Having obtained the true theory, we might ascertain the position of the bar at any given time and place; or the position of the bar being given, we might determine the longitude of the place. Before a just theory can be made, we must have a sufficient number of observations of the position of the bar in different times and places. But we have only insulated observations; and we may justly assert, that no one, from all that has as yet been written upon the subject, can ascertain the exact line of no variation for any time past or to come.

In this essay the general properties of the magnet are delivered,—the mode of explaining them by means of a terrella or little globe of magnet, with a needle moving over it, is shewn,—and reference is made to the author's observation-compass, minutely described in the Philosophical Transactions, and delineated in this work. It seems strange that the inventor of any thing important should, when he had so fair an opportunity of detailing its merits, refer us to the Philosophical Transactions for the explanation of his plate,

as the description of it here would occupy but little room, and if the quantity of paper and print was an object, the magnetical history might have been dispensed with, to make room for a thing of more consequence. The Halléian lines are explained, and an attempt is made to explain the variation of the needle. From an experiment made on the magnet, it appears that by heat it loses some, and by cold regains what it had lost, of its attractive power. The heat of the sun, it is therefore presumed, will have some effect on the needle, to produce the little variation that is observed in any place in the course of a day: and by the heat in the summer, and cold in the winter, the magnetical poles are affected, and a consequent variation produced. Should this really be the case, the theory of the needle will be rendered more intricate than ever; for it does not appear that heat can be subjected to any laws. It is in vain that we look to the sun for any thing but general notions; for there are many causes in the earth, which produce essential variations from any laws resulting from the position of the rays of light, and duration of the sun above the horizon. One summer may be much hotter than another throughout the globe, and the variation therefore must be very different in these cases. But we have neither a good account of the heat of the weather in past years, nor a sufficient number of observations on the variation, to trace the connection between these subjects; and we recommend to the author to give us the facts for a certain number of years, on which he founds his hypothesis. At the same time we do not deny that heat and cold may have some effect in producing a degree of change in the situation of the needle.

To this concise essay are added a portrait of the author, and six plates, which might have been contracted within a much narrower compass. As the author chose to adorn his work with such splendid materials, he ought not, we think, to have confined himself to a concise essay, but, by the addition of a few pages, have given the reader every thing of importance, that can be said upon this subject.

The British Sportsman, or Nobleman, Gentleman, and Farmer's Dictionary, of Recreation and Amusement. Including a most improved System of Modern Farriery, and Anatomical Dissections of a Horse, &c. By William Augustus Osbaldiston, Esq. 4to. 11. 1s. Cham-pante and Whitrow. 1795.

This appears to be only a republication of the *Sporting Dictionary*, with some additions and alterations. The article *Shooting* is in a great measure modernised, and contains much useful practical instruction to young sportsmen. The article *Fishing* seems principally extracted from Mr. Best's *Treatise on Angling*, and is not so good as the article *Shooting*. Indeed there is not a good work upon angling extant; and our compiler is evidently less conversant in this than in some other of the sports described in this publication.

Besides

Besides the articles useful to mere sportsmen, this work contains a tolerable system of farriery, and directions for the management of cattle, hogs, and poultry,—and will be, on the whole, a very useful companion to those who have the good taste and sense to prefer the innocent and healthy pleasures of a rural life to the unmeaning bustle, the puerile parade, and the vicious amusements of the town.

Tutti gli Epigrammi di M. V. Marziale, &c.

A Complete Edition of Martial's Epigrams, faithfully translated into Italian. By G. Graglia of Turin. Illustrated with useful Notes. 2 Vols. 8vo. 11, 12. Boards. Leigh and Sotheby. 1793.

This edition of Martial is accompanied with a literal prose-translation, and with very full explanatory notes, well calculated to illustrate an author, for the understanding of whom so much knowledge is required of the customs, manners, and historical incidents of his time. The translation cannot be much the object of criticism, or of interest to the English reader. That any one should chuse to translate the *whole* of Martial's epigrams, is, we think, surprising :—many are flat, and very many totally improper to be rendered into any vernacular language. If Martial's own word may be taken, some of his epigrams were good, some indifferent, and the greater part good for nothing—

Sunt bona, sunt quædam mediocria, sunt mala plura,
Quæ legis. Hic aliter non fit, Avite, liber.

A compendious Geographical and Historical Grammar : exhibiting a brief Survey of the Terraqueous Globe, &c. &c. Embellished with Maps. 12mo. 5s. Bound. Peacock. 1795.

We have always been at a loss to know why the term *Grammar* has been so generally applied to elementary treatises of geography.—The etymology of the word warrants no such application; and the arrangement and form of these treatises are totally different from those which are employed to instruct students in the languages. Guthrie adopted this whimsical appellation in imitation of Salmon,—a concession utterly unworthy of so superior a writer; but we see no reason why the solecism should be continued.

The work before us, except in the convenient pocket-form in which it is presented to the public, is not superior to the generality of publications on the same subject. It is indeed greatly inferior to Guthrie's, both in style and matter. Neither can we entirely approve of the new arrangement which the author has adopted, commencing with Asia and Africa, instead of the usual mode of commencing with Europe. We are naturally most interested in those countries which lie nearest our own, and the student is led on in a more gradual manner, from Europe, to which he is already in some degree familiarised, to the more remote parts. The reasons

which the author assigns for this deviation are not satisfactory, viz. that man was first planted in Asia, and that population and science originated from that quarter of the world.—These would be satisfactory reasons for pursuing such an order in a view of universal history, but have, in our opinion, very little to do with geography. There is also wanting a good index,—a deficiency which also attaches to Guthrie's, and most of the geographies extant, though certainly there are no publications whatever to which such an appendage is more essential.

An Easy Method to acquire the Italian Language, by the Help of the French and English. By John Soilleux. 8vo. 2s. 6d. Bound. Elmsley.

We do not see any thing in this Italian grammar, which should lead us to prefer it to those already in use. It is short; but the arrangement seems to us confused, and not very scientific. The English is bad; but that we pardon in a foreigner: and indeed we are sorry we cannot be so complaisant to his work, as he is to the works of others,—for he says, *all* the grammars which I have read, viz. Latin, French, Italian, and English, possess a *superior* degree of merit. So far indeed is true, that for a living language, any grammar almost will answer the end with a good master, and not any well without one.

CORRESPONDENCE.

IN reply to Mr. Weston, who has instanced in the very example excepted against by the Reviewer of his Elegy, the Reviewer observes, that the Æolic digamma, which preceded the first letter of *εναρσει*, makes a proper dactyl of the syllable *εν* with the word *σει*: whereas no such circumstance will apply to the case of *εναρσι*.

We have received a letter from Cambridge, concerning the Review of Wood's Algebra in our last Number. We can only say on this subject, that it is not our *wish* to hurt or offend any author, and we are sorry whenever our duty to the public obliges us to do it. As we wish to render impartial justice to every man, if the author or his friend will take the trouble of specifying in what instance he conceives himself aggrieved or misrepresented, we shall have no objection to devoting a page or two in our next Number to his defence.



T H E

CRITICAL REVIEW.

For NOVEMBER, 1795.

Memoirs of the Life, Studies, and Writings of the Right Reverend George Horne, D. D. late Lord Bishop of Norwich. To which is added his Lordship's own Collection of his Thoughts on a Variety of great and interesting Subjects. By William Jones, M. A. F. R. S. one of his Lordship's Chaplains. 8vo. 5s. Boards. Robinsons. 1795.

BIOGRAPHY is a very interesting but a very difficult species of composition. The judicious reader may trace in the events of history a grand outline of the characters and passions of mankind: but the picture must necessarily be on a large scale, the groupes crowded, and the objects indistinct. Biography presents us with a single portrait, in which we may contemplate at our leisure the minuter shadings and proportions, and which, when overcharged or spiritless, is equally disgusting to the eye of taste. An accurate investigation into the powers and varieties of the human mind is of all studies the most important; and a faithful narration of the principles and conduct of distinguished individuals might perhaps afford the surest basis for such researches; but it is almost unreasonable to expect from human intellect and virtue sufficient discernment, discrimination, and impartiality, to qualify for so difficult and delicate a task. An historian dispassionately describes actions and events long since past, in which neither his affections nor his interests are involved.—But a biographer ought not merely to have been a contemporary, but intimately acquainted with the person whose memoirs he gives to the public:—how otherwise could he be enabled to relate those little traits and occurrences which are necessary to the delineation of character? Yet, it is scarcely from the partiality of friendship that we are to expect unbiassed truth, and still less from the malignity of enmity. Where is the man who is not, on any subject, liable to prejudice; whom neither affection, interest, nor bigotry, can influence; who is incapable of being seduced himself, or of attempting

5 10

C. R. N. ANZ. (Vol. XV.) November, 1795.

to mislead others? Wilful misrepresentation, to serve a sinister purpose, is justly entitled to, and when detected will not fail to meet with, general reprobation: but the exaggerations of grateful affection have a claim upon the universal sympathies of mankind.—Mr. Jones has given no shade to the picture which he draws of his amiable friend and patron.

‘The works of the late bishop Horne (it is said in the prefatory address) are in many hands, and will be in many more. No reader of any judgment can proceed far into them, without discovering, that the author was a person of eminence for his learning, eloquence, and piety; with as much wit, and force of expression, as were consistent with a temper so much corrected and sweetened by devotion.

‘To all those who are pleased and edified by his writings, some account of his life and conversation will be interesting. They will naturally wish to hear what passed between such a man and the world in which he lived. You and I, who knew him so well and loved him so much, may be suspected of partiality to his memory: but we have unexceptionable testimony to the greatness and importance of his character.’ p. i.

‘In his intercourse with his own family, while the treasures of his mind afforded them some daily opportunities of improvement, the sweetness of his humour was a perennial fountain of entertainment to them. He had the rare and happy talent of disarming all the little vexatious incidents of life of their power to molest, by giving some unexpected turn to them. And occurrences of a more serious nature, even some of a frightful aspect, were treated by him with the like ease and pleasantry; of which I could give some remarkable instances.’ p. xi.

‘Dr. George Horne late bishop of Norwich, and for several years president of Magdalen college in Oxford, and dean of Canterbury, was born at Otham, a small village near Maidstone in Kent, on the first of November, in the year 1730. His father was the reverend Samuel Horne, M. A. rector of Otham, a very learned and respectable clergyman, who for some years had been a tutor at Oxford. This gentleman had so determined with himself, to preserve the integrity of his mind against all temptations from wordly advantage, that he was heard to say, and used often to repeat it, he had rather be a toad-eater to a mountebank, than flatter any great man against his conscience. To this he adhered through the whole course of his life; a considerable part of which was spent in the education of his children, and in a regular performance of all the duties of his parish. He married a daughter of Bowyer Hendley, esq. by whom he had seven children,

children, four sons and three daughters, The eldest son died very young. The late bishop was the next. His younger brother, Samuel, was a fellow of University college; where he died, greatly respected and lamented.' P. 15.

' Mr. Horne, the father of the family, was of so mild and quiet a temper, that he studiously avoided giving trouble upon any occasion. This he carried so far, that when his son George was an infant, he used to awake him with playing upon a flute; that the change from sleeping to awaking might be gradual and pleasant, and not produce an outcry; which frequently happens when children are awakened suddenly. What impression this early custom of his father might make upon his temper, we cannot say: but certainly, he was remarkable, as he grew up, for a tender feeling of music, especially that of the church.' P. 17.

He received the first rudiments of his education under his father's tuition; and was afterwards placed in the school at Maidstone, under the care of the reverend Deodatus Bye—

' A man of good principles, and well learned in Latin, Greek and Hebrew; who, when he had received his new scholar and examined him at the age of thirteen, was so surprised at his proficiency, that he asked him why he came to school, when he was rather fit to go *from* school?' P. 18.

' While Mr. Horne was at school, a Maidstone scholarship in University college became vacant; in his application for which he succeeded, and, young as he was, the master recommended his going directly to college.' P. 19:

' To shew how high Mr. Horne's character stood with all the members of his college, old and young, I need only mention the following fact. It happened about the time when he took his bachelor's degree, that a Kentish fellowship became vacant at Magdalen college; and there was, at that time, no scholar of the house who was upon the county. The senior fellow of University college, having heard of this, said nothing of it to Mr. Horne, but went down to Magdalen college, told them what an extraordinary young man they might find in University college, and gave him such a recommendation as disposed the society to accept of him. When the day of election came, they found him such as he had been represented, and much more, and accordingly made him a fellow of Magdalen college.' P. 20.

' When fellow, his character and conduct gave him favour with the society, and when Dr. Jenner died, they elected him president; the headship of the college introduced him to the office of

vice-chancellor : which at length made him as well known to lord North, as to lord Hawkesbury : this led to the deanery of Canterbury, and that to the bishopric of Norwich.

‘If we return now to the account of his studies, we shall there find something else falling in his way which he never sought after, and attended with a train of very important consequences. While he was deeply engaged in pursuit of oratory, poetry, philosophy, history, and was making himself well acquainted with the Greek tragedians, of which he was become a great admirer, an accident, of which I shall relate the account as plainly and faithfully as I can, without disguising or diminishing, drew him into a new situation in respect of his mind, and gave a new turn to his studies, before he had arrived at his bachelor’s degree. I may indeed say of this, that it certainly gave much of the colour which his character assumed from that time, and opened the way to most of his undertakings and publications ; as he himself would witness if he were now alive.

‘It is known to the public, that he came very early upon the stage as an author, though an anonymous one, and brought himself into some difficulty under the denomination of an Hutchinsonian ; for this was the name given to those gentlemen who studied Hebrew and examined the writings of John Hutchinson esq. the famous Mosaic philosopher, and became inclined to favour his opinions in theology and philosophy.’ p. 21.

‘From the general account he gives of his studies, he appears, in consequence of his intercourse with Mr. Watson, to have been persuaded, that the system of divinity in the Holy Scripture is explained and attested by the scriptural account of created nature ; and that this account, including the Mosaic cosmogony, is true so far as it goes : and that the Bible in virtue of its originality, is fitter to explain all the books in the world than they are to explain it. That much of the learning of the age was either unprofitable in itself, or dangerous in its effect ; and that literature, so far as it was a fashion, was in general unfavourable to christianity, and to a right understanding of the Scripture.’ p. 30.

‘Mr. Horne published a fair, candid, and impartial State of the Case between sir I. Newton and Mr. Hutchinson : allowing to sir Isaac the great merit of having settled laws and rules in natural philosophy ; but at the same time claiming for Mr. Hutchinson the discovery of the true physiological causes, by which, under the power of the Creator, the natural world is moved and directed.’ p. 39.

‘New studies and new principles will never fail to bring a man into

into new company : all mankind being naturally disposed to associate with those who agree best with themselves.' p. 39.

Of these his new friends, Mr. Watson, Dr. Hodges, Mr. Holloway, &c. some anecdotes are related, concluding with a short account of the late unfortunate Dr. Dodd.

' Dr. Clayton, then bishop of Clogher in Ireland, in the year 1750, published his Essay on Spirit, with design to recommend the Arian doctrine, and to prepare the way for suitable alterations in the Liturgy.' p. 66.

To which Mr. Horne replied.

' To this occurrence it was first owing, that Mr. Horne became so well learned in the controversy between the church and the sectaries, and was confirmed for life in his attachment to the church of England.' p. 68.

' The time drew near when he was to take holy orders. This was a serious affair to him : and he entered upon it, as every candidate ought to do, with a resolution to apply the studies he had followed to the practice of his ministry ; and, above all the rest, his study of the Holy Scripture.' p. 75.

He was ordained on Trinity Sunday, 1753, by the bishop of Oxford.

' Besides his talent for preaching, which from the beginning promised (and has now produced) great things ; Mr. Horne had obtained so high a character at Oxford, for his humanity, condescension and piety, that his reputation came to the ears of a criminal in the Castle, under sentence of death for one of the many highway robberies he had committed. The name of this man was Dumas ; he was an Irishman by birth ; and his appearance and address had so much of the gentleman, that he was a person of the first rank in his profession. This man having heard of Mr. Horne, as a person remarkable for his sense and goodness, requested the favour of his attendance ; to which, on a principle of conscience, he consented ; though the office was such as would probably put the tenderness of his mind to a very severe trial. And so it proved in the event ; his health being considerably affected for some time afterwards.' p. 78.

A further account is given of Mr. Horne's opinions, and of his controversies concerning the Hutchinsonian philosophy : also his controversy with Dr. Kennicott on the text of the Hebrew Bible, and his subsequent friendship with that gentleman.—To which are added some singular anecdotes of a person of the name of Dumay, a French Jew.

In the year 1758, Dr. Horne began to write his Commentary on the Psalms, which was under his hands twenty years.

‘ The labour, (says his biographer) to which he submitted in the course of the work, was prodigious: his reading for many years was allotted chiefly to this subject; and his study and meditation together produced as fine a work, and as finely written, as most in the English language.’ P. 121.

The first edition, in quarto, was published in 1776, when the author was vice-chancellor.

† The Letter (writes Mr. Jones) to Dr. Priestley from an Undergraduate, and the Letter to Dr. Adam Smith on the Character of David Hume, and the Letters on Infidelity, are three choice pieces upon the same argument, which should always go together.’ P. 132.

Our author, speaking of Dr. Horne’s method of preaching occasionally, in imitation of Jesus Christ, from circumstances of time and place, which render a discourse more peculiarly striking to the auditors, relates an anecdote which might be thought, by *weak, humane* people, to be carrying the matter a little too far.

‘ It was the custom of Dr. Alcock to carry his pupils over such ground, as rendered the science of great service to every person of a learned profession. The last lecture was upon poisons; and the subject required, that snakes should be produced upon the table, and made to bite poor harmless animals to death; whose cries and howlings, and convulsions, after the wounds given, were extremely affecting, and made some of the spectators ready to faint. On which he observed afterwards—“ that would have been the moment, to have delivered a theological lecture on the Old Serpent of the Scripture—that hath the power of death—and first brought it, with all its fatal symptoms and miseries, into the world!” And he judged right; it would have been better understood, and more felt, at that time, than at any other; for it is not to be calculated, how much the mind is assisted in its contemplations by the senses of the body, giving life to its ideas, and working irresistibly upon the passions.’ P. 135.

‘ The last literary work which Dr. Horne proposed to execute, while dean of Canterbury, was a formal Defence of the Divinity of Christ against the Objections of Dr. Priestley; in which it was his intention to shew, how that writer had mistaken and perverted the Scripture and the Liturgy.’ P. 141.

Mr. Jones’s animadversions on this celebrated champion of heterodoxy are rather severe—

‘ It always (observes our author) appeared to me, that Priestley was

was a person of too coarse a mind to be the proper object of a serious argument.' P. 143.

The following reflection favours more of the spirit of the Romish than of the English church—

'In the eyes of all reasonable men, the church of England could want but little defence, in a literary way, against an adversary so inflamed with political hatred against it, and openly avowing a design to undermine and blow up its foundations, as with an explosion of gunpowder. When it comes to this, the dispute is no longer literary: the person who carries it on in this way, should be considered (if a gentleman) as a person of an unsound mind; if not a gentleman, then as an object of the penal laws of his country, if it should have any against such offenders. One, who is so wild and dangerous in his politics, must be a counterfeiter in his Christianity; who being detected, is thereby sufficiently answered.' P. 144.

'The last considerable affair in which he concerned himself while dean of Canterbury, was an application from the bishops of the episcopal church of Scotland, three of whom, in the year 1789, came up to London, to petition parliament for relief from the hard penalties under which they had long suffered.' P. 146.

'The year 1789 (is mentioned by Mr. Jones as) the fatal period, when French infidelity, with all the enthusiastic fury of fanaticism which it had affected to abhor, rose up to destroy all regal authority, to extirpate all religion, to silence with the halberd or the axe all that were not with them; and, in consequence of their success at home, undertook to shake, and dissolve if possible, all the kingdoms of the world. When this tremendous form of wickedness first appeared, it happened that I was at Canterbury; on a visit to the dean; and being called upon to preach in the cathedral, I took the subject of the time, and freely delivered my own sense of it; which is now, I believe, the universal sense of all that are true friends to this country.' P. 152.

We apprehend the sense of the public on the Gallic revolution to be by no means so universally agreed as this passage would lead us to suppose. Mr. Pitt, Mr. Jenkinson, and Lord Grenville, Mr. Jones will doubtless account 'true friends to this country;' and their late eulogium on the new constitution of France is hardly in accord with the above passage. It is, however, the business of our journal rather to state than controvert principles.

A curious circumstance is related respecting the late Mr.

Wesley's ordaining bishops to send to America; on which breach of church discipline, it is observed—

‘ In the Christian society, two things are to be kept up with all diligence; these are, unity and piety. The man who should suppose, that unity without piety will be sufficient to carry him to heaven, would be under a great mistake, and he would be justly condemned and despised for it. But is not he, who supposes that piety without unity will carry him to heaven, under as great (and, if he believes the apostle, as dangerous) a mistake?’ p. 159.

Dr. Horne's Charge, as bishop of Norwich, was his last literary work. He died at Bath, in consequence of a paralytic stroke, June 17th, 1792, in the sixty-second year of his age. ‘ All good men (writes our author in his conclusion) are walking by the same way to the same end.’

The latter part of the volume consists of an Appendix, containing letters, poems, and reflections, on a variety of occasions, written or collected by the late bishop,—some of them displaying acuteness and ingenuity,—many of them on trite and common subjects. An air of affectionate reverence for a deceased friend, which pervades these memoirs, would have rendered them more interesting, had not Mr. Jones indulged himself in an asperity of temper against those who differ from him, scarcely consistent with the man of letters or the Christian. While we intimate this defect, we wish not to speak in disrespectful terms either of the amiable bishop or of the present volume—the former ever possessed as he ever deserved our respect; and of the latter we may truly say that those who except most against it must allow it at least the merit of being entertaining. We shall conclude with a quotation from the Appendix—

‘ It is not easy to conceive, how much sin and scandal is occasioned by a severe quarrelsome temper in the disciples of Christ. It stirs up the corruptions of those with whom they contend; and leads others to think meanly of a profession which has so little efficacy to soften and sweeten the tempers of those who maintain it.’ p. 268.

Essays and Observations, Physiological and Medical, on the Submersion of Animals, and on the Resin of the Acoroides Resinifera, or Yellow Resin from Botany Bay. To which are added, Select Histories of Diseases; with Remarks. By Charles Kite. 8vo. 6s. Boards. Dilly. 1795.

THE author informs us that the Essay on the Submersion of Animals, and that on the Yellow Resin from Botany Bay, have already appeared in the Memoirs of the London Medical Society.

Mr.

Mr. Kite has given considerable attention to the subject of the submersion of animals. He first endeavours to ascertain whether the entrance of the fluid, in which an animal is drowned, into the lungs, occasions its death. This he determines very satisfactorily in the negative, as, in the greater number of cases, no fluid is found to have entered the lungs; and even when it has, it has been in such inconsiderable quantity as to have been of little consequence.

The next question is whether drowning kills by preventing that change produced on the blood by the action of the air, and which is commonly thought to be requisite to enable the blood to stimulate the left side of the heart,—or whether the death of the animal is to be attributed to a mechanical impediment to the passage of the blood through the lungs, in consequence of the cessation of respiration.—He rejects the former theory for the following reasons—

1st. That the change produced on the blood in its passage through the lungs, and by which it becomes florid, is not requisite to enable it to stimulate the left auricle and ventricle. Having kept an animal under water till it was apparently dead, he opened the thorax, exposed the heart to view, and found that the left auricle and ventricle continued to contract for an hour and a quarter, though the blood contained in them was black. The same experiment was repeated on eleven other animals, with some variety in the event. In one or two instances, no motion was observed: in four cases, the average length of time of the contraction of the left auricle was one hour and twenty-eight minutes, and of the left ventricle forty-eight minutes. Conceiving it possible that the air might have some effect on the external parts of the heart, he repeated the same experiment, leaving the pericardium unopened; in another instance he opened the animal under water, and in a third under sweet oil, with nearly the same event. From the result of these experiments he thinks he may conclude—

‘That the left sinus venosus, auricle, and ventricle, do not cease to contract in consequence of the phlogisticated state of the blood in their cavities:

‘That the intellectual operations do not cease—that sensation and voluntary motion are not suspended—and that the external signs of life do not disappear in consequence of the sinus and auricle ceasing to contract: for, in the generality of instances, the sinus, auricle, and ventricle, continue to contract with a considerable degree of force for some time after the blood has acquired its black colour and appears fully saturated with phlogiston, and for some time after the external signs of life have disappeared.’ p. 25.

After

After relating some experiments and cases which are too long to be extracted, he concludes—

‘ 1. That in the instances mentioned, and in many similar to them, the black colour of the blood must depend on some other circumstance beside the want of the action of the air. And,

‘ 2. That the black blood does possess a sufficiently stimulating quality to excite the action of all parts of the heart.

‘ From what has been said, therefore, it appears—

‘ 1. That the left auricle and ventricle do not cease to contract in consequence of the black colour or phlogisticated state of the blood in their cavities; because they really do contract, and with a considerable degree of force, for some time after the blood has acquired its black colour.

‘ 2. That the intellectual operations do not cease; that sensation and voluntary motion are not suspended; and that the external signs of life do not disappear in consequence of the sinus and auricle ceasing to contract, because the sinus and auricle continue to contract a considerable time after those changes have taken place.

‘ 3. That it does not appear that the blood's being restored to a florid colour in the left side of the heart, and that side's retaining the faculty of contraction, are the only conditions requisite for the recovery of drowned animals; because animals do not in many instances recover when this colour of the blood is restored, although the contraction of the heart continues.

‘ 4. If the black colour, or phlogisticated state of the arterial blood, is the cause of the death of drowned animals, it may just as readily exert a sedative effect, as be an insufficient stimulus; under either circumstance, all the different viscera in which this blood is present, appear liable to be affected by want of the salutary action of the florid blood as much as the left auricle and ventricle; and it does not appear, when their various functions are in this manner once suspended, how they can be removed by altering the property of the blood in the pulmonary artery and pulmonary vein.

‘ 5. If the death of drowned animals be occasioned by the black blood in the left auricle and ventricle, it would be impossible that any animal should recover till the property of the blood is changed by inflating the lungs; the contrary of which is very generally known.

‘ 6. It does not appear that the death of drowned animals is occasioned by “black blood in the left side of the heart and arterial system,” because many instances have occurred where the same appearances have been observed in persons who have suffered a very different kind of death: where, in diseases, the blood has appeared to possess an equal degree of blackness, accompanied with strong action of the heart and arteries, and deep regular

regular and uninterrupted respiration: and where in a state of health, the vital, natural and animal functions have been continued, notwithstanding there was a considerable alteration in the colour of the blood.

‘ From the whole of these observations I draw the following conclusion.

‘ That the suspension of the action of respiration does not induce a stoppage of the circulation and its necessary consequences, by chemically depriving the blood of certain properties which it should acquire from the air in its passage through the lungs.’
P. 41.

He lastly adverts to the question, whether the suspension of respiration induces a stoppage of the circulation and its necessary consequences, by mechanically obstructing the passage of the blood through the lungs. In confirmation of this opinion, he adduces some experiments to prove that very little blood can pass through the lungs when they are in a collapsed state, and that the impediment to the passage of the blood is materially lessened by their being in a state of full inspiration. He is inclined to think, however, that the latter state is less favourable to the transmission of blood through the lungs, than that of alternate contraction and dilatation.

He next relates some experiments to prove that the lungs of drowned animals are perfectly collapsed, containing neither air nor water, and that therefore very little blood can pass through them to the left auricle and ventricle. As the stoppage of the blood, says our author, first takes place in the pulmonary artery, it follows that the blood returning from the various parts of the body should be accumulated in the right auricle and ventricle, and the great veins immediately connected with them. His ultimate conclusion is, that, when an animal is drowning, the collapsed state of the lungs puts a stop to the passage of the blood through them, and that the blood being accumulated in the right side of the heart, and great vessels, cannot return from the brain, which being compressed occasions apoplexy and death.

Notwithstanding the pains which Mr. Kite has taken to establish the several points which have led him to the conclusion that drowned animals die from a mechanical cause, viz. the stop which is put to the transmission of blood through the lungs, we must confess that we cannot give our assent to his opinions. In the first place, how is it to be accounted for on the hypothesis of our author, that the left side of the heart is found to be very much distended with blood? which is a fact of which he does not seem inclined to take much notice. Now, if there be no passage through the lungs, no more blood ought to arrive at the left side of the heart; and what

what was there before ought to be expelled by the contraction of the left auricle and ventricle, which, he assures us, continues for a considerable length of time, even after the apparent death of the animal. That Mr. Kite is mistaken in supposing that the cause of death in drowning is mechanical and not chemical, is, we think, evident from the following considerations. All kinds of air serve equally well the mechanical purpose of inflating the lungs; but some of them, when inhaled, occasion death more quickly than submersion itself. In certain combinations of different airs, respiration can be carried on for a considerable time, but with some difficulty and uneasiness. In other combinations, respiration proceeds with perfect ease, as is the case with the common atmosphere. How can these facts be explained without having recourse to the assertion that respiration is a chemical process, and is affected by every change which takes place in the state of the air? According to our author's hypothesis, however, so long as the lungs had their proper motion, the blood might pass through them, might stimulate the heart and arteries, and operate on the brain, so as to continue the intellectual operations. He is not ignorant, however, that important changes are produced both on the blood in the lungs, and the inspired air: but he appears to overlook them in his conclusions, in order to serve his hypothesis.

But let us consider—what are of more consequence than theories—his observations on the means of recovering drowned persons, which are simple and easily carried into practice. He lays the principal stress on alternately inflating and emptying the lungs, so as to imitate respiration; and this, he very properly observes, should be begun as soon as the patient is placed in a situation for acquiring heat; without waiting, as Dr. Goodwyn directs, till he has received nearly the natural heat of the human body, by which much time is lost in applying the most important remedy. Mr. Kite advises bleeding from the external jugular vein rather than from the arm:—we do not conceive that either is necessary. Friction appears to be a much more likely means of restoring the circulation, as our author seems also to think. He advises bleeding from the jugular vein on the principle of removing the compression of the brain, of the existence of which we are by no means convinced.

Our author next considers whether any thing further is to be attempted after the circulation is restored, and the patient shews strong signs of recovery, or whether he is to be left at rest, and his perfect recovery be trusted to the remaining powers of the constitution. The means of further recovery, which have been recommended, are electricity, particular stimuli applied to the different organs of sense, and irritating medicines

medicines thrown into the stomach and intestines. Mr. Kite remarks, that he had formed considerable expectations from electricity; but that, since he has had better opportunities of observing the state of the heart in drowned animals, he has altered his opinion. He has no doubt, electricity will stimulate the heart after it has ceased to contract; but when it is actually contracting, it can do no good. He thinks that stimulants applied to the different organs of sense, as the skin, nose, &c. can be of no use; and he has no better opinion of stimulants applied to the stomach and intestines, till sensibility is in some measure restored. Then, however, he thinks they may be applied with real benefit.

The account which Mr. Kite has given of the *acoroides resinifera* or yellow gum from Botany Bay, which, it appears, more properly deserves the name of resin, relates as well to its medicinal effects, as the manner in which it is affected by different menstrua. As, in our account of the work where this paper first appeared, we were obliged to be very concise in our remarks, we shall now extract the following practical observations—

‘There is a disorder in the chest—a species of catarrh—which is extremely common among the tide-waiters of the customs at this place; this description of men are from their situation necessarily exposed to every vicissitude of weather, and every irregularity in their mode of living. In whatever manner these circumstances may operate, it is not my business in this place to enquire:—it is only necessary for me here to mention, that on the first attack the air vessels of the lungs appear to be affected with some degree of inflammation; but if that viscus is tolerably sound and the constitution not remarkably athletic, the inflammation very seldom terminates in suppuration; but in two or three days, the symptoms indicating that state, begin to abate, and an expectoration of matter or mucus ensues. There is at this time also a troublesome cough, which is particularly urgent at night, so as usually to deprive the patient of rest:—a soreness and weakness of the chest: a pain in the forehead:—very little, if any fever attends;—and the appetite is tolerably good. If no attention be paid towards the removal of these symptoms, I have found, by experience, that they will continue a very considerable length of time. I have known them often to remain several months, with but little variation. From the general mass of observations, I am induced to consider the continuance of this complaint, as depending in a very great measure, on a debility of the bronchial glands, or of the innermost membrane of the trachea—and my opinion seems strengthened by the observation that whatever tends to lower, or relax the constitution, invariably does harm; and whatever on the contrary has the effect of encreasing the general strength, very generally does good.

‘In what way it may act, I will not pretend to say, but I have found in very many instances, that the yellow gum in tolerably large doses has, in these cases, been productive of very beneficial and powerful effects, inasmuch that those patients who have once taken it, have strongly recommended it to their friends—and instead of asking my opinion as usual, generally prescribe this medicine for themselves. That the cure of the complaint does here really depend upon the medicine, and not, as in many other cases, upon any spontaneous alteration in the constitution, change in the mode of living, or alteration in the state of the air, is rendered extremely probable in the first instance; by what I have said respecting its continuance where no means for its removal is used—and is evident in the second and third, as they are necessarily obliged to be exposed to every vicissitude of weather; and to live on such kind of diet as chance throws in their way.

‘Besides these cases, there are many other complaints wherein I found it extremely serviceable, more especially in certain complaints of the stomach and bowels: these complaints were such as arise from a debility, a loss of tone, or a diminished action, in the muscular fibres of that organ, such as loss of appetite, sickness, vomiting, flatulency, heart-burn, pains in the stomach, &c. when they were really idiopathic complaints, and not dependent upon any disease in the stomach, or affections of other parts of the body communicated to the stomach.

‘In debilities and relaxations of the bowels, and the symptoms from thence arising, such as purging and flatulency, I have found it of good effect: in certain cases of diarrhœa however, (and it seemed those in which an unusual degree of irritability prevailed,) I think it did not answer so well, unless given in small doses and combined with opiates, when the patient seemed to gain greater advantage, than when opiates only were had recourse to.

‘In cases of amenorrhœa, depending on (what I believe most of those cases do depend upon)—a sluggishness, a debility, and flaccidity of the system,—this medicine, when assisted by proper exercise and diet, has, by removing the symptoms of dyspepsia, and by restoring the tone and action of the muscular fibres, been found very serviceable.

‘This medicine does not, in the dose I have been used to give of it, appear to possess any remarkably sensible operation;—it neither vomits, purges, nor binds the belly, nor does it materially encrease the secretion of urine or perspiration. It has indeed sometimes been said to purge, and at others to occasion sweating, but they are not constant effects, and, when they do occur, depend, I believe, on some accidental circumstance. It should seem to possess in a very extensive degree, the property of allaying morbid irritability, and of restoring tone, strength, and action, to the debilitated and relaxed fibre.

• When

'When the gum itself was given, it was always the pure unmixed part:—if given in the form of a draught, it was mixed in water with mucilage of gum arabic:—if made into pills, a small portion of Castile soap was employed, as I had found the *lixiv. sapon.* dissolved it entirely. It was commonly however made into a tincture by mixing equal parts of the gum and rectified spirit; one drachm of this tincture (containing half a drachm of the pure gum) made into a draught with water and syrup, by the assistance of fifteen grains of gum arabic in mucilage, forms an elegant medicine, and at the same time so palatable that I do not recollect an objection being made to it by any one patient.' P. 179.

In the account of the appearances of children whose mothers had had the small-pox during pregnancy, is one case particularly striking, and which, if accurately related, seems to place it beyond doubt, that the disorder may be communicated to the fœtus in utero.

'Mrs. Eve, then in the eighth month of her pregnancy, was seized with the small-pox, the pustules were distinct, yet uncommonly numerous. On the eleventh day they began to turn; and on the twenty-second day her labour took place, which, according to her reckoning, was a fortnight before the regular period.

'The child at the time of its birth was covered with distinct pustules all over the body: they did not appear to be full of matter till three days after; at which time some pus was taken on a lancet, with which a child was, on the 2d of December, inoculated on both arms.

'The arms inflamed, and the 11th of December the child sickened, and was affected with all the symptoms which usually precede the eruption. On the 12th the sickness and fever abated, the pustules of the distinct sort of small-pox made their appearance, and the child having regularly gone through the several stages of the distemper, was perfectly well in three weeks.

'Mr. Lynn thinks it proper to observe that Mr. Findlay and Mr. Holladay, surgeons, were present both at the taking of the matter and at the subsequent inoculation of the child.

'Singular Case of a Lady, by W. Lynn.' P. 231.

The other objects to which our author directs his attention are—Anomalous appearances consequent on inoculation for the small-pox—A rupture of the uterus, terminating favourably—Case of an unusually large abscess seated between the peritoneum and abdominal muscles—A case in which the same painful sensations remained after amputation as had distressed the patient previous to the operation—A case of cataract relieved by electricity—Cases of paralysis of the lower extremities, in consequence of disease of the spine, cured by issues on
the

the part—Account of the beneficial effects of the long-continued application of cold water to strictured herniæ, and in obstinate constipation—Remarkable recovery from drowning—Cases of trismus, tetanus, and opisthocynus—An uncommonly large tumour of the scrotum—Meteorological tables.

We think the public obliged to Mr. Kite for communicating the above cases, many of which are striking, and all of them detailed with apparent accuracy and candour.

Church and State: "being an Enquiry into the Origin, Nature, and extent of ecclesiastical and civil Authority, with reference to the British Constitution. By Francis Plowden, L. C. D.

(Continued from p. 130.)

WE are now arrived to the last part of this Enquiry,—the nature of the king's supremacy over the church of England;—a subject, we believe, far from being well understood either by those who maintain or deny his right to this power: but from the principles already laid down on the distinction between spiritual and temporal authority, and references to various acts of the legislature, by which it has been established, most of our difficulties are removed. We coincide with our author entirely in opinion, that it is high time to remove the oath of supremacy from our statutes; for if it is so liable to misapprehension, and may be used to the disadvantage of many thousands of our fellow countrymen, we cannot conceive of what possible benefit it can be to a state to retain an oath which is fit only to be made a question of dispute in the schools of theologians. To ascertain the nature of this supremacy, we are sent back to the times previous to the reformation, in which, as it has been before observed, the pope was acknowledged to be the head in spiritual affairs. Now matrimony was one of those affairs which were under his cognisance; and Henry the eighth could not gratify his passions without a breach with the holy see. He must therefore destroy the supremacy of the pope; and he gained over his clergy to go as far as they well could with him,—namely, to acknowledge him to be the head of the English church, as far as it could be done according to the laws of Christ. By this reservation it is evident, that in some sense he could not be the head of the church; and by examining the acts passed, it is evident that, though he certainly did encroach upon the spiritual power, by forbidding all appeals to the church of Rome, yet the appeals, in general allowed to be made to the king, are upon things constituting the civil establishment of religion.

That the king did not mean to encroach upon mere spiritual jurisdiction, is evident from the declaration of the bishops

bishops and principal clergy on the functions and institution of bishops and priests: and the same opinion is maintained by subsequent protestant writers. The acts of disappropriating church lands and of establishing ecclesiastical commissioners were merely civil acts; and the spiritual supremacy cannot be supposed to exist in the king, since his authority depends entirely on acts of parliament. If this is the case, why cannot a catholic take the oath? The answer is plain:—though it appears that spiritual supremacy was not intended to be vested in the king, since only that was given which the laws of Christ allow, ‘the oath, taken separately, as it was administered to individuals, expressed an absolute and unqualified acknowledgment of the king’s supremacy, as well as an absolute and unqualified renunciation of the supremacy of the pope: and upon the face of it therefore purported to admit the same power, authority and jurisdiction, in the king, as it expressly refused or denied to the pope.’ On this account, More and others very properly refused the oath; and perhaps many persons will find it very difficult to resolve our author’s doubts upon this point, when he says ‘I know not how any one protestant or catholic could with a safe conscience have sworn to the supremacy, as was required by the acts of Henry.’

The subject of the supremacy is continued during the reigns of Edward, Mary, and Elizabeth; and the oath, modified to the exclusion only of a foreign prince or prelate in ecclesiastical matters, is considered. This oath cannot be taken by a papist, since it is an essential part of his faith to attribute the supremacy in spiritual affairs to the pope. In treating of this subject, references are made to several writers,—to the admonition of Elizabeth,—and lastly to one of the Thirty-nine Articles, which seems to be much in favour of our author’s opinion.

‘The king’s majesty hath the chief power in this realm of England, and other his dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign jurisdiction.

‘Where we attribute to the king’s majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our princes the ministering either of God’s word, or of the sacraments, the which thing the injunctions also lately set forth by Elizabeth our queen ‘do most plainly testify: but that only prerogative which we see to have been given always to all godly princes in holy scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or

C. R. N. A&E. (VOL. XV.) November, 1795. T tem.

temporal, and restrain with the civil sword the stubborn and evil doers.

'The bishop of Rome hath no jurisdiction in this realm of England.' p. 573.

From the preceding analysis, it appears evident that the author has paid a considerable degree of attention to many important subjects; and they are discussed in a manner which does him great credit, and will, we trust, meet with a candid acceptance from all parties. We shall now lay some extracts from the work before our reader, from which he will be enabled to judge better of the author's style and mode of reasoning. As the catholics are charged with the guilt of mental reservation, we could not but be struck with the manner in which Paley's arguments on subscription to the Thirty-nine Articles were received by our author; and probably his sentiments upon this subject coincide with those of the whole catholic church. After some judicious remarks on the necessity of a rule of faith for those who are to preach it,—on the acts of parliament establishing this subscription,—and on the case of Smith mentioned by Coke in the fourth book of his Institutes, by which private interpretation of the Articles is manifestly excluded,—our author proceeds to the examination of Paley's doctrine, in these words—

'I should have thought such discussion nugatory or invidious had I not drawn the necessity for it from the works of a divine, who has given to the public a system of moral and political philosophy, that has perhaps been read and admired more than any treatise of morality ever circulated through this country. In proportion as I accord with the approving public in rendering justice to the merit of many parts of that work, so do I feel the necessity of noticing any deviation of the author from truth upon a question, which so deeply counteracts the law, affects the consciences and involves the respectability of that body of men, to which respectability is supereminently necessary for enabling them to answer the great ends of their vocation.

'Mr. Paley in the xxiid chapter of his 1st book undertakes to give us a full and satisfactory *eclaircissement* of the nature of this subscription, and a casuistical salve for the consciences of those, who subscribe either without or against their convictions of the truth of those articles, when they declare their unfeigned assent and consent to and approbation of them. There is nothing either intricate or refined in his doctrine: as it is plain and simple, it needs only to be stated, not argued upon.

'He sets out with assuring us, that "subscription to articles of religion, though no more than a declaration of the subscriber's assent, may properly enough be considered in connection with the subject
of

of oaths, because it is governed by the same rule of interpretation : which rule is the *animus imponentis*. The enquiry therefore concerning subscription will be, *Quis imposuit et quo animo ?*"

' We need not enter very deeply into ethics and morality to extract this simple and uncontrovertible proposition, that no man can on any occasion declare without prevarication and falsehood his assent and consent to and approbation of those articles, which he neither comprehends believes nor approves of.

' As for the rule of the *animus imponentis* being the measure of the juror's duty, I have already said something upon it (p. 108), and shall hereafter be under the necessity of saying much more in the last chapter of this book in treating of the oath of supremacy. I shall here barely state the only ground, upon which in my opinion a juror can lawfully and conscientiously take any oath whatever : this is, the sincere conviction of the juror of the truth of the oath according to the usual common and accepted import of the words and terms, in which the oath is expressed. Provided therefore that the *animus imponentis* be not clearly and unequivocally expressed in the terms of the oath, the juror will not be justified in taking it, whilst he understands it differently from those, who impose it. It is their duty to adapt their words to their meaning. There can be no fair meaning, which may not be unequivocally expressed in the English language, and no captious meaning can be the subject or ground of a lawful oath.

' Mr. Paley then very truly informs us, that neither the bishop who receives the subscription, nor the compilers of the thirty-nine articles are the imposers of the subscription : but that the legislature of the 13th of Eliz. is the imposer, whose intention the subscriber is bound to satisfy. I should have said upon this subject, that the imposer of this subscription is the existing legislature of the day, which wills the continuance of the law passed in the 13th of Eliz. and lastly confirmed in the 5th of Anne : for the immediate obligation of every law is imposed by the will of the existing legislature, which expresses the sense of the existing community, whom they represent.

" They who contend," says he, " that nothing less can justify subscription to the thirty-nine articles, than the actual belief of each and every separate proposition contained in them, must suppose, that the legislature expected the consent of ten thousand men, and that in perpetual succession, not to one controverted proposition, but to many hundreds," &c.

' To this flimsy unprincipled reason for evading the necessity of a sincere and unfeigned subscription, I answer first as a lawyer by repeating the words of the court after lord Coke : " the act was made for avoiding diversity of opinions." I answer secondly as a Christian, who believes, that Christ came upon earth to teach and reveal to men a new system of divine faith : in which, if there

be truth, there is unity. Articles therefore holden out as expressive of this true faith, which is therefore one, are not open to that incurable diversity of human opinion, which Mr. Paley presumes the legislature meant not to remove. I much wonder how the divine should have forgotten, that the question of sincerity in subscribing arose upon the religious belief and practice of those clergymen, who are supposed to be according to their conscientious convictions members of the visible church of Christ as a congregation of faithful, in the which the pure word of God is preached; and that the articles themselves were framed and agreed upon, and are regularly subscribed to, for avoiding of diversities of opinions and for the establishing of consent touching true religion. These surely are positive grounds and motives for subscribing; and yet this reverend moral and political philosopher has frittered away the conditions of complying with the law of subscription, into three negative qualities, which are as fully applicable to a subscription to the Thalmud or the Coran, as to the thirty-nine articles of the church of England.

‘ I know not how this reverend divine could gravely enumerate “ first all abettors of popery; 2dly anabaptists, who were at that time a powerful party on the continent; 3dly, the puritans, who were hostile to an episcopal constitution; and in general the members of such leading sects or foreign establishments as threatened to overthrow our own,” as the persons who could not subscribe to the thirty-nine articles. “ Whoever finds himself within these descriptions ought not to subscribe.” Here indeed is a very wide net to take in all mankind indefinitely, except abettors of popery anabaptists puritans and those, who threaten to destroy the protestant establishment. I doubt whether the reverend archdeacon will find many of his brethren equally ready to enlarge the ministry so much by the admission amongst them of any person, who is thus by mere negatives qualified to subscribe. The atheist deist Moravian Greek schismatic Lutheran Socinian Arian and every other person (not being an abettor of popery anabaptist or puritan) according to Mr. Paley is justified in subscribing to the thirty-nine articles, because forsooth, the consent of ten thousand men in perpetual succession is not to be expected to many hundred propositions. This latitudinarian indifference to the tenets and belief of the teachers of any distinct religious society will be found irreconcilable with the fundamental principle of their existence union and preservation common and essential to every such society. This is only a revival of a former principle preached up at the beginning of the last century by some separatists or persons not very staunchly attached to the established church of England, of which bishop Burnet speaks in the following manner: (Hist. Reform. parti. b. i. p. 169.) “ Only one notion that has been since taken up by some, seems not to have been thought of; which is, that

that these were rather articles of peace than of belief: so that the subscribing was rather a compromise not to teach any doctrine contrary to them, than a declaration that they believed according to them. There appears no reason for this conceit, no such thing being then declared: so that those, who subscribed, did either believe them to be true, or else they did grossly prevaricate." p. 377.

It is curious to observe the ease with which Paley breaks through ancient acts of parliament, decisions of courts, and the evident intention of the Thirty-nine Articles,—and to contrast with it the scrupulous attention paid by the catholics to the framing of the late oath, lest they should in any wise swerve from the principles of the religion which they conceive to be true, or be involved in the guilt of prevarication or mental reservation. Their principles may be seen in the following extracts from our author's remarks on the oath appointed to be taken by the catholics—

‘ Every oath ought to be so explicit in its words, as to admit of no doubt of their meaning and tendency: I cannot therefore admit, although it may be the opinion of many very respectable authors, that the sense put upon an oath by the framers of it contrary to what the words import to the juror, will justify a person in taking it under such explanation. But when the evident sense of the framers of an oath concurs precisely with the obvious import of the words, as they are understood by the juror, he is then unquestionably secure in swearing: so in this oath, the framers of it evidently presumed and intended, that the truth or falsity of the Protestant religion was not compromised in it, because it was framed to be taken by persons, who thought the Protestant religion not to be true, and because they thought it not to be true. By the obvious meaning and tendency of the words of this oath, a Roman Catholic juror, who does not believe the Protestant religion to be true, is equally bounden, with every Protestant, who does believe it to be true, to support and defend the Protestant succession, which tends directly to secure the civil establishment of the Protestant religion, and for the same reason and upon the same grounds, viz. because it is a law of the land; not because the Protestant religion is true. It is a law because enacted by the proper deputies of the community, who alone can have legislative authority; consequently who alone are intitled to that submission of the community, which is requisite to support government, and this is the end of society instituted by an omniscient Creator, “ who adds the sanction of his will to every law of society, which promotes his own purpose, the communication of human happiness.” The grounds and reasons for their enacting this particular law were the peace and welfare of the community, which alone

were the objects of their delegation. As long as this act of settlement remains in force, so long will my oath continue to bind me : and that will be, as long as the reason of the act shall last : this is not the truth of the Protestant religion, but the conviction of the major part of the community, that it is true ; the majority for an opinion is no proof of the truth of it, as is evident from the fluctuation of opinions and the immutability of truth.' p. 107.

' No Roman Catholic can lawfully swear to do his utmost to maintain, support and defend a succession which secludes the ancient hereditary line from the throne, which limits a new one, and renders the person even in the new line incapable of holding it. who professes the Roman Catholic religion, or marries a Papist, unless he have previously renounced the divine hereditary inalienable right to the throne, unless he admit of a right in the people to alter and form their own government, unless he allow the freedom of conscience (as against the community), and that the truth of religion is in no manner involved in the civil establishment, which it receives from the state, unless he be convinced, that the trust reposed in the legislators by their constituents obliges them to preserve the peace welfare and safety of the community by providing for the majority of their constituents the means of practising that religion, which they can neither force upon them nor prevent them from believing : in a word, unless he have first brought his mind to this conviction, that the profession of the true faith gives a man no title in this life either to property or power, and that the open practice of it may in certain cases, for the welfare of the state, be made a lawful ground for depriving him of both. No Roman Catholic can swear, that it is unlawful to murder a man on pretence of his being a heretic or infidel, or that faith is not to be kept with such, or that the pope or any spiritual power can by excommunication or otherwise depose princes, or that, being so excommunicated, they may be murdered or destroyed, or that subjects can in any way be released by such spiritual power from their allegiance, or that the pope or other prince or state has any civil or temporal power directly or indirectly within this realm, unless such Roman Catholic have previously allowed, that the religious opinions of individuals are not of the competency of the civil power of the state, unless he believe, that the civil and spiritual power are essentially independent of each other, and that the spiritual power cannot of its own nature, *ex vi sua*, produce any civil effect ; unless, in a word, he believe, that no temporal object can be within the jurisdiction or competency of the spiritual power.' p. 127.

The legislature was not perhaps aware of all these consequences,

quences, when the oath was devised: yet they are founded upon truth, and shew the necessity of paying the closest attention to public acts, lest those sentiments should be legalised within the walls of St. Stephen's chapel, which in Westminster-hall would be construed into a libel.

The doctrine of the infallibility of the church has been a great stumbling-block to protestants; and, as is usual in controversy, they have attributed to their opponents sentiments which were palpably absurd, and never thought of by them. By keeping the distinction between temporal and spiritual authority constantly in mind, this subject is freed from much of its intricacy; and as it is explained by our author, there is less to shock the prejudices of many who have been taught to treat with the utmost contempt a sentiment held sacred for many centuries by their ancestors, and either secretly or openly to persecute the maintainers of it. If we do not coincide with our author in his creed, we give him credit for supporting his opinion with zeal and reflection, and for removing those clouds with which it had been enveloped by the injudicious defences of his own party and the virulent attacks of his antagonists.

“The infallibility of the church is the doctrine of Roman Catholics, which has been perhaps more than any other misconceived and misrepresented: when rightly understood it is the ground work of their faith; and, without entering into the reasons and arguments for the belief, I cannot dissemble, that it appears to me a doctrine absolutely inseparable from any system grounded on Christian revelation. It consists merely in the fulfilling of Christ's promise to his church, that he will “teach her all truth to the end of time.” It is a necessary consequence of her indefectibility: for as she cannot by natural means ensure against all contingencies the keeping up of an uninterrupted succession of bishops and pastors, but only by virtue of the promise of Christ; so the same promise goes to preserve the unity of her faith and doctrine, which in fact constitutes her infallibility: for the continuance of the government of the church, or its indefectibility, if it taught a doctrine different from that of Jesus Christ, would not in fact be a continuance of his church. The learned prelate of Chester expressly says, “By virtue of his all-sufficient promise, I am assured that there was, has been hitherto, now is, and hereafter will be, as long as the sun and moon endure, a church of Christ one and the same,” consequently teaching the doctrines, which Christ taught: and if she always have, now do, and always will, teach the doctrine of Christ, that must be true doctrine: if it be always true, she then must be an unerring guide. In this consists the infallibility which Roman Catholics hold; viz. believing, as they and all other Christians do, that Christ came upon earth to establish the Christian faith, and having promised, that

this establishment shall last till the consummation of the world, they rely upon his promise, that he will not permit the gates of hell to prevail against her, nor the kingdom of truth to be overcome by falsehood, which it might, if it could teach and enforce error. They therefore believe, that God will not permit, that his church shall teach and propagate any erroneous doctrine as the doctrine revealed and taught by himself, and preached by his apostles to all mankind. They rest assured, that by God's providence in disposing all things for the perpetuation of the church, in spite of the natural infirmities and fallibility of particular bishops and pastors, Christ's promise of infallibility to his church will be made good by his teaching her all truth, and abiding with her to the end of time. The continuance of church government by the uninterrupted succession of pastors, which is its indefectibility, is as little likely to be effected by natural means, as the preservation of its faith, which is its infallibility; the promise of God can alone ensure either. It is absurd therefore to look up for this infallibility to the personal character or respectability of the individual rulers or governors of the church.

‘ Even under the eyes of our blessed Redeemer, out of the college of the twelve apostles, one betrayed his master, another forswore him, all forsook him. Let no man then imagine, that this attribute of infallibility, which Roman Catholics hold necessary for the continuance of the church, is pretended to stamp with unerring truth every thing pronounced or decreed by the governors of the church, either collectively or individually, or to sanctify every action, which they have or may perform. The line or boundary, within which the promise of God secures to his church this inerrancy or infallibility, is very obvious: it is confined to a declaratory power of ascertaining what Christ revealed, and his apostles taught and preached to mankind. They rely upon his promise, that the church, which he came upon earth to found, shall ever continue to teach the faith, which he revealed to his apostles, and commissioned them and their successors to teach to all mankind unto the end of time: for having said, “ Go therefore and teach all nations,” &c. (Mat. 28.), he immediately added, “ and lo I am with you always, even unto the end of the world.” P. 217.

In thus asserting that the church is infallible in spiritual matters, it does not by any means follow that she may not err when she departs out of her province; and this is candidly acknowledged by our author in answer to the objections made against some decrees of the third and fourth Lateran councils—

‘ Let the truth then be frankly confessed, and be it admitted, that in these and many other instances, the general councils and church governors have exceeded their commission and power; and that it appears

appears to have been permitted by the special providence of God, that whenever they have attempted to go beyond their charter and to assume a power and authority not given to them by Christ, they have exposed themselves to just blame and censure in the pretended exercise of their assumed powers: for I repeat it again, the power of the church to decide or declare upon doctrinal matter, to which Christ's promise of inerrancy attaches, goes not beyond the necessary declarations concerning the Christian revelation: and her right to impose discipline independently of the civil magistrate is confined to such purely spiritual or ecclesiastical discipline, as affects not the objects of the temporal power, so as to take them out of its jurisdiction, for thus there would be two sovereign powers over the same objects, which are repugnant.

As therefore no part of the Christian revelation concerns the rights and titles of temporal sovereigns to their thrones, and no spiritual discipline can alter human laws, which regulate and dispose of temporal property, and create obligations and duties in individuals, which they are conscientiously bounden to observe, therefore the church had neither authority nor power to decide or decree upon these subjects. The power of the keys extended not to these objects: the governors of the church therefore had no control or command over them; though convened in full council, they were but men attempting to exercise an authority not given to them by Christ, and to judge upon matters not within the competency of their jurisdiction: they were consequently liable to err in their judgment, as no promise of inerrancy was given by Christ beyond the ordinary missionary powers, which he gave to his apostles.

If Christ gave not authority to his church to affect the civil magistrate, to dispose of temporal property, or to annul municipal laws, it is evident, that he could have imposed no obligation upon Christians to obey the church, when it attempted to exercise such powers. In all those matters, which our blessed Redeemer left to the power of his church, as he requires our submission, so has he given us the sure means of ascertaining the cases, in which we are to practise it. The kingdom of truth, or the system of Christianity, has nothing in common with the temporal kingdoms of this world, but in its being a government: the power, to which it is subject is neither derived from this world, *non est de hoc mundo*, nor does it embrace the objects of temporal or human power. I do not by this assert, that the same subjects may not be affected by the civil and spiritual power. Man, for instance, is subject to both, but differently affected by each. As a free, rational and social creature he is the object of the civil power; as he has a soul to conduct to eternal bliss, he is the object of the spiritual power: what relates to his and his fellow-creatures preservation, happiness and welfare in this world, is within the jurisdiction of the temporal power; what relates immediately to the means of his working out his salvation for the next life is within that of the spiritual power. Thus says

Warburton,

Warburton, "We have shewn they were the bodies not the souls of men, of which the magistrate undertook the care."

"It is false reasoning to conclude, that because a thing has been declared, decreed or enjoined by church governors, therefore it is infallibly true, or conscientiously binding. The promise of Christ went only to assure us, that all church governors shall never at one and the same time give into error by teaching another doctrine, than what he himself revealed: and the power given to his church went only to impose such discipline, as tends to promote the eternal salvation of man. "Wherefore," says the great Bossuet, "whenever in the decrees of councils we find certain ordinances against heretics, which suppose a temporal power, we must always admit, that although they have been published in the name of the council, in order to inspire more respect for religion, yet nevertheless they have had only the force of law, inasmuch as they have been approved of and ratified by princes."

"All these decrees of the Lateran councils, and such other as were evidently upon subjects not within the commission or charter given by Christ to his church, were, says this great prelate, not passed by virtue of the power of the keys, but acquired their force and effect by consent of the temporal princes, who attended in person or by their ambassadors at the councils, in which they were passed. Thus says Roger Hoveden, speaking of one of these councils, which was holden in his time, "these decrees having been published, were received by all the clergy and the people:" meaning by the term people, all the laity there present. At this (Lateran) council were present the Patriarchs of Constantinople and Jerusalem, and those of Antioch and Alexandria sent deputies: there were besides these, present 77 primates, 412 bishops, and above 800 abbots and priors, and the ambassadors of most of the powers in Europe, which made up the greatest council ever convened.

"Nothing can become a law either spiritual or temporal but by the act of the supreme or legislative power: no civil power can make a civil law become a law of the church, nor can the spiritual power of the church impose a civil law upon the state. These acts of general councils, which are passed upon objects not within the competency of their jurisdiction, are essentially null and void as spiritual laws of the church: and if they have any force as temporal laws, it is by virtue of the consent of temporal sovereigns: nor can their force extend to the whole church of Christ; for the effect of every civil law is essentially commensurate with the jurisdiction of the legislators, whose act it is. Thus the consent of the emperor could impose no obligation upon the subjects of this country to admit these decrees as laws of England, nor could deputies from our parliament and all Europe give force to such decrees over the subjects of Ethiopia or China: they are improperly then called decrees of a general council, or spiritual laws of the church, though anathema be pronounced against the violators

violators of them. If they have any force or effect at all, they are mere civil laws of those states, whose sovereigns have, by their consent, admitted them into the code of their municipal laws.

Bossuet is very warm in endeavouring to enforce the binding obligation of these several decrees of the third and fourth Lateran councils; not indeed as obligatory precepts or infallible laws produced by the unerring power of the keys, but as temporal laws passed by the consent of the generality of Christian sovereigns, and therefore acquiring force and efficacy and compulsive obligation throughout all Christendom. As each separate civil community is essentially independent of all other civil communities, so it possesses complete sovereignty or supremacy of power within its own jurisdiction. The republic of Ragusa cannot be bounden by the unanimous consent or determination of every other civil state in Europe. Now to apply this reasoning to these decrees of councils, it must be admitted, that in point of doctrine, that is, when the council undertakes to declare what Jesus Christ taught, as a part of the revealed religion, which he established upon earth, such decree or determination, according to Roman Catholic doctrine, must unexceptionably and indispensably command the submission of every Christian throughout the universe, independently and even in defiance of all the civil powers upon earth: and when by its own intrinsic power, received through the successors of the apostles from Christ himself, the church imposes spiritual or purely ecclesiastical discipline, the civil power can neither give it force or obligation by concurrence, nor diminish or defeat its efficacy or effects by resistance or prohibition. The church and state are totally independent of each other, and the act of either is absolutely produced without the aid, and may be produced without the privity of the other. p. 229.

The inconsistency of supposing that the catholic body pays an implicit deference to every position in the acts of a council or the bull of a pope is shewn very clearly in the remarks on the famous Bulla Cœnæ; and as in the present circumstances it applies so strongly to some relations of friendship between our sovereign and his holiness, our readers, we are persuaded, will be gratified by the following extract—

“ There is, besides many other curious crimes, for which the faithful are thus delivered over to Satan contained in this bull one in particular, which in the present circumstances is singularly harsh upon this nation and upon our gracious monarch, who has lately acquired by force of arms the kingdom of Corsica. “ We also excommunicate and anathematize all those, who by themselves or others directly or indirectly under whatsoever title or pretence shall presume to invade destroy occupy or detain either in the whole or in part the holy city of Rome, the kingdom of Sicily, the islands of Sardinia and Corsica &c. and also all their adherents abettors and defenders or who in any manner help advise or favour them.”

them." If my reverend correspondent approve of the present measures of government, by means of which they have lately invaded occupied and detained the isle of Corfica he will I fear *inter fautores et defensores eorum* incur this dreadful sentence of excommunication and anathema.

- "To some persons it may appear of little moment, that a king and whole nation should be excommunicated by the pope, who neither admit nor allow of any supremacy in the see of Rome: but the matter becomes more serious to Roman Catholics, when the tremendous thunder comes to threaten the *tiara* itself; *feriunt sua tela nocentem*. I have read, that his present holiness has very recently most humanely liberally and opportunely given every possible succour favour and protection to a British Squadron in his ports, and to British troops landed in his territories, whom he supplied with stores provisions ammunition and every necessary article for a fleet and troops in a strange climate upon a hazardous and uncertain expedition. He is further reported to have honoured each and officer with a golden, and each private soldier with a silver medal, as a token of his approbation of their cause, and a wish for the success of their enterprise. I incline to believe, that these very Squadron and troops composed the chief part of the excommunicated invaders of Corfica. However I am not a little anxious, that his present holiness, whose conduct towards my countrymen I admire and applaud, should for this act of humanity and beneficence at least escape the anathematizing effects of the *Bulla Cane*; the 20th article of which says, "We also excommunicate and anathematize all those, who send or transmit to the Saracens Turks and other enemies of the Christian name, or to heretics expressly and nominally declared to be such by any sentence of us or of this holy see, any horses arms iron wire tin steel and any kind of metal and military weapons cords hemp ropes made of hemp, and any other materials, the materials themselves, and any other such things."

"It is well known, that all Protestants are declared by the church of Rome to be heretics and schismatics; and that, the English forces both naval and military being composed of such, the act of succouring them brings his holiness within the case of this bull, the very first article of which denounces the same excommunication and anathema against all denominations of heretics and schismatics "and those, who determinately withdraw themselves, and recede from their obedience to us and the Roman pontiff for the time being." This article also includes those persons, who may receive and encourage them, *eorumque receptatores, fautores, &c.* Hence it is evident, that those, who wilfully and reflexedly disavow the tenets and reject the authority of the see of Rome, must unquestionably be included in those, whom the excommunication of the 17th article is intended to deprive of the means of carrying on war or bearing arms. But if unfortunately his present holiness

holiness should have fallen under the rigor of this sentence, he must be endowed with a new sort of power to free himself from it, in case of his repentance, which I have never hitherto found mentioned by any writer upon papal authority, which will be self-absolution.' P. 331.

The limits of our work do not permit us to make farther extracts, though, in the variety of matter presented to us, our readers might have been supplied with much food for entertainment and reflection. In compliance therefore with our original plan, we shall, in our next Number, make our remarks on the chief opinions by which this work is distinguished.

(To be concluded in our next.)

England Preserved: an Historical Play, in Five Acts, as performed at the Theatre-Royal, Covent-Garden. Written by George Watson, Esq. 8vo. 2s. Longman. 1795.

THE period of history from which the subject of this piece is taken, is that unhappy one, immediately after the death of king John, when the greatest part of the kingdom was in the possession of Louis, afterwards Louis the VIIIth of France, son to Philip Augustus, who had been invited over by the discontented barons, and *England is preserved* by the barons' experience of the selfish motives and ineffectual assistance of their allies, and their uniting themselves with the rest of the kingdom to drive out the foreign forces. To the political moral which is *naturally* suggested by this piece,—namely, that it is a very dangerous and unjustifiable expedient for the discontented noblesse of any kingdom to invite into the bosom of their country a foreign invader, and that the different orders in a state ought always to settle their own differences without inviting an interference which is never afforded for the sake of the party concerned, but for the purpose of dividing the spoils of the unhappy country that admits them,—we most heartily subscribe; but we cannot equally approve of the design the author seems to have in view,—that of rendering the French nation odious amongst those who are already sufficiently prejudiced against them. The most bitter state of hostility must some time or other be succeeded by peace: and accursed be the principle that leads a man, when the house is in flames, to throw on oil instead of water! The play is not ill written. The public feelings are combined with the private, by the introduction of the daughter of the Protector, who is wife to Surrey and follows him to the battle, and by the return of William his eldest son who had embraced the cause of the invaders,—and his reconciliation with his father. Whether the

author meant any remote reference to a quarrel and reconciliation between any other distinguished personages, we presume not to say. The scene is well written, and some of the expressions are strong—

————— ‘ A father, fir,
Knows not of state necessities ; he feels
As well as judges, keenly feels : and, when
A son pulls down that image of respect,
That nature hath infix'd on filial breasts,
The father bears a sting so sharp, a wound
So deep indeed, that words of penitence
Must long, long vibrate on his deaden'd sense,
E'er they can touch his soul, and pour the balm,
That filial tenderness, alone, can give.
Five sons I have, and thou, of all the five,
Hast been the one, to wound my aged heart,
Canc'ling the peace thy brethren's love bestow'd.' p. 9.

We shall give, as a further specimen, the concluding scene, which is animated,—though some of our readers may perhaps think the last line or two a little bordering upon the hurlo-thrombo strain.

‘ *Surrey*. Oppose my passage ! Tell the trembling lambs
To stop th' indignant lion with their flocks.
Beat down their ranks, brave Londoners.

[*Earl William pursues Beaumont across the stage, lady Surrey following.*]

‘ *Lady Sur.* Vict'ry ! [*Seeing Surrey, she flies to him.*
My husband !

‘ *Surrey*. Is it truth ? how, wherefore, thus,
My blest Matilda, genius of my days ?

‘ *Lady Sur.* He lives, he lives !

‘ *Surrey*. My precious, best reward ! [*Alarm.*

‘ *Lady Sur.* But, but—Oh ! Oh ! [*She sinks.*

‘ *Surrey*. Look up ; indeed all's well.
Softly, Matilda ; Surrey's here himself.
Comfort, my own—there, there—

‘ *Lady Sur.* Oh ! art thou sav'd,
From prisons, murders, and from battle sav'd ?

‘ *Surrey*. Awaken'd to a sense of all their wrongs,
Uprose at once upon their foreign lords,
The gallant Londoners, their forces crush'd,
Threw open all our prison-gates again,
And call'd me forth, exulting, to the field,
Thus to partake the glories of this day,
And thus to win my all, in winning thee.

‘ *Lady Sur.* Yet, yet, a thousand fears distract my mind.
This uproar all abroad—

‘ *Surrey.*

' *Surrey*. Oh ! let us hence.
We soon can gain the English camp. [*Flourish*.
Joy ! joy !
Behold the royal standard streams around !

' *Protector* (*without*.) Let mercy flow to all. Spare, spare the
foe ;

And Briton Briton meet in bands of love.

' *Lady Sur*. 'Tis he !

' *Enter the Protector, attended.*

My father, and my husband, both,
Both at my breast ! This agony's too keen.

' *Protector*. My child, my child ! My long-lost, glorious son !
I thank thee, heav'n ! It is now complete.
My heart springs upward with unusual warmth,
And age seems running half-way back to youth.

' *Surrey*. My gen'rous fire, be all forgotten thus.

' *Protector*. Come on, my second hero, Surrey come.

' *Surrey*. For England ever !

' *Lady Sur*. Surrey, what ! again ?

Yet, go. Thou art thy country's, and not mine.

' *Surrey*. Peerless Matilda, but a little while,
And then—

' *Protector*. To vict'ry—London is our own,
Where we shall meet our countrymen in peace ;
For England's charter Henry shall renew,
And may the troubles that its breach hath caus'd,
Endear that sacred bulwark of our rights,
To future subjects, as to future kings.

[*Shouts and flourish of trumpets.*

' *Protector*. The tyrant yields ! My country's free at last !

Flourish. Enter the French prince, with his train, conducted by earl
William, and the English lords.

' *Earl Wil*. My lord Protector, the French prince submits,
Acknowledging young Henry England's king.

' *French Prince*. Abandoned thus by all our followers,
We bend perforce beneath the fate of war ;
Yet do we trust earl Pembroke's clemency
Will grant all parties honorable terms,
And let us quit this proud, and untam'd isle,
To seek in safety our paternal realms.

' *Protector*. Go, prince of France ; for those, who, truly free,
Will ne'er be conquer'd, can, as conquerors, spare.
Go, then, in safety, to your own domains,
And tell your countrymen these solemn truths,
That English treach'ry sacrificed our rights,
But English virtue won them back by force ;
Tell them, by your example greatly warn'd,

Ne'er

Ne'er to assail our sacred isle again,
 But know that independence, thro' all times,
 Alike will baffle foreign force, or fraud,
 And here, in peerless state, for ever reign !

' The Protector comes forward.

Oh ! native land, from hence for ever rest,
 In freedom, union, thus supremely blest !
 And should thy genius, Britain, know a time,
 When civil discord flies from clime to clime ;
 When with the shock each neighb'ring empire groans,
 And ruin, menacing an hundred thrones,
 Shakes Europe's centre with his giant-form—
 Calm, and collected, shalt thou face the storm ;
 Within thy sea-girt rock, securely shrin'd,
 Shalt stand, the guardian of oppress'd mankind.
 Blest in a prince, whose virtue shall deserve,
 Whose spirit, his important trust preserve,
 Shall still thy splendor, in those darksome days,
 Break on the world, with undiminis'd blaze,
 Survive the fall of each surrounding state,
 Nor cease, till all creation yield to fate !' P. 76.

Transactions of the Society Instituted at London, for the Encouragement of Arts, Manufactures, and Commerce ; with the Premiums offered in the Year 1795. Vol. XIII. 8vo. 5s. Boards. Doddsley. 1795.

FROM the statement of the rewards bestowed in the course of the present year by the very laudable institution whose annual labours it becomes our duty to report, it appears that the most important communications have been made in agriculture and mechanics. In the former, Mr. Kilderbee of Ipswich, for having planted with oak ten acres of land,—lord Brownlow, for having planted twenty-six acres with osiers,—Mr. Phillips of Kettleworth, and Mr. Crawley of Ragnall-Hall, in Nottinghamshire, for the same species of cultivation,—have severally received the honours and rewards of the society. The communication of the latter, indeed, takes in another and still more important object,—that of gaining land from the river on whose banks the plantation is effected, and thus also improving the navigation. For planting mixed timber-trees, the society's gold medal was conferred on Mr. Rawlinson of Morecambe-Lodge in Lancashire.

' In February, 1791, (says this gentleman) I purchased an estate at this place, that had fifty-eight statute acres of common, very much covered with sheets of limestone rocks, and large limestone cobbles ;
 about

about twelve acres so hanging and rocky, not worth half-a-crown an acre, but having mostly between the rocks one or two feet of soil. I concluded to plant it with the hereafter-mentioned trees; and the whole, except about an acre and a half, is enclosed to the west, at the top of the hills, with a strong wall, five feet and a half high; and at the foot, to the east and south-east, with a three to three feet and half wall, planted with quicks within; and the acre and half is protected by walls, from any cattle, except sheep, which are not allowed upon the estate. The soil is fine brown earth; and the manner of planting was, by taking a square sod, of about two inches thick, where the ground allowed it, and digging a hole sufficient for the plant. Particular attention was paid to the oaks, that there might be plenty of soil for the tap; and I have the satisfaction to say, the whole of the plantations are much better than I flattered myself; the dead plants not being, on an average, three to one hundred. Those principally that failed, were the birches, owing to their coming from a distance, and in frost.

‘The larches and Scotch firs have shot greatly, especially the former, which this soil and situation best suits; the distance in planting is from two to four feet: I commenced planting the 5th of November, 1791, and finished the whole by the 10th of April, 1792. By clearing the land to make the plantation walls, and since by enclosing several fields, and improving by lime and compost, I have made forty-one acres, fine, arable, and pasture land; the remaining five acres are in sheets of rock, or not cleared.’ P. 153.

The whole number planted are 62,191.

This article is followed by an additional communication on the subject of pruning orchards, from Mr. Bucknall. We think it of less importance than what he has heretofore produced on the subject, though not wholly destitute of useful hints. The paper annexed to it, on the means of preventing the caterpillar on fruit-trees, by Mr. Hampson of Manchester, will furnish an extract of some utility to our country readers. The author observes, that—

‘1st, A winter, in which there is a severe frost for a long continuance, is accounted favourable to the succeeding fruit-harvest. 2dly, Young and healthy trees, which are continually distending the rind, and putting forth vigorous branches, are not often attacked with the caterpillars; or if they are, it is when the foliage of an aged or sickly neighbour is exhausted, and then being urged by want of food, the worm throws out its silken line, which, carried by the wind, clings to the branches of another tree, and by this means it effects a passage.

‘Some time ago, having an intention to improve a number of apple-trees, which, owing to their being yearly infested with the
C. R. N. ARR. (VOL. XV.) November, 1795. U cater-

caterpillar, had been long neglected, I began in the following manner. It being early in the spring, I first caused the thick brown moss to be removed from the trunk of the tree, around which, but at a distance equal to the extremities of the roots, I spread warm rotten litter; and then, with the back of a pruning knife, scraped off the livid-coloured moss with which the branches of the tree were entirely encrusted. But what surprised me, and to which I would beg particular attention, was, that small detached pieces of moss hung upon the bough by fine threads, after it had been cleaned: this led me to think they belonged to some eggs or insects which lay concealed between the moss and the outer bark, or between the outer and the inner rind; but being then without the help of glasses, my curiosity remained unsatisfied, although the effects discovered in the opening season justified my strongest apprehensions: for those trees which had been thoroughly cleaned, put forth strong and healthy shoots, and retained their leaves; when others, their neighbours, were eaten up: yet what convinced me beyond the least doubt, was a tree which through negligence had been left in part cleaned; the boughs which I had cleaned were untouched by the caterpillar; on the contrary, the leaves of those boughs I had not cleaned, were soon consumed by them.

‘These facts being stated, the following remarks are naturally suggested. First, that the eggs of the caterpillars lie, during the winter, concealed in such trees as are overgrown with moss, between the moss and the rind, or, where the rind is decayed, in the cavities occasioned by such decay; a circumstance which, with the assistance of a microscope, I have since ascertained: but through mere neglect, having not preserved the eggs for future observation, I cannot say determinately they were the eggs of the caterpillar; but this I can say, that the removal of those eggs prevented the leaves of the tree from being eaten. Secondly, that the proper time for destroying them would be before the eggs are hatched; for, by the time the caterpillar is come out, the buds begin to open, and of course become its immediate prey; and as the butterfly tribe are so numerous and so perfectly free from restraint, the nature of the case will require an annual search to be made in such places as are thought favorable to them for depositing their eggs: there will be often found full-grown trees, which by being encumbered with branches, the power of the sun is not admitted to shrivel the old rind as the new one is forming; consequently such trees become encrusted with decayed coats, the fit receptacles for preserving the embryo caterpillars; and such trees whose wounds have been suffered to heal, so as to form an hollow, retaining moisture, which caukers the wood, and renders it easily perforated by the fly, are likewise liable to become a prey to the insects they have preserved.’ P. 173.

Mr.

Mr. Ball of Williton, whose endeavours to bring to perfection the culture of rhubarb we noticed on a former occasion, has stated some farther improvements, and particularly in the mode of curing the roots, which he finds most completely effected by stringing them on packthread, and drying them at the ceiling of a kitchen. He says of the culture—

‘ I sow the seeds about the second week in February, in drills six inches apart, and one inch deep, upon beds of three or four feet : if the weather should prove mild, the plants will appear in a fortnight or three weeks ; and if it is a dry season, I give them moderate waterings ; if too thick, thin them from two to three inches ; and when about four inches high, transplant them where they are to stand, from four to six feet from each other, in a deep soil, well manured with good rotten dung, sifted coal-ashes, and lime previously flaked, and mixed with a proper quantity of mud, or waste from a mill-pond, or with earth from the guttering of meadows. I keep them free from weeds, and, if occasion, give them moderate waterings ; am particularly careful to keep them free from slugs, they being exceedingly fond of the tender plants, and would soon destroy them, if not attended to ; for which reason, I generally look over the plantations every night about eight o’clock, and take them away, and so continue until I find the slugs are all destroyed, and the plants have taken good roots.

‘ For these two years past, I have sown seeds in September ; and the first week in October they came up, grew exceeding well, and made good roots, fit to be transplanted in the last week in February or beginning of March ; and am of opinion, that this is the best time for sowing them.’ P. 179.

The improvements practised on seventy-five acres of waste moorlands, by Mr. Harper of Kirkdale,—on a quantity of inclosed common in the North of Lancashire, by Mr. Jenkinson,—and on the culture of lands in the neighbourhood of great towns, by Mr. Bramley of Leeds,—convey much useful information, of which the limits of this article will not allow a detail.

The culture of that most valuable article of food, the potatoe, has been greatly encouraged by the exertions of the society, who, among other particulars, have inserted the following short but curious paper, by Mr. Lockett of Donnington, near Newbury.

‘ I take the liberty (says he) of sending you an experiment which I have repeatedly made ; also a method to procure plants in a very cheap and easy way ; not after such as the present winter, but after a mild winter, when the frost has penetrated but a small distance below the surface of the ground.

‘ First, as to the experiment ; I took three potatoes, the 17th of

U 2

December,

December, 1793, and put them in a small cask, and placed the cask in a cellar: the 10th of March, I took off fifteen shoots from them, and planted them with a setting or dibbling stick, in the same manner as cabbage plants, about one foot square: the 16th of April, I took twenty-one more shoots from the same three potatoes, and planted them as before: on the 22d of May, I took twenty-five shoots more, and planted them also, and then washed and boiled the said three potatoes, which proved very good to eat. I had, from the said sixty-one shoots, as many potatoes as weighed ninety-two pounds, notwithstanding the rooks did me much damage.

‘My method of procuring plants after a mild winter, is to go (about the month of May) over the fields where potatoes were planted the preceding year, and pull up from among the corn all the shoots produced by the potatoes left in the ground the preceding autumn which had escaped the digger; and plant these shoots in the same manner as above, viz. the same as cabbage plants.’

P. 207.

A communication of some importance is next introduced, on the mode of forming oaks into *compass shapes*, a subject which the society have conceived of so much consequence in ship-building, as to induce them to offer rewards for its farther improvement. The author, Mr. Randall, has suggested various means by which the growth of oak-trees may be accommodated to the particular shape required, so as to prove a great saving to the navy in the article of timber.

The only communication under the head of chemistry relates to a mode of carrying on the deleterious operations of the white-lead manufactory, with less fatal consequences to the workmen. The author, Mr. Ward, has invented a machine by which the calx may be separated from the metal by passing through rollers under water. We commend his ingenuity, as far as it goes towards the cure of an evil at which every reflecting mind must shudder; but we apprehend his invention totally insufficient to render this species of labour so innoxious as to *justify its continuance*.

A considerable improvement on the spinning-wheel,—a new-invented churn,—a machine for cutting off piles under water,—an improved printing-press,—and, though last, not least in point of ingenuity and importance, a drag, calculated to favour the descent of heavy carriages and prevent accidents,—have all met with liberal encouragement from the society, whose publication, though less both in bulk and importance than some of its predecessors, is nevertheless worthy of general perusal.

Some

Some Account of the Deans of Canterbury: from the New Foundation of that Church, by Henry the Eighth, to the Present Time. To which is added a Catalogue of the Manuscripts in the Church Library. By Henry John Todd, M. A. Minor Canon of the Church, Chaplain to the Lords Fife and Kilmorye, and Vicar of Milton, Kent. 8vo. 5s. Boards. Cadell. 1793.

GENERAL biography is so extensive a study, that men have continually found themselves inclined to reduce its limits into an attainable compass, by drawing off from the great reservoir little separate channels, embanked and separated from the rest, as taste or particular predilection has influenced them. Some therefore have contented themselves with the lives of admirals,—others with those of poets:—some have gathered together those who have illustrated a particular district, or a splendid era;—and Mr. Todd is generously determined to rescue from oblivion and neglect the deans of Canterbury, lest, he says, it should happen to them as it has happened to whole catalogues of dignified ecclesiastics—"Their very names are buried as deep as their bodies, and the one was scarce sooner out of sight, than the other out of all mention and remembrance." Now we confess we are of opinion, that, if a dignified ecclesiastic, or any other dignified member of society, has no other means of keeping himself from oblivion, but the having filled a certain post,—when his name is no longer attached to that post, it ought to drop of course, and make room for those who support a like temporary importance by their relations to the living world of business and action, while the few who have intrinsic claims to notice often survive even the memory of the stations themselves by which they were originally known to mankind. By not thinking highly of the plan of this work, we do not however mean to deny that it affords entertainment. Many of the particulars related are curious, and will amuse those who are fond of gleaning the minutiae of literature. The history begins from the reformation, at which period Nicholas Wotton was appointed dean, on the dissolution of the convent and the deprivation of its prior. He is better known as a courtier. He was employed, amongst other affairs, in the embassy, to demand Anne of Cleves in marriage for his master, of whom he sends the king the following account, that 'she could both write and read in her own language, and sew very well; only for music it was not the manner of the country to learn it.' Godwin, who succeeded him, was a favourite preacher with Elizabeth, who made him a bishop;—but he unfortunately lost her good graces by marrying, after he was seventy, a second wife.

'Being aged, and diseased, and lame of the gout, he married (as some thought for opinion of wealth) a widow of London. A chief favourite of that time (whom I am sorry to have occasion to name again, in this kind) had laboured to get the manor of Banwell from this bishopric, and disdaining the repulse, now hearing this intempestive marriage, took advantage thereof, caused it to be told to the queen, (knowing how much she misliked such matches) and instantly pursued the bishop with letters and mandates for the manor of Banwell for 100 years. The good bishop not expecting such a sudden tempest, was greatly perplexed, yet a while he held out and indured many sharp messages from the queen, of which myself carried him one, delivered me by my lord of Leicester, who seemed to favour the bishop, and mislike with the knight for molesting him, but they were soon agreed like Pilat and Herod to condemn Christ. Never was harmless man so traduced to his sovereign, that he had married a girl of twenty years old, with a great portion, that he had conveyed half the bishopric to her, that (because he had the gout) he could not stand to his marriage, with such scoffs to make him ridiculous to the vulgar, and odious to the queen. The good earl of Bedford happening to be present when these tales were told, and knowing the Londoner's widow the bishop had married, said merrily to the queen after his dry manner, Madam, I know not how much the woman is above twenty, but I know a son of hers is but little under forty. But this rather marred than mended the matter. One said *Majus peccatum habet*. Another told of three sorts of marriage; of God's making, as when Adam and Eve, two young folks, were coupled; of man's making, when one is old and the other young, as Joseph's marriage; and of the devil's making, when two old folkes marry, not for comfort, but for covetousness, and such they said was this. The conclusion to the premisses was this, that to pacify his persecutors, and to save Banwell, he was fain to part with Wilfcombe for 99 years (I would it had been 100) and so purchased his peace.' p. 39.

The good bishop, it seems, protested, with tears in his eyes, that 'he took this wife only as a guide to his house, and that he lived with her as Joseph did with our lady:' but Elizabeth could not be reconciled to the poor old man. It is well known how much she disliked the clergy's marrying at all.—What would the clergy of the present day think, if their domestic conduct was subject to a jurisdiction at once so gossiping and so imperious?—The deanery of Canterbury was then rated at 200*l.* a year; and, on the rumour of a rebellion, the dean was to supply—

'i corslet, ij Almayn ryvets, plate-cotes, and brigandines, i pyke, ij long bows, ij sheafis and arrows, ij stecl caps, i harquebut, and i morion or salet.' p. 46.

Nevil,

Nevil, who was dean under James I. is mentioned as being of a very munificent spirit, and a great benefactor to Trinity College, the quadrangle of which he rebuilt. Of Dr. Boys, successor to Nevil, still in the same reign, a curious orison against the pope is recorded, which may serve as a specimen both of the wit and divinity of the age under our princely Solomon.

'Papa noster qui es Romæ, maledicatur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in cælo sic et in terrâ. Potum nostrum in cænâ dominicâ da nobis hodie, et remitte nummos nostros quos tibi dedimus ob indulgentias, et ne nos inducas in hæresin, sed libera nos a miseriâ, quoniam tuum est infernum, pix et sulphur, in sæcula sæculorum.' P. 96.

A story is related of Turner, dean in the time of Charles I. which contrasts him very advantageously with his antagonist of the other party—

'Of the rectory of Fetcham forcible possession was obtained by one Fisser, a man of despicable character; of whom it is related, that when he came to eject the dean, he denied him the indulgence of remaining in the house, only till his wife, who expected hourly to fall in labour, was delivered of her burthen. At the restoration, when the rectory reverted to its right owner, the wife of Fisser was in the same situation, and he had the meanness to solicit what he himself had inhumanly refused. But Turner was more generous than to retort the hard measure he had received. He checked his resentment in this noble answer, "You shall see I am a Christian; in the name of God let her tarry and welcome." P. 124.

Sydall, the fourteenth dean, and likewise bishop of Gloucester, is thus mentioned by the famous Whiston, in his memoirs—

'When the convocation proceeded against him in 1711, Dr. Sydall objected to the severity which a member of that convocation, Mr. Needham, appeared to countenance; and said, "What you are doing against Mr. Whiston is like the proceedings in the inquisition." Mr. Needham replied in these remarkable words, "That the inquisition, indeed may do now and then an hard thing: but, for the main, they keep things tight." P. 204.

We have quoted this opinion of the worthy Mr. Needham, from the same principle on which the gentleman pulled off his hat to the statue of Jupiter,—not knowing what opinions and maxims may come round again in the wonderful revolutions of the public mind.

We have rather chosen to give a specimen of this work from these detached anecdotes, than to draw it from the lives of such men as Tillotson, Horne, &c. much better known to the

world from their proper point of view as bishops and literary men, than as filling up the number of the deans of Canterbury.—To this account is added a catalogue of the MSS. in the church library.

Reflections on the Formation and Distribution of Wealth. By M. Turgot, Comptroller General of the Finances of France, in 1774, 1775, and 1776. Translated from the French. 8vo. 3s. Sewed. Ridgway. 1795.

THIS work of M. Turgot was considered by Condorcet as 'the germ of the treatise on the Wealth of Nations, written by Dr. Smith;' and the opinion appears to us to be in some measure just, although Dr. Smith's treatise must be considered as a production of far more actual merit, because founded more upon facts. We have here beautiful theories, and striking aphorisms; but we know that Turgot had fewer means of applying them to practice, and referring to authorities, than our countryman: and the work before us is therefore to be considered in the light of a hypothetical sketch, rather than a philosophical treatise. That the reader may comprehend the nature of the information it conveys, we cannot adopt a better plan than giving the heads or contents of each reflection, as they fall into one another, and form a chain of aphorisms. We shall then subjoin M. Turgot's commentary on one of the subjects.

He first decides on the impossibility of the existence of commerce upon the supposition of an equal division of lands, where every man should possess only what is necessary for his own support. The above hypothesis neither has existed nor could continue.—The diversity of soils, and multiplicity of wants, compel an exchange of the productions of the earth against other productions.—The productions of the earth require long and difficult preparations, before they are rendered fit to supply the wants of men.—There is a necessity for these preparations, which brings on an exchange of the productions for labour.—The husbandman is the first mover in the circulation of labour; it is he who causes the earth to produce the wages of every artificer.—The wages of the workman is limited by the competition among those who work for a subsistence.—He only gains a livelihood.—The husbandman is the only one whose industry produces more than the wages of his labour.—He, therefore, is the only source of all wealth. M. Turgot's first division of society is into two classes,—the one *productive*, or the cultivators,—the other *slipendiary*, or the artificers.—In the first ages of society, the proprietors could not be distinguished from the cultivators.

cultivators.—In the progress of society, all lands have an owner.—The proprietors begin to ease themselves of the labour of cultivation, by the help of hired cultivators. Inequality in the division of property.—Causes which render that inevitable.—Consequences of this inequality.—The cultivator is distinguished from the proprietor, and a division of the produce takes place between the cultivator and the proprietor, the former enjoying the reward of his labour, the latter the net produce, or revenue.—Then there arises a new division of society into three classes; cultivators, artificers and proprietors, or the productive, stipendiary and disposable classes.—The resemblance and the difference between the two laborious classes authorises another distinction into the productive and barren classes.—The proprietors may draw a revenue from their lands, *first*, by cultivation by labourers on wages, or *secondly*, by slaves.—Cultivation by slaves cannot exist in great societies.—Slavery annexed to the land, succeeds to slavery properly so called.—Vassalage succeeds to slavery annexed to the land, and the slave becomes a proprietor.—The proprietor may draw a revenue from his land, *thirdly*, by alienation of the land for a certain service; *fourthly*, by partial colonization; *fifthly*, by renting or letting out the land.—This last method is the most advantageous, but it supposes the country already rich.—Having briefly discussed these subjects, M. Turgot proceeds to consider capitals in general, and the revenue of money,—the use of gold and silver in commerce,—the rise of commerce, and the principle of the valuation of commercial things; how the current value of the exchange of merchandise is established.—Commerce gives to all merchandise a current value with respect to any other merchandise; from whence it follows that all merchandise is the equivalent for a certain quantity of any other merchandise, and may be looked on as a pledge to represent it.—Every merchandise may serve as a scale or common measure, by which to compare the value of any other.—Every species of merchandise does not present a scale equally commodious.—It is proper to prefer the use of such as are not susceptible of any great alteration in quality, and have a value principally relative to the number and quantity.—For want of an exact correspondence between the value and the number or quantity, it is supplied by a mean valuation, which becomes a species of real money.—All merchandise is a representative pledge of every object of commerce, but more or less commodious for use, as it possesses a greater or less facility to be transported, and to be preserved without alteration.—All merchandise has the two essential properties of money, to measure and to represent all value: and in this sense all merchandise is money,

money, and reciprocally all money is essentially merchandise.—Different matters are able to serve and have served for current money.—Metals, and particularly gold and silver, are the most proper for that purpose.—Gold and silver are constituted, by the nature of things, money, and universal money, independent of all conventions and of all laws.—Other metals are only employed for these uses, in a secondary manner.—The use of gold and silver, as money, has augmented their value as materials.—The use of payments in money has given room for the distinction of buyer and seller, and has much facilitated the separation of different labours among the different orders of society.—The excess of annual produce accumulates to form capitals.—Circulating wealth is an indispensable requisite for all lucrative works.—There is a necessity of advances for cultivation.—The first advances are furnished by the land although uncultivated.—Cattle were a circulating wealth, even before the cultivation of the earth.—Slaves are another species of circulating wealth, and advances necessary for cultivation.—Personal property has an exchangeable value, even for land itself.—The valuation of lands by the proportion of their revenue, with the sum of personal property, or the value for which they are exchanged, is called the price of lands.—All capitals in money, and all value whatever, is equivalent to land producing a revenue equal to a determined sum.—The first employ of capitals may be in the purchase of lands.—Another employment for money may be in advances for enterprises of manufacture or industry. M. Turgot here explains the use of the advances of capitals in enterprises of industry,—their returns, and the profits they ought to produce,—and subdivides the industrious stipendiary class into undertaking capitalists and simple workmen.—Another employment of capitals is in advances towards undertakings of agriculture.—The competition between the capitalists, undertakers of cultivation, fixes the current price of leases of lands.—The default of capitalists limits the cultivation of lands to a small extent.—The class of cultivators may be subdivided into undertakers, or farmers, and hired persons, servants, and day-labourers.—A fourth employment of capitals is in advances for enterprises of commerce.—There is a necessity for the interposition of merchants, properly so called, between the producers of the commodities and the consumers.—All the different orders of merchants are alike employed in purchasing to sell again; and their traffic is supported by advances which are to revert with a profit, to be engaged in new enterprises. M. Turgot here enters into the consideration of the circulation of money. All extensive undertakings, particularly those of manufactures and commerce, must indispen-

sably have been very confined, before the introduction of gold and silver in trade.—Capitals being as necessary to all undertakings as labour and industry, the industrious man shares voluntarily the profit of his enterprise with the owner of the capital, who furnishes him the funds he is in need of.—A fifth employment of capitals is lending on interest. M. Turgot's ideas on this subject we mean to give hereafter at full length. After explaining the true foundation of interest of money, he observes that the rate of interest ought to be fixed, as the price of every other merchandise, by the course of trade alone.—Money has in commerce two different valuations.—One expresses the quantity of money or silver we give to procure different sorts of commodities; the other expresses the relation a sum of money has to the interest it will procure in the course of trade.—These two valuations are independent of each other, and are governed by quite different principles.—In comparing the value of money with that of commodities, we consider silver as a metal, which is an object of commerce. In estimating the interest of money, we attend to the use of it during a determinate time.—The price of interest depends immediately on the proportion of the demand of the borrowers, with the offer of the lenders; and this proportion depends principally on the quantity of personal property accumulated by an excess of revenue, and of the annual produce to form capitals, whether these capitals exist in money or in any other kind of effects having a value in commerce.—The spirit of commerce continually augments the amount of capitals: luxury continually tends to destroy them.—The lowering of interest proves, that in Europe economy has in general prevailed over luxury.—The influence which the different methods of employing money have on each other is thus stated. Money invested in land necessarily produces less: money on interest ought to produce a little more income, than land purchased with an equal capital. Money employed in cultivation, manufactures, or commerce, ought to produce more than the interest of money on loan. In the mean time, the freedom of these various employments is limited by each other, and they maintain, notwithstanding their inequality, a species of equilibrium.—The current interest of money is the standard by which the abundance or scarcity of capitals may be judged: it is the scale on which the extent of a nation's capacity for enterprises in agriculture, manufactures, and commerce, may be reckoned.—The total riches of a nation consist, 1st. in the clear revenue of all the real estates, multiplied by the rate of the price of land; 2d. in the sum of all the moveable riches existing in a nation.—The sum of lent capitals cannot be understood without a twofold employing.—The lender of money belongs, as to his person,

person, to that class of society called the disposing class.—The interest of the money, which the lender receives, is not disposable in one sense, viz. so as the state may be authorized to appropriate, without any inconvenience, a part to supply its wants.—There exists no revenue strictly disposable in a state, but the clear produce of lands.—The land also furnishes the total of moveable riches, or existing capitals, and which are formed only by a portion of its productions reserved every year.—Although money is the direct object in saving, and it is, if we may call it so, the first foundation of capitals, yet money and specie form but an insensible part in the total sum of capitals.

Such are the *primæ lineæ*, or text-book, on which M. Turgot's plan is reared. We shall now subjoin his ideas on the

‘*Fifth employment of capitals ; lending on interest ; nature of a loan*’

‘The possessors of money balance the risque their capital may run, if the enterprize does not succeed, with the advantage of enjoying a constant profit without toil ; and regulate themselves thereby, to require more or less profit or interest for their money, or to consent to lend it for such an interest as the borrower offers. Here another opportunity opens to the possessor of money, viz. lending on interest, or the commerce of money. Let no one mistake me here, lending on interest is only a trade, in which the lender is a man who sells the use of his money, and the borrower one who buys ; precisely the same as the proprietor of an estate, or the person who farms it, buys and sells respectively the use of the hired land. The Latin term for a loan of money or interest expresses it exactly, *usura pecuniæ*, a word which adopted into the French language is become odious, by a consequence of false ideas being adopted on the interest of money.

‘*False ideas on lending upon interest.*

‘The rate of interest is by no means founded, as may be imagined, on the profit the borrower hopes to make, with the capital of which he purchases the use. This rate, like the price of all other merchandize, is fixed by the circumstances of buyer and seller ; by the proportion of the sum offered with the demand. People borrow with every kind of view, and with every sort of motive. One borrows to undertake an enterprize that is to make his fortune, another to buy an estate, another to pay his losses at play, another to supply the loss of his revenue, of which some accident has deprived him, another to exist on, in expectation of what he is able to gain by his labour ; but all these motives which determine the borrower, are very indifferent to the lender. He attends to two things only, the interest he is to receive, and the safety of his capital. He never attends to the use the borrower puts it to, as a merchant does not care to what use the buyer applies the commodities he sells him.

Errors of the schoolmen refuted.

‘ It is for want of having examined the lending of money on interest in its true point of view, that moralists, more rigid than enlightened, would endeavour to make us look on it as a crime. Scholastic theologists have concluded, that as money itself was not prolific, it was unjust to require a premium for the loan of it. Full of these prejudices they have fancied their doctrine was sanctioned by this passage in the Gospel, *mutuum date, nihil inde sperantes*. Those theologians who have adopted more reasonable principles on the subject of interest of money, have been branded with the harshest reproaches from those who adopt the other side of the question.

‘ Nevertheless, there are but few reflections necessary to expose the trifling reasons that are adduced to condemn the taking of interest. A loan of money is a reciprocal contract, free between both parties, and entered into only by reason of its being mutually advantageous. It is evident, if the lender finds an advantage in receiving an interest for his money, the borrower is not less interested in finding that money he stands in need of, since otherwise he would not borrow and submit himself to the payment of interest. Now on this principle, can any one look on such an advantageous contract as a crime, in which both parties are content, and which certainly does no injury to any other person? Let them say the lender takes advantage of the wants of the borrower, to force the payment of interest, this is talking as absurd as if we were to say, that a baker who demands money for the bread he sells, takes advantage of his customer's wants. If in this latter case, the money is an equivalent for the bread the buyer receives, the money which the borrower receives to day, is equally an equivalent for the capital and interest he agrees to pay at the expiration of a certain time; for in fact, it is an advantage to the borrower, to have, during that interval, the use of the money he stands in need of, and it is a disadvantage to the lender to be deprived of it. This disadvantage may be estimated, and it is estimated: the interest is the rate. This rate ought to be larger, if the lender runs a risk of losing his capital by the borrower becoming insolvent. The bargain therefore is perfectly equal on both sides, and consequently fair and honest. Money considered as a physical substance, as a mass of metal, does not produce any thing; but money made use of in advances in cultivation, in manufacture, in commerce, produces a certain profit; with money we can acquire land, and thereby procure a revenue: the person therefore who lends his money, does not only give up the unfruitful possession of such money, but deprives himself of the profit which it was in his power to procure by it, and the interest which indemnifies him from this loss cannot be looked upon as unjust. The schoolmen, compelled to acknowledge the justice of these considerations, have allowed

lowed that interest for money may be taken, provided the capital is alienated, that is, provided the lender gave up his right to be reimbursed his money in a certain time, and permitted the borrower to retain it as long as he was inclined to pay the interest thereof only. The reason of this toleration was, that then it is no longer a loan of money for which an interest is paid, but a purchase, which is bought with a sum of money, as we purchase lands. This was a mode to which they had recourse, to comply with the absolute necessity which exists of borrowing money, in the course of the transactions of society, without fairly avowing the fallacy of those principles, upon which they had condemned the practice : but this clause for the alienation of the capital, is not an advantage to the borrower, who remains equally indebted to the lender, until he shall have repaid the capital, and whose property always remains as a security for the safety of such capital ;—it is even a disadvantage, as he finds it more difficult to borrow money when he is in want of it ; for persons who would willingly consent to lend for a year or two, a sum of money which they had destined for the purchase of an estate, would not lend it for an uncertain time. Besides, if they are permitted to sell their money for a perpetual rent, why may they not lend it for a certain number of years, for a rent which is only to continue for that term ? If an interest of 1000 livres *per annum* is equivalent to the sum of 20000 livres from him to keep such a sum in perpetuity, 1000 livres will be an equivalent for the possession of that sum for one year.

‘ True foundation of interest of money.

‘ A man then may lend his money as lawfully as he may sell it ; and the possessor of money may either do one or the other, not only because money is equivalent to a revenue, and a means to procure a revenue ; not only because the lender loses, during the continuance of the loan, the revenue he might have procured by it ; not only because he risks his capital ; not only because the borrower can employ it in advantageous acquisitions, or in undertakings from whence he will draw a large profit : the proprietor of money may lawfully receive the interest of it, by a more general and decisive principle. Even if none of these circumstances should take place, he will not have the less right to require an interest for his loan, for this reason only, that his money is his own. Since it is his own, he has a right to keep it, nothing can imply a duty in him to lend it ; if then he does lend, he may annex such a condition to the loan as he chuses, in this he does no injury to the borrower, since the latter agrees to the conditions, and has no sort of right over the sum lent. The profit which money can procure the borrower, is doubtless one of the most prevailing motives to determine him to borrow on interest ; it is one of the means which facilitates his payment of the interest, but this is by no means that which gives a right to the lender to require it ; it is sufficient for him

him that his money is his own, and this is a right inseparable from property. He who buys bread, does it for his support, but the right the baker has to exact a price is totally independent of the use of bread; the same right he would possess in the sale of a parcel of stones, a right founded on this principle only, that the bread is his own, and no one has any right to oblige him to give it up for nothing.

Answer to an objection.

‘ This reflection brings us to the consideration of the application made by an author, of the text, *mutuum date, nihil inde sperantes*, and shews how false that application is, and how distant from the meaning of the Gospel. The passage is clear, as interpreted by modern and reasonable divines as a precept of charity. All mankind are bound to assist each other; a rich man who should see his fellow creature in distress, and who, instead of gratuitously assisting, should sell him what he needed, would be equally deficient in the duties of christianity and of humanity. In such circumstances, charity does not only require us to lend without interest, she orders us to lend, and even to give if necessary. To convert the precept of charity into a precept of strict justice, is equally repugnant to reason, and the sense of the text. Those whom I here attack do not pretend that it is a duty of justice to lend their money; they must be obliged then to confess, that the first words of the passage, *mutuum date*, contain only a precept of charity. Now I demand why they extend the latter part of this passage to a principle of justice. What, is the duty of lending not a strict precept, and shall its accessory only, the condition of the loan, be made one? It would have been said to man, “ It is free for you to lend or not to lend, but if you do lend, take care you do not require any interest for your money, and even when a merchant shall require a loan of you for an undertaking, in which he hopes to make a large profit, it will be a crime in you to accept the interest he offers you; you must absolutely either lend to him gratuitously, or not lend to him at all. You have indeed one method to make the receipt of interest lawful, it is to lend your capital for an indefinite term, and to give up all right to be repaid it, which is to be optional to your debtor, when he pleases, or when he can. If you find any inconvenience on the score of security, or if you foresee you shall want your money in a certain number of years, you have no other course to take but not to lend: it is better for you to deprive this merchant of this most fortunate opportunity, than to commit a sin by assisting him.” This is what they must have seen in these five words, *mutuum date, nihil inde sperantes*, when they have read them under these false prejudices.

‘ Every man who shall read this text unprejudiced, will soon find its real meaning; that is, “ as men, as Christians, you are all brothers, all friends; act towards each other as brethren and friends; help

Help each other in your necessities ; let your purses be reciprocally open to each other, and do not sell that assistance which you are mutually indebted to each other, in requiring an interest for a loan which charity requires of you as a duty." This is the true sense of the passage in question. The obligations to lend without interest, and to lend, have evident relation to each other ; they are of the same order, and both inculcate a duty of charity, and not a precept of rigorous justice, applicable to all cases of lending.' p. 79.

The translation of this work appears correct as to the matter ; but the language is often incorrect and ungrammatical.

Observations on the Genus Mesembryanthemum, in Two Parts ; containing Scientific Descriptions of above One Hundred and Thirty Species, about Fifty of which are New ; Directions for their Management ; New Arrangements of the Species ; References to Authors ; and a Great variety of Critical, Philosophical, and Explanatory Remarks, by A. Hardy Haworth, Esq. 8vo. 7s. 6d. Boards. Barker. 1794.

IF a patient and persevering attention in the practical botanist be necessary to the discovery of minute excellencies in the vegetable productions of the earth, no less do the like qualities seem requisite for those of Mr. Haworth's brethren in the science, who would cull, from the heterogeneous heap of facts and opinions presented us, the *little* that is intrinsically valuable in this publication. Smitten with a predilection in favour of the genus mesembryanthemum, he has snatched the pen with all the eagerness to publish, that a passionate lover would feel for the moment of declaring his partiality for his mistress,—and in three months—three little months!—has precipitated from the press a formidable volume on a subject, not indeed unworthy of his attention, nor by him attended to in vain,—but puffed out by speculative matter of a very visionary sort,—extended by the introduction of trivial incidents, and displayed with an attention to method, that borders on the ridiculous.

Thus, a whole chapter (III.), which, in its title, professes to give an account of Mr. Lee's mesembryanthema, is taken up with trifling invectives against Mr. Lee, whom the author accuses of not having been sufficiently *polite* to him at Hammer-smith. Another chapter (VII.), consisting of little more than two pages, relates the opinion of Miller on the motion of the sensitive plant : whilst chapter VIII. in three pages, gives us "the author's remarks *thereon*." But we shall here introduce the author to explain the object and plan of his

his work in the following extracts from the preface. He says—

‘The observations and descriptions it consists of, are entirely the occurrences of the last three months, during which time, I have been perpetually engaged in searching after the very numerous and very beautiful subjects of this extensive genus, in most of the nursery gardens and principal collections of exotic plants in the environs of London.

‘My researches have been successful beyond my expectations, and I have had almost the daily pleasure of adding the descriptions of new species to my memorandums, and of enriching my Hortus Siccus or Herbarium, with the specimens of them, after I had committed their most characteristic distinctions to paper, never dreaming in the beginning of the business, that they would either so quickly become bulky, or that I should so soon endeavour to transmit them to posterity.

‘If I had thought so at the time most of the earlier descriptions were made, I should, I am sure, have been somewhat more guarded in the construction of their characters.

‘And I likewise should have used every exertion to have reduced the number of ambiguous names, which at present stand ranked under my division of the genus, “*Insertæ Tribus*.”

‘I cannot avoid considering them the opprobrium of my list, and have even denied them a continuation of the marginal numerals which attend the more regulated species.

‘My only reason for inserting them at all, is, that some one, possessing better opportunities, and steadier abilities than myself, may reduce them to the sections they belong.’ P. 1.

After stating his reasons for not inserting any engravings of the plants he has attempted to describe in words,—and also pointing out the places where the curious botanist may satisfy himself by taking a view of the plants themselves,—he proceeds to say—

‘I much regret that it has not been in my power to give complete descriptions of all the species; it was my original intention to have done so, but the season was too far advanced for procuring proper specimens of many of them, before I had made up my mind to publish (in the present year) the remarks I had by me; and others, I have already observed, I was not able to obtain proper specimens of, although I had the mortification of seeing them copiously covered with flowers.

‘I have, however, described all the sorts throughout the observations, as far as my specimens would permit, and in no one instance, but from the real plant, or a portion of it, except where the contrary is particularly expressed.

‘Some of the specimens I have described, I will not omit to mention, were extremely imperfect and small, but wherever that

C. R. N. ARR. (XV.) November, 1795. X was

was the case, I have not failed to point out in what respect they were defective, that the reader may be enabled to judge what degree of confidence is proper to repose on characters drawn from such imperfect materials.

'In a word, I have, throughout the whole, endeavoured to make him as much acquainted with every part of the subject, as my specimens, and my descriptions of them, have made me acquainted with it.' P. 5.

Thus Mr. Haworth professes to have exhausted his stock of information concerning the mesembryanthema: and those who wish to tread in his steps, will judge from his *own* representations as well as ours, how far he has advanced the knowledge of a subject which employed the distinguished talents of professor Bradley, and on which much yet remains to exercise the diligence of the inquisitive botanist.

The Welsh Heiress, a Comedy. 8vo. 2s. White, Piccadilly.
1795.

MR. Jerningham has so long exercised his sentimental Muse in the walks of elegy and description, that we scarcely expected to have met him on the sprightlier boards of comedy: and indeed we must confess we find in his style more of the prettinesses of the poet, than the easy and natural humour of the dramatist. The plot is as follows—Miss Plinlimmon, the Welsh Heiress, is brought up to town to marry Lord Melcourt, whose encumbered estates require to be repaired with her fortune. Her character, which is evidently written for our most sprightly comic actress, is thus described—

'Lady B. What sort of a thing is the girl?

'Mr. Fast. She is very well as to beauty; her shape elegantly and harmoniously formed, but when in motion, ungraceful. Her mind is a compound of ignorance and information, like the waving branches that give a checquered kind of light. She made us laugh last night at supper with the childish simplicity of her questions, and sometimes she excited our admiration at the quickness of her repartee, and the solidity of her judgment; in a word, she appears to be an inspired idiot.' P. 6.

Her family, who are not very strongly marked, come up with her. The general idea recalls Vanbrugh's *Journey to London*—The vulgarity of the whole set, and the hoyden airs of his intended bride, disgust lord Melcourt so much, that he breaks off, after having in vain endeavoured to disgust Miss Plinlimmon by his indifference; and she is consoled for the disappointment, by marrying another young man of fashion, who luckily happens to be present. There is likewise a most absurd and unnatural character of an author who circulates a report of his

his own decease, and introduces himself by a feigned name, to observe what is said upon it. The whole of his part is fit only for the most extravagant farce; and as there is nothing in the rest of the play eminently calculated to procure it notice, we do not wonder it was withdrawn from the stage.

Sermons preached at different Places and on various Occasions; collected and republished in their respective Order: to which are subjoined, Memoirs, Anecdotes, and Illustrations, relating to the Persons, Institutions, and Events, connected with the several Subjects. By Henry Hunter, D. D. Minister of the Scots Church, London Wall, &c. Two Vols. 8vo. 12s. Boards. Dilly. 1795.

THE character of Dr. Hunter,—the author of Sacred Biography, translator of Lavater's Essays on Physiognomy, and the Letters of Euler to a German Princess,—is so well known as a divine and a man of letters, that we shall say nothing on those subjects, but leave the doctor to introduce himself to his readers; by presenting them with a part of his preface—

‘The publication of single sermons is, in general, owing to some local, personal and transitory circumstances. They are accordingly mere ephemera in the republic of letters. Their sphere of circulation from the press is not much more extensive than the circuit of the edifice in which they were pronounced; and their duration outlives a little month, at most; the sound of the preacher's voice. In a country like this, however, where the press is happily open for the communication of every species of information or instruction, it is no wonder that sermons, among other literary compositions, should advance a claim to their share of public attention, utility, and applause. What pleased and improved in a smaller circle, and on a particular occasion, it is presumed, may contribute to pleasure and improvement on a greater scale. Every man imagines the whole world must be of his opinion on certain subjects, and it is no difficult matter to persuade an author that the voice of his friends is the voice of mankind. Public bodies, too, find their account in periodical publications of this kind. To present a man with a sermon preached for the benefit of such a charitable institution, is an indirect, and more delicate, method of soliciting his support to it, and very frequently succeeds where a blunter application would be repelled. If no great addition is thereby made to the stock of public knowledge, the cause of religion, learning and morals, sustains at least no injury. Among many such productions, born to die in infancy, a few arise worthy of immortality; and modest merit is sometimes drawn forward into notice, and animated into further, and successful, exertion, by the encouragement given to an earlier and inferior performance.

'All the discourses which compose the following volumes, one excepted, are a republication.' p. iii.

The sermons in the first volume are on the following subjects—

I.—The Believer's Joy in Christ Jesus.

'Acts, viii. 39. He went on his way rejoicing.

II.—The Success of the Gospel, through the Ministration of Weak and Sinful Men, a Proof of the Power, Wisdom, and Goodness of God.

'2 Corinthians, iv. 7.—But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.—In connection with

'Exodus xx. 19.—They said unto to Moses, speak thou with us, and we will hear; but let not God speak with us lest we die.

III.—The Duty and Utility of commemorating National Deliverances.

'Exodus xiii. 8, 9, 10.—And thou shalt shew thy son, in that day, saying, This is done because of that which the Lord did unto me, when I came forth out of Egypt.

'And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

'Thou shalt therefore keep this ordinance in his season from year to year.

IV.—The Duty of Compassion to Poor Brethren.

'Deut. xv. 7.—11.

'If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother, &c.

V.—The Universal Extent, and Everlasting Duration of the Redeemer's Kingdom.

'Revelations xi. 15.—And the seventh angel sounded; and there were great voices in heaven, saying, The Kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

VI.—The Belief of the Gospel a Source of Joy and Peace.

'Romans xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.'

This latter sermon was preached at the ordination of the Rev. James Lindsay, A. M. to the pastoral office in Monkwell-street: the elegant CHARGE, delivered on the occasion, was written by the Rev. James Fordyce. The coadjutors at this ordination were Dr. Kippis, Dr. Fordyce, Dr. Rees, and Mr. Hugh Worthington.

Sermon VII. is on the Brevity, Uncertainty, and Importance of Human Life, from Psalm xxxix. 4, 5—'Lord, make me to know mine end, and the measure of my days,' &c.

From this volume we select passages from sermons I. and IV. as specimens of our author's style of writing.

'We move in a sphere much more contracted: but to every one of us there is his particular sphere, in which he may be greatly, nobly useful: Let every one consider the extent, the connections, and dependencies of his own. You have families and friends: the poor, and the ignorant, and the afflicted, you have always with you. Are there not among you, the giddy, the thoughtless, and the vain, to be admonished with wisdom, and reprov'd with tenderness? Are there not the impious and the profane, to be opposed with firmness, reprehended by example, reclaimed by goodness, interceded for with compassion, or separated from with resolution? Are not these dear, precious lambs of the flock, the hope of the present age, and the seed of those which are to come, to be suckled, to be trained up, to be protected? Are not the poor and the afflicted of God's people, for whom Christ died, to be cherished and comforted, with the consolation whereby we ourselves are comforted of God? Are these, and objects such as these, mean or unimportant? Are they not generally interesting? Would not success in any service, undertaken in the cause of the gospel, that is, the cause, at once, of God and of humanity, afford you the most sincere satisfaction? How silly the pride of rearing up a stately edifice, to be the seat of a family and a name, compared to the noble ambition of raising a temple for the Holy Ghost! How insipid, how transient, how unsatisfactory a gratification, is the getting before others in rank, in riches, in reputation, compared to the sublime delight of working together with God, to bring perishing sinners into the way of life and salvation! How poor an object is that of amassing a great estate for a beloved child, compared with the divine joy of laying up for him treasures in heaven; of raising young ones up to the lively hope of an inheritance incorruptible, undefiled and that fadeth not away! O that the professed followers of Jesus were thus walking in the steps of their great leader! going about doing good; never weary of well doing; shining as lights in the world; fulfilling their own joy, and promoting that of others. How pleasantly might the journey of life glide on, thus sweetened, thus variegated, thus marked, in every stage, by honour and usefulness; and thus, with certainty, directed to immortal honours, and an unfading crown!' Vol. i. p. 21.

'Much of the beauty of this great universe consists in the wonderful and pleasing variety, arrangement, and connection of the several parts of which it is composed. Some of these, examined separately, may disgust or terrify; but viewed in their relation to the

whole, and to each other, they never fail to astonish and delight. Hence, vast caverns and frightful precipices, volcanos and comets, afford a pleasure equal, if not superior, to that which flows from the prospect of the most beautiful, and highly cultivated, rural scenes, or from the contemplation of all the settled and majestic harmony of the host of heaven.

‘In the government of the world we observe the same delightful contrasts, variety, succession and change, which its structure exhibits. The great Creator and Ruler of all seems to take delight in continually ministering to our joy. With pleasure we observe in perpetual rotation the gentle fragrance of spring, the dazzling glories of summer, the luxuriant fulness of autumn, and the magnificent horrors of winter. Charmed and instructed we behold, alternately, the river gliding modestly within its banks; and proudly swelling over the adjacent fields: the ocean, now presenting a surface transparent and smooth as the polished mirror; and anon agitated into rage, and raising its billows to the sky: and the celestial vault, this hour serenely resplendent, fretted with golden fire; the next, deformed with clouds, a pestilential congregation of vapours; and instead of the murmuring breath of the zephyr, the seven thunders of God uttering their voices.’ Vol. i. p. 149.

These passages, we doubt not, will convey to our readers a favourable specimen of our author’s skill in composition: they are evidently written with elegance, and discover a warm heart.

Volume the second is on the following subjects—

‘Sermon I.—God, and the Lamb, the Temple of Heaven.

‘Revelation xxi. 22.—And I saw no temple therein: for the Lord God Almighty and the lamb are the temple of it.

‘II.—The Tabernacle of God with Men.

‘Revelation xxi. 3, 4.—And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, &c.

‘III.—The Universal and Everlasting Dominion of God, a Perpetual Source of Joy and Praise.

‘Psalm xcvi. 1, 2.—The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof.

‘IV.—Attention to Little Ones recommended.

‘Matthew xviii. 10—14.—Take heed that ye despise not one of these little ones, &c.

‘V.—The Wisdom of God in the Government of the World.

‘Daniel ii. 19—23.—Then was the secret revealed unto Daniel in a night vision, &c.

‘VI.—Origin, Nature, and Properties of Light.

‘Gen. i. 3.—God said, Let there be light: and there was light.

‘VII.—The Day of Judgment.

‘Mat. xxv. 35, 40.—I was an hungered, and ye gave me meat, &c.

VIII.—The

* VIII.—The Day of Judgment.

* Mat. xxv. 35, 40.

Dr. Hunter is evidently a man of considerable powers and attainments; his sermons are methodical, yet animated: his arguments discover an arrangement that will please polite readers, yet that force that strikes popular assemblies: his language and his sentiments (though we profess to differ from him in opinion on some subjects) are animated and glowing,—often beautiful; and the reading of them must afford more pleasure than the hearing of them.

The memoirs, anecdotes, and illustrations, subjoined, are not the least interesting part of these volumes,—affording both entertainment and instruction. We select two extracts as examples—

‘The sacrament of the Lord’s supper is administered, and received, all over Scotland, with much seriousness, fervour, and solemnity. Not only in the country, but likewise in the cities and great towns, on such occasions, every thing exhibits staid, smiling, cheerful piety. A considerable part of the preceding week is employed in exercises of public and private devotion. Young communicants assemble to converse, and pray with, to encourage and comfort, each other. The devout of the surrounding villages, according as circumstances permit, flock, “like doves to their windows,” to the church where the ordinance is to be celebrated. With the zeal, simplicity and perseverance of ancient pilgrims, many travel from the most distant parts, on foot, (some 50 miles, to my knowledge) to have the satisfaction of joining in Christian communion with beloved pastors and friends. Hospitality, in all its native, unaffected warmth, is displayed. The spirit of primitive Christianity is revived, and the disciples of the blessed Jesus have, literally, in the purest and most exalted sense of the words, “one heart and one soul; and have all things common.” The concourse is, accordingly, on many occasions so great, that the bodily, to say nothing of the mental, exertions of the minister of the place are wholly inadequate to the labours of the day—the succession of communicants to the table of the Lord,

“From morn to dewy eve; a summer’s day,”

calling, in silent importunity, for their portion of the bread of life. This renders it necessary for the presiding minister to call in the aid of his brethren; and a new and a delicious bond of union is formed. The patron of “my boyish days,” the friend of my youth, the pupil of my age, is invited to assist me in carrying on the divine plan of instructing, edifying, comforting the people of God. At the solemnity which gave occasion to the preceding address, not so few as two thousand were admitted to communion; com-

posed of the church of South Leith, my immediate charge : of our neighbours, with their worthy pastor, my ever to be respected friend Dr. Johnston of North Leith ; of a multitude from the adjoining metropolis, and West-church parish ; of some from the city of Glasgow and town of Paisley, besides many others from different quarters, who could not make themselves known to me. And let me not, in making this enumeration, overlook or forget my amiable and benevolent colleague, the Rev. Thomas Scot, over whose ashes I now shed the tear of tender recollection, as over one of the most placid, unassuming, conciliatory, of mankind ; with whom I lived, amidst jarring interests and cabals, in perfect harmony, during the six happiest years of my life and ministry.' Vol. i. p. 30.

There is a considerable degree of truth in this account : we are, however, sorry to be obliged to add, that the Scotch presbyterians have on various occasions discovered a considerable share of bigotry towards their dissenting brethren, and particularly the episcopalians, on account of smaller differences about ceremonies and ordinances.

We, with great pleasure, add an extract from the ' Brief History of the Scottish Corporation in London,' the whole of which is worthy the perusal of the reader—

' But after all these exertions, there is still a very great proportion of opulent, substantial, thriving Scotsmen resident in London and the neighbourhood, who do not contribute any thing to this charitable purpose. Many do not so much as know of its existence, who need nothing but information, to be induced to stretch forth the hand to promote it. For their sake, chiefly, this narrative is compiled ; and it will inform those into whose hands it may fall, that for 130 years last past, there has been, and there is, in London, a chartered company of Scotsmen, and the descendants of Scotsmen ; the end of whose incorporation is, by voluntary contributions, to create a fund for the relief and assistance of poor Scots people who have not acquired a right to any parochial provision in England : and who have survived the power of labouring, or are disabled by casualty and disease to earn a livelihood, or who, desirous to return to their native country, are destitute of the means.

' The number of such objects is much greater than is generally apprehended, though by no means incredible to any one who reflects on the vast multitude of journeymen artificers in every branch, seamen, day-labourers, the wives of soldiers, sailors and servants, and others, who are continually flocking to London, but never arrive at the means of making good a settlement. With its present slender funds, the corporation has of late been called upon to consider the cases, one year with another, of near one thousand aged, infirm, diseased, mutilated, helpless creatures, who had no other resource, no other hope : and, hard necessity ! the administrators of these

these funds have been often obliged, with bleeding hearts, to dismiss the necessitous wretches with a very inadequate supply.

‘It may be here necessary to vindicate the institution from a calumny with which some have hardened their own hearts, and poisoned the ears of others; and thereby robbed it of part of its support. The whole has been represented as a mere eating and drinking business, in which the name of charity is employed as a cover to gormandizing. This insinuation is illiberal, cruel and unjust. Not a penny of the money contributed to the relief of the poor is laid out on eating and drinking. The extra-expence of the festivals is cheerfully discharged by the stewards. The corporation used formerly indeed to treat the gentlemen of the monthly committee with tea and coffee, when employed on actual service; but even this is discontinued, and the trifling expence of it saved. The beadle’s salary and little perquisites excepted, no officer of the corporation converts a farthing of the public money to his own use; and the beadle’s office is far from being a sinecure. Even the secretary, whose office is of all others, the most laborious and troublesome, has no compensation for his time and trouble, but the privilege of occupying the premises in Crane-court, free of rent and taxes, and these premises are, at all times, subject to the call and accommodation of the courts and committees of the corporation.

‘If there be Scotsmen of fashion and fortune who either statedly or occasionally visit the metropolis, whom the corporation has not yet the honour of reckoning as members, it is to be presumed, they have never had proper application made to them; for it were an insult to suppose it could be made in vain. Not one of the Scottish peerage, who has either an hereditary, or an elective, seat in the British parliament, could possibly reject a decent requisition of his countenance and support to such a cause. The whole forty-five Scottish members of the house of commons, would undoubtedly, to a man, deem themselves happy in adding to its respectability and permanency, were it properly represented to them. Of Scotsmen not in parliament, there must be a very considerable number, of high birth, and great fortune, who regularly pass a part of the year in London, and who would receive with pleasure a solicitation in behalf of indigence and distress. The intermarriages of illustrious and affluent English, with Scottish families, might surely be turned to good account, in favour of a Scottish charity. And let it be acknowledged with gratitude, that many gentlemen entirely English, and particularly a considerable proportion of the court of aldermen of the city of London, have been so favourably impressed with the meritoriousness of the object, as, at different times, to qualify themselves as governors for life.

‘The number of substantial tradesmen from North-Britain, who have not yet become members either by donation or annual subscription, is undoubtedly very great. Men of this description are
rising

rising into notice every day; they would be flattered by an application; and, being nearer in condition to the objects which the institution proposes to relieve, are more likely to sympathize with them, and to contribute toward their comfort.

‘ There are many opulent families, now naturalized in England, but of Scottish extraction, and that not remotely, who assuredly would esteem it an honour to contribute to the relief of the unfortunate natives of the land of their ancestors. And why not put a mark of respect on such, by making an application that goes on a presumption of their generosity and attachment to country, as well as of their humanity ?

‘ There is still another source of revenue, which has indeed been in contemplation, but hitherto, not fairly put to the test ; though were the experiment made, it could not possibly fail : it is, the generosity, compassion, and public spirit of the Scottish ladies of rank, fortune, and influence. It would be gross injustice to suspect them of coldness and indifference to such an object, were it fairly represented. Could one such lady but witness the distribution of the corporation’s charity, for one evening, the business would be done. For what would her eyes behold ? A miserable assemblage of hapless, helpless Scotswomen, crawling in, one after another to ask, and to receive, a poor pittance, to keep alive a little longer the wasted lamp of nature — Old women of sixty, seventy, nay up to fourscore years, who are past their labour, who have survived all their friends, who have outlived themselves : yet in decent apparel, and of modest deportment, looking with an earnest, but an half-extinguished eye, for the quarterly or half-yearly guinea, and departing with benedictions, on their quivering lips, to the hand which bestowed it — Young women lamenting the premature death of their earthly support, pleading with the pathetic dumb shew of a child unborn, or the affecting eloquence of an infant at the breast, for a little supply to the widow and the orphan — Females, in a word, in every varied form of human wretchedness. With the impression of a scene like this, and it is a picture after nature, with the impression of a scene like this, warm on the heart, how would the humane woman of condition plead, in the next gay circle she entered, how powerfully, and how successfully plead, the cause of female distress ! How would the hallowed flame be transmitted from one gentle bosom to another ! How would the pleasure and splendor of high life be dignified, be sanctified, be sweetened, by scattering a handful of its superflux among the daughters of want ! And what an accession of male support would not this produce ! What gentleman could stand aloof, after the female world had declared itself ? Honourable, truly honourable, will it be for the great lady who shall lead the fashion in this instance ; and honourable, truly honourable, for all those who shall follow it. They shall be had in everlasting remembrance. Generations unborn shall arise and call them blessed. Wealth and riches shall be
in

in their house. Their posterity shall be mighty upon earth. For, they have dispersed, and given to the poor. They fed the hungry, they refreshed the thirsty, they received and protected the stranger, they clothed the naked, they visited the sick, they enlarged the prisoner—and the friend of the miserable will gloriously requite them.' Vol. i. p. 192.

Anecdotes of some Distinguished Persons, chiefly of the present and two preceding Centuries. Adorned with Sculptures. Three Vols. 12mo. 1l. 1s. Cadell and Davies. 1795.

SINCE the appearance of Mr. Petit Andrews' book of Anecdotes, we have not met with a compilation more replete with various amusement than the volumes before us. The anecdotes are selected with taste and judgment, either as forming the most distinguishing characteristics of the person they relate to, or the time in which he lived, its manners and customs;—and the whole presents a source of elegant amusement and useful information. We cannot indeed ascribe to it the merit of an original composition, nor perhaps, upon cool reflection, can we entertain the highest opinion of an age in which there is a demand for books of mere amusement, and of loose texture. But where such a demand is urgent, it is certainly no small praise to have furnished it at the smallest expense possible to religion and morals, and with an eye to the improvement of taste and manners.

Many of these anecdotes are taken from rare and valuable works, from scarce manuscript records, or from authentic verbal communications. There are also some original opinions and contributions, which are by no means the least valuable part of the collection. Of some of the latter we shall avail ourselves in giving a specimen of the amusement the reader has to expect.

A very curious selection from the Life of Michael Angelo is concluded with the following opinion by Mr. Fuseli, one of the very few English artists whose pen approaches nearly to the original merit of his pencil.

'One of the great ornaments of the present English school of painting, who has studied the works of this sublime artist with the greatest attention, and who has imitated them with the greatest success, favours the compiler of these volumes with the following character of his master and his model (it seems almost unnecessary, upon this occasion, to add the name of Mr. Fuseli):

"Sublimity of conception, grandeur of form, and breadth of manner, are the elements of Michael Angelo's style. By these principles he selected or rejected the objects of imitation. As painter,

as sculptor, as architect, he attempted, and above any other man succeeded, to unite magnificence of plan and endless variety of subordinate parts with the utmost simplicity and breadth. His line is uniformly grand. Character and beauty were admitted only as far as they could be made subservient to grandeur. The child, the female, meanness, deformity, were by him indiscriminately stamped with grandeur. A beggar rose from his hand the patriarch of poverty; the hump of his dwarf is impressed with dignity; his women are moulds of generation; his infants teem with the man; his men are a race of giants. This is the '*terribilis via*' hinted at by Agostino Caracci, but perhaps as little understood by him as by Vasari, his blind adorer. To give the appearance of perfect ease to the most perplexing difficulty was the exclusive power of M. Angelo. He has embodied sentiment in the monuments of St. Lorenzo, and in the chapel of Sixtus traced the characteristic line of every passion that sways the human race, without descending to individual features, the face of Biagio Cesena only excepted. The fabric of St. Peter, scattered into an infinity of jarring parts by Bramante and his followers, he concentrated, suspended the cupola, and to the most complex gave the air of the most simple of all edifices. Though as a sculptor he expressed the character of flesh more perfectly than all that went before or came after him, yet he never submitted to copy an individual; whilst in painting he contented himself with a negative colour, and as the painter of mankind rejected all meretricious ornament. Such was Michael Angelo as an artist. Sometimes he no doubt deviated from his principles, but it has been his fate to have had beauties and faults ascribed to him which belonged only to his servile copyists or unskilful imitators." Vol. i. p. 41.

In another part of the same volume, we have some curious anecdotes of Lope de Vega, the celebrated Spanish dramatic poet—

‘ It is said in the history of the life of this writer, that no less than 1800 comedies, the production of his pen, have been actually represented on the Spanish stage. His *Autos Sacramentales* (a kind of sacred drama) exceed 400; besides which there is a collection of his poems of various kinds in 21 vols. 4to.

‘ It is also said, in the History of his Life, that there was no public success on which he did not compose a panegyric; no marriage of distinction without an epithalamium of his writing, or child whose nativity he did not celebrate; not a prince died on whom he did not write an elegy; there was no saint for whom he did not produce a hymn; no public holiday that he did not distinguish; no literary dispute at which he did not assist either as secretary or president. He said of himself, that he wrote five sheets per day, which, reckoning by the time he lived, has been calculated

lated to amount to 133,225 sheets. He sometimes composed a comedy in two days, which it would have been difficult for another man to have even copied in the same time. At Toledo he once wrote five comedies in fifteen days, reading them as he proceeded in a private house to Joseph de Valdeviefo.

‘ Juan Perez de Montalvan relates, that a comedy being wanted for the carnival at Madrid, Lope and he united to compose one as fast as they could. Lope took the first act and Montalvan the second, which they wrote in two days; and the third act they divided, taking eight sheets each. Montalvan, seeing that the other wrote faster than he could, says he rose at two in the morning, and having finished his part at eleven, he went to look for Lope, whom he found in the garden looking at an orange-tree that was frozen; and on enquiring what progress he had made in the verses, Lope replied, “At five I began to write, and finished the comedy an hour ago; since which I have breakfasted, written 150 other verses, and watered the garden, and am now pretty well tired.” He then read to Montalvan the eight sheets and the 150 verses.’ Vol. i. p. 135.

The anecdote of Mr. Page, in p. 144, appears to be taken from an erroneous authority. The author of the pamphlet was *Stubbs*; and the manner of his punishment is somewhat differently related by our best historians.

The following original contribution will appear valuable to those who are desirous to ascertain the character of an author and statesman who has been so variously represented by party writers.

‘ The compiler has been favoured, by the marquis of Buckingham (a name dear to literature and to the arts) with the original of the following letter of lord Clarendon, addressed to the justices of the peace for the county of Buckingham; which, from the excellent sense it contains, and the good advice it gives, seems particularly suited to the situation of affairs in these times of alarm and danger.

“ My lords and gentlemen.

“ His majestie being well assured, as well by the confession of some desperate persons lately apprehended, as by other credible informations, that, notwithstanding all his unparalleled lenity and mercy towards all his subjects for their past offences, how grate soever, there is still amongst them many seditious persons, who, instead of being sorry for the ill they have done, are still contriving, by all the means they can, to involve the kingdom in a new civill warre; and in order thereunto have made choice of a small number, who, under the title of a council, hold correspondence with the forraigne enemyes to this kingdom, and distribute therein orders to some signal men of their party in the severall counties, who
have

have provided armes and listd men to be ready upon any short warning to draw together in a body, by which, with the helpe they promise themselves from abroad, they presume to be able to doe much mischief; which his majestie hopes (with the blessing of God upon his greate care and vigilance) to prevent, and to that purpose hath writt to his lords lieutenants of the severall countie; that they and their deputy lieutenants may doe what belongs to them: But his majestie, taking notice of greate negligence and remissnesse in too many justices of the peace, in the exercise of the trust committed to them, hath commended me, who (serving him in the province I hold) am in some degree accountable for the faults of those who serve him not so well as they ought in that commission, to write to the justices of the peace of all the countie in England, and to lett them know of all his majestie expects at their hands: I do therefore choose this time to obey his majesty's commands, and take the best care I can that this letter may find you together at your quarter-sessions, presuming that you who are present will take care that it be communicated to those who are absent, at your next monthly meetings, which it is most necessary you keep constantly. I am sorry to heare that many persons who are in the commission of the peace neglect to be sworne, or, being sworne, to attend at the assizes and sessions, or indeed to doe any thing of the office of justice. For the former sort, I desire that you cause the clerke of the peace forthwith to return to mee the names of those who are in the commission and are not sworne; to the end that I may present their names to the king, who hath already given order to his attorney-general to proceed against them. For the rest, I hope, upon this animadversion from his majestie, they will recollect themselves, seriously reflect upon their breach of trust to the king and kingdom, and how accountable they must be for the mischiefs and inconveniences which fall out through their remissness, and not discharging of their duties. I assure you the king hath soe great a sense of the service you doe, or can doe for him, that he frequently sayes, hee takes himselfe to be particularly beholding to every good justice of the peace who is cheerful and active in his place, and that if in truth the justices of the peace in their severall divisions be as careful as they ought to be in keeping the watches, and in the other parts of their office, the peace of the kingdom can hardly be interrupted within, and the hopes and imaginations of seditious persons would be quickly broken, and all men would study to be quiet, and to enjoy those many blessings God hath given the nation under his happy government. It would be great pitty his majesty should be deceived in the expectation he hath from you, and that there should not be a virtuous contention and emulation amongst you; who shall serve soe gracious a prince most effectually; who shall discover and punish, if he cannot reform, most of his enemies; who shall take most pains in undeceiving

and deceiving many weak men, who are misled by false and malicious insinuations and suggestions, by those who would alienate the minds of the people from their duty to their sovereign; who shall confirm the weak and reduce the willfull most: in a word, who shall be most solicitous to free the country from seditious persons, and seditious and unlawful meetings and convocations (the principal end of which meetings is, as appears now by several examinations and confessions, to confirme each other in their malice against the government, and in making collections for the support of those of their party who are listed to appear in any desperate undertaking, the very time whereof they have designed). We must not believe that such a formed correspondence amongst ill men throughout the kingdom, so much artifice, so much industry, and so much dexterity, as this people are possessed with, cannot be disappointed of their wished success by a supine negligence or lazynesse in those who are invested with the king's authority; indeed, without an equal industry, dexterity, and combination between good men for the preservation of the peace of the kingdom, and for the suppressing of the enemies thereof. Let me therefore desire and conjure you to use your utmost diligence and vigilance to discover the machinations of those men whom you know to be ill affected to the government, to meet frequently amongst yourselves, and to communicate your intelligence to each other, and to secure the persons of those whom you find forward to disturb, or dangerous to the publicke peace; and I make no doubt but his majestie will receive so good an account of the good effect of your zeal and activity in his service, that I shall receive his commands to return his thanks to you for the same; and I am sure that I shall lay hold on any occasion to serve every one of you in particular, as,

"My lords and gentlemen,

"Your most affectionate servant,

"March 30, 1665.

CLARENDON C."

"To my very good friends the justices of the peace of the county of Bucks." Vol. ii. p. 7.

The great duke of Marlborough, as he is called every where except at *Blenheim-house*, was, not, it would appear, eminent for his literary talents. Being originally a soldier of fortune, his education was probably neglected.

How much better this great warrior could fight than spell, the following letters very plainly evince:

"Jully the 29th, 1714.

"SIR,

"I received this day the favour of your obliging letter of the 25th, and that I may lose no time in obeying your commands, I write this in the bating place in my way to Ostende. I wish you

as much happiness as you can desire, and that we may live to meet in England, which will give me many opportunities of telling you how faithfully I am

"Your most humble servant,

"MARLBOROUGH."

"The dutchess of Marl. is your humble servant, and gives you many thanks for the favour of remembering her."

"Monfieur, Monf. Bubb, *Gentelhome Angloise*, à la Haye."

"SIR,

"Sept. 3, 1707.

"The bearer will acquaint you with what I have write, in order to have this business agreed friendly (if possible). I desire the pictures may go with my brother, and leave it to your care that they be originals.

"I am, Sir,

"Your friend and humble servant,

"MARLBOROUGH."

"TO MR. SANDBY." Vol. ii. P. 318.

These extracts, we trust, will give our readers a proper idea of the merit of this lively and entertaining compilation. The account of the republic of San Marino is particularly excellent; and the original communications of the Letter from sir Richard Fanshaw to Charles II. the Memoirs of lady Fanshaw, the Letters of Mompesson, and of Alberoni, ought alone to entitle these volumes to a place in the libraries of the curious.

The editor (Mr. Seward) has embellished the work with some engravings, and fac-similes, and the music of Queen Mary's Prayer. The best of the engravings are the Certosa of Pavia, San Marino, the Paraclete, and the head of lady Fanshaw. The frontispiece of vol. III. is deficient in drawing.

A complete Treatise on Electricity, in Theory and Practice: with Original Experiments. By Tiberius Cavallo, F. R. S. In Three Volumes. Volume III. Containing the Discoveries and Improvements made since the Third Edition. 8vo. 5s. Boards. Dilly. 1795.

THE rapid advances, made in the science of electricity since the first publication of this treatise, have furnished considerable additions for every subsequent edition. Those additions having been interspersed throughout the work in the three first editions, have obliged several persons, who were desirous of being informed of the new improvements, to purchase the work more than once. In order to avoid this inconvenience, the present edition has been published in three volumes; the first and second of which

which have been reprinted without any material alteration, whilst the new materials are contained in this additional volume, which, independent of its being sold with the other two, may be purchased by itself, to complete the third edition.' p. iii.

The motives of this publication are thus explained in the preface.—The articles contained in the volume are—

'An Account of the Discoveries concerning Muscular Motion, which have been lately made, and are commonly known under the name of Animal Electricity.—History of the Doubler of Electricity.—Of the Methods of manifesting the Presence, and ascertaining the Quality, of small Quantities of natural or artificial Electricity.—Experiments on Metallic Substances.—Description of the Methods of producing diverse curious Configurations by Means of Electricity.—Of the Effects produced by Electricity on permanently elastic Fluids, and on Water.—Of the Repulsion between Bodies possessed of the same Sort of Electricity; and of some Experiments, which seem to militate against the Theory of a single Electric Fluid.—Remarks on some extraordinary Effects of Thunder Storms, and an Explanation of the Electrical Returning Stroke.—Of the Action of Electricity on the Vegetable Kingdom.—Experiments and Observations concerning the Effects of Electricity on Metallic Substances.' p. v.

To these are subjoined notes and additions to various parts of the treatise, many of which are of considerable importance.

From the pen of Mr. Cavallo, it is not to be expected that any philosophical work should proceed that is vulnerable to criticism in many of its parts; and our examination of that before us, which every inquirer into the subject on which it treats will read with advantage, fully justifies the supposition. A considerable portion of the volume is devoted to an investigation of that highly curious subject,—the electrical powers of animal bodies, on which Mr. Cavallo brings forward some conjectures that we think worthy of a place here. After detailing the different experiments which have already been submitted to the public opinion, together with many of his own and Dr. Lind's, he proceeds to make the following very judicious reflections, with which we shall close our remarks on this article.

'The principal phenomena of animal electricity, viz. the property of being put in motion by a metallic or other communication made between the nerves and the muscles, is not peculiar to a few animals only, but seems to be a property of all animals in general; a law of nature, which admits of few exceptions, and even those exceptions are of a very doubtful nature. The experi-

C. R. N. A.R.R. (XV.) Nov. 1795.

Y

rinents

riments have already been tried with a great variety of terrestrial, aerial, and aquatic animals. The human body, whilst undergoing certain chirurgical operations, or its recently amputated limbs, have been convulsed by the application of metals. From the ox and the horse down to the fly, the effects of metallic applications have been repeatedly and unequivocally observed. With some the power lasts longer than with others; the movements also are more or less evident and powerful, according to the various nature and disposition of the animals. The leg of a recently dead horse was agitated so violently by the application of a shilling and a bit of tin-foil, that the strength of a robust man was unable to check the blow. Animals possessed of cold blood, are in general more retentive of that power than those which have hot blood; but amongst those of the same class a considerable variety is observable, which arises from the different strength or irritability of their fibres, and probably from other causes that are as yet unknown. The animals which form an exception to the above-mentioned general law, are several worms, some other insects, the oyster, and a few other small sea animals. But as the organization of those animals seems not to be possessed of much sensibility, nor admits of much motion, it may be presumed that the effects of the metallic application are only too weak to be perceived by our senses; and in fact several animals, which some time ago were thought not to be affected by the contact of metals, have been lately caused to contract in consequence of the discovery of more active metallic combinations, or of some of their more sensible parts.

‘ The preceding pages contain all the remarkable facts that I have been able to collect, relative to a subject which is likely to become of great importance. Those surprising effects of an unknown cause, generally inexplicable, and sometimes contradictory, seem to admit of no theory sufficiently probable or satisfactory, nor can we yet see how they may be applied for the benefit of mankind. An attentive consideration of the subject will naturally suggest several doubts and queries, which can only be answered by future experiments and discoveries.—In what manner does artificial electricity affect the muscles?—Does it act as a mere stimulus or otherwise?—Where is the animal electricity generated, and by what mechanism is it transmitted from one part of the body to another?—Does it proceed from the brain, or is every nerve actuated with that generating power?—What reason can there be for the necessity of using two different metals?—And after all, are those phenomena really the effects of electricity, or of some other unknown fluid *sui generis*?

‘ The want of several of the characteristic properties of electricity, may perhaps be owing to the weak state of that power in animals, and therefore it would be unphilosophical to admit another

agent as the cause of those muscular motions, contractions, &c. unless a property of it could be discovered, which is absolutely repugnant to the ascertained laws of electricity. In that case we might with propriety say, that as there are several liquids or visible fluids like water, spirits, &c. which have diverse properties in common, at the same time that they are essentially different; that as there are several invisible and permanently elastic fluids like common air, inflammable air, fixed air, &c. which are very dissimilar, though possessed of certain common properties; so there may be several sorts of more subtle fluids essentially different from each other, yet bearing some analogy to the electric fluid.

‘ Having, towards the beginning of this account, shewn the possibility of the electric fluid existing in an unbalanced state amongst the various parts of the animal body, I shall conclude with a few remarks concerning the origin of the accumulation or rarefaction of that fluid in general, which may probably promote the investigation of this curious subject.

‘ There is a well known and very extensive law in the science of electricity, which is, that the mere proximity of an electrified body is sufficient to induce a contrary electricity in another body, without its losing any part of its own. Upon this principle, if the permanent existence of a quantity of electricity in any place be admitted, one may easily conceive how other bodies may be electrified by it, and also how the electricity may thereby be accumulated to any degree. But it will naturally be asked, where is that electrified body, the first term of the series, from which the accumulation may be derived?—To this I answer, that strictly speaking, the common notion of the electric fluid existing in a balanced state amongst the bodies of our globe, is by no means true. Great quantities of electricity accumulated on bodies that are not absolutely insulated, will be readily dispersed amongst the surrounding bodies, in the same manner as a quantity of water, which is poured out of a vessel upon any surface, will soon find its level, by descending from the highest to the lowest places. But let a man try to remove the last drops of water, or particle of moisture, from the inverted vessel, and he will find it very difficult to succeed. In like manner those persons, who are accustomed to make nice electrical experiments, know how extremely difficult it is to remove small residuums of electricity from a Leyden phial, from a piece of wood and other bodies, which have been once electrified. It is evident, therefore, that a beginning of electric accumulation is by no means difficult to be found. But, independent of this remark, if we consider that electricity is generated by evaporation, condensation, rarefaction, friction, and other causes; and that those natural processes happen continually and in every place, we must then conclude, that, far from remaining in a balanced or level state, the electric fluid must be continually fluctuating amongst

amongst the various substances of our globe. It is accumulated in some and rarefied in others; the accumulation is removed from the latter to the former, and perhaps it seldom happens that two bodies of similar shape, bulk, and substance, contain exactly equal quantities of electric fluid. This accumulation and rarefaction of it, this positive and negative state, is in most cases too small to affect our electrometers and other instruments; but the effects of very small quantities of artificial electricity upon animals, shew that it is by no means too small for the mechanisms framed by the most exquisite hand of nature.' p. 69.

The History of Hindostan, its Arts, and its Sciences, as connected with the History of the other great Empires of Asia, during the most ancient Periods of the World. With numerous illustrative Engravings. By the Author of the Indian Antiquities. Vol. I. 4to. 11. 11s. 6d. Boards. Faulder. 1795.

THE History of Hindostan is, on many accounts, as important as any that can be presented to the public, though involved in great, and, till lately, in insuperable difficulties, through want of an acquaintance with the Sanscrit language. Of late years, considerable light has been thrown on this subject by men residing in India, and conversant with that language, which was the only medium through which the ancient records of that country could be satisfactorily investigated.

The author of the present volume, it is true, has never visited India; but he enjoys one advantage above most of those who have, except sir William Jones,—viz. that of having it in his power, in addition to the researches of modern writers, to compare the result of such inquiries with the state of ancient literature in other parts. India has been called the cradle of the arts; and it is certain, that the wise men of India obtained in very early times a high degree of celebrity,—that Pythagoras, Anaxarchus, Pyrrho, and other eminent philosophers of Greece, visited that country to acquire knowledge. There is reason to believe, that, in very early periods, they possessed the knowledge that the earth was spherical, and that the planets revolved round the sun;—and that Pythagoras obtained from them the knowledge of that system, which from him was called the Pythagorean.

Mr. Maurice commences with entering his protest against all attempts to examine this work by such rules of criticism as are applied to history in general;—it being, as he says, rather the history of astronomical mythology, as it flourished in the great empires of Asia, than that of any particular nation on
the

the eastern continent. We see the reasonableness of this protest, and lament that there should have been so much occasion to make it. The subject of astronomical mythology that runs through this work, is certainly curious and important, but involved in such obscurity and uncertainty, that we could have wished it not to have made so very prominent a part of this learned history.

It is unnecessary to remind our readers, that Mr. Maurice is the author of the *Indian Antiquities*, a work, to which, (though, on some subjects that it proposed to examine, we materially differ from its author, and though we could not help lamenting that it wanted arrangement) we cannot deny the praise of great ingenuity and learning. We can also with truth say that we have looked forward with considerable expectation to the *History of Hindostan*: and though we still differ from the author in several particulars, we are happy to see the present work possess a better arrangement than the former, and to acknowledge that we have derived from it considerable improvement and pleasure.

We propose little more, on the present occasion, than to lay before our readers a summary of the contents of this volume.

The work opens with a preliminary chapter, containing the substance of a letter published in 1790, and addressed to the Court of Directors of the East India company. This chapter exhibits a prospectus of the history,—a particular account of the order pursued,—and the character of the various authors, both ancient and modern; to whose labours Mr. Maurice is indebted. It is well written and interesting, and is of itself an admirable clue to persons who wish to form a minute acquaintance with the affairs of India.

This chapter Mr. Maurice closes as follows—

‘Amidst the necessary abridgement of so vast a mass of historical information, perspicuity will be my chief aim, and I have spared neither labour nor expence to procure authentic documents: but above all, gentlemen, in my relation of the transactions of the British nation in India, it will be my highest ambition to preserve the character of an unbiassed and impartial historian, totally free from the violence of either party, without the temporizing servility that disgusts, and the intemperate warmth that offends.’ P. 42.

This part of Mr. Maurice’s history is of importance to the British nation, in which historical truth ought to be strictly adhered to. He has accordingly made a diligent investigation and comparison of the authors on both sides, and professes to have made a candid abridgement of their works.

The following articles are introduced in the present volume—

The first chapter gives a representation of the Hindoo cosmogony—of which there are various accounts in different *sastras*.—A few of those accounts are submitted to the reader.—Some striking circumstances of similarity between the Hindoo, the Hebraic, the Phœnician, the Egyptian, and Grecian systems of the cosmogony are pointed out, as in their account of the incumbent wind, or spirit agitating the abyss; of water being the primæval element; of the mundane egg; and of the principle of generative love.—Of the creation of the four great casts or tribes.

In chapter II. the chronology of the Brahmins is extensively considered—the doctrine of the Indian Yugs, or four grand periods of the world's existence; viz. the Satya Yug—the Treta Yug—the Dwapar Yug—and the Cali Yug.—Their astronomical calculations are examined; which Mr. Maurice endeavours to prove fallacious.—The astronomical mythology is asserted, in every period of the ancient world, to have perplexed all genuine chronology, and to have obscured all serious history.—This assertion Mr. Maurice proceeds to establish in a retrospect towards the early history of the Chaldeans—the Egyptians—the Persians and the Indians.—The result of Mr. Maurice's argument is, that on this system so precarious, no hypothesis, subversive of the Mosaic history and the Hebrew chronology, can possibly be erected.

In chapter III. the early history of the most ancient nations is asserted to be nothing more than a history of the revolutions of the sun, moon, and planets.—The annals, therefore, of those nations, our author maintains, are not worthy of a place in serious history.—The History of the Surya-Bans and Chandra-Bans of India, he thinks, originated in the same source, and is, consequently, highly suspicious.—This opinion he maintains by a variety of facts collected from the ancient history of Egypt as given by Manetho.—The great use of astronomy in settling obscure points of history is insisted on.—The ignorance of the ancients in regard to the phenomena of comets, of their nature and periodical returns, affords strong evidence against their arrogated antiquity, as well as in part overthrows the arguments advanced by Mr. Bailli to establish their pretensions to such high proficiency in astronomy as he has imputed to them.—This chapter concludes with examining whether the claims of the Egyptians; to be the oldest nation in the world, ought to be admitted, and upon what foundation those claims were founded.

In chapter IV. the subject of the Yugs, or four grand periods,

periods, during which the Hindoo empire is asserted in the Brahmin histories to have flourished, is resumed.—The birth of Brahma, the grand Hindoo epoch of the world.—Brahma and Osiris probably the same mythological person.—The fourteen sons of Brahma, called Menu's, are maintained to be an astronomical progeny.—Agriculture and husbandry, the constant employ of the shepherds of Chaldea, are thought probably to have given existence to their first sphere, and in particular, to the earliest asterisms of the zodiac.—In the more advanced state of society, deified mortals were elevated to that sphere, and the animal figures of the zodiac became their representative symbols upon earth.—The Egyptians are proved not to have been the first inventors of the constellations, from the want of agreement of those constellations with the seasons and mythology of Egypt.—The names of the particular æras of the Indian chronology are stated, and their meaning investigated.—The day and year of Brahma are maintained to be applicable to celestial beings alone.—The Indian month, according to the old mode of computing time in that country, consisting only of fifteen days, being regulated by the bright and dark portions of the moon's orbit, their year was proportionably contracted.—The exaggerated details of that chronology, therefore, Mr. Maurice maintains, are a gross imposition upon the common sense and reason of mankind.—With a brief summary of the arguments and facts stated in the preceding pages, the Indian chronology is for the present concluded.

In chapter V. the author, enlarging his retrospect towards the annals and events of other Asiatic kingdoms, with which those of the vast empire of India are so intimately connected, proceeds to the discussion of a question previously proposed,—whether there was not, in the remotest ages, a more ancient sphere than that which has descended to us from the Greeks,—a sphere allusive to an earlier mythology and to the transactions of a more ancient race.—To investigate with proper attention this important and novel subject, he in this chapter advances, with Mr. Costard, upon the ground of classical antiquity, and considers in a summary manner what the best Greek writers have asserted relative to the rise and progress of astronomy in Greece.—He then traces the progress of that science in Arabia and Europe,—the whole being intended as preparatory to an examination of the hieroglyphic figures engraved on the celestial sphere—and of the oriental solar and lunar zodiacs in the subsequent chapters.

The reader having, in the preceding chapter, been presented with the abridged history of astronomy according to the Greeks, is, in the sixth chapter, introduced to a wider

survey of the science; and a more ancient astronomical mythology than that of Greece is gradually unveiled. Left the author should appear to have been guided in this survey by the spirit of hypothesis, rather than the love of truth, and to have selected as objects of discussion such constellations as may appear more favourable to the hypothesis, he examines at considerable length, the ancient history of all the constellations mentioned by Hesiod and Homer, and maintains, that so far from being of Grecian origin, they were known immemorially, but under other appellations, by the astronomers of Chaldea, India, Phœnicia, and Egypt.

In chapter VII. our author observes, that the epoch of empires is to be fixed, and the period of their glory to be partly ascertained, by an attentive examination of the astronomical mythology prevailing in particular æras. Egypt, he observes, flourished in its meridian splendour when the dog star, rising heliacally, received the adoration of that nation,—Chaldea, when the Pleiades rose heliacally, and Taurus opened the year,—and so of others.

In chapter VIII. Mr. Maurice examines the hypothesis of M. Bailli, and of M. Du Puis, and states the possibility of there being in Chaldea, Persia, and India, some remains of Antediluvian astronomy, preserved by Noah in the ark, among the fragments of the sciences of the old world.

In chapter IX. the gradual progress of the ancient Chaldeans in astronomy is considered, and the lunar zodiacs of that country, of Arabia, of India, and China, are examined and compared.

In chapter X. the more conspicuous of the remaining constellations are examined; and the greater part of them our author endeavours to prove to have reference to the events of the first ages of the world, and to a more ancient mythology than that of Greece.

Chapter XI. presents a recapitulation of the subjects discussed in the preceding chapters:—oriental fables relative to Adam are examined;—and many subjects, that are described in the writings of Moses, are found to have parallels in the Sanscrit records.

Mr. Maurice, supposing that the three prior Yugs have been proved to have their foundation in astronomical calculations, maintains that no regular history of the events asserted to have taken place can be expected: he, however, thinks they are not to be rejected wholly as fabulous, since it is not improbable, that the most ancient Sanscrit annals may contain the history of some antediluvian princes, consonant to the antediluvian records of Moses. This subject takes up his twelfth chapter.

In

In the thirteenth chapter, a very extensive view is taken of the oriental accounts of the general deluge; where our author undertakes to shew, from the unanimous voice of all nations, from various traditions, from the abruptness of the surface of the earth, from the disordered strata of its internal regions, and from many other appearances, that there has been a general inundation of this terraqueous globe.

From this short survey, it will appear to our readers, that Mr. Maurice intends nothing less by the present publication, than a general history of the great Indian empire, from the earliest periods, to the present times,—and that what the most laborious investigators among the ancients have collected, is here united with the more successful attempts of the moderns,—an object so much the more important, as Strabo, Plutarch, Arrian, and, in subsequent periods, Porphyry, Philostratus, and others, have proceeded on the reports of persons, who indeed are unknown, and who only visited the exterior parts of the country. What they have handed down to us also, was written with a strong prejudice in favour of the Grecian mythology; and they formed in consequence of this bias, as Mr. Bryant has with great learning shewn, a very inaccurate judgment of the oriental learning, as well as of their own origin.

The history, on the present plan, is divided into four grand sections. The first comprehends the ancient Sanscrit and Persian annals,—the second, the historical accounts of India according to the Greek and Roman classics,—the third, a relation of the Mohammedan invasions:—the fourth is particularly interesting to the East India company, as it details the transactions of the various European settlers, particularly those of the British nation, on her rich and extensive shores.

The two following passages we leave with our readers, as specimens of Mr. Maurice's style. His hypothesis on the eastern mythological astronomy arises in a great measure from the following conviction—

‘Convinced, that the ancient history of India, undertaken upon that comprehensive scale in which I have engaged in it, comprises a very great part of the history of the other extensive empires of Asia, and induced by what has been previously detailed concerning the intimate union subsisting, in very remote æras, between astronomical and civil history, to consider many of the most important events of the early ages of the world as alluded to by the hieroglyphic figures engraved on the celestial sphere, I now come to that elaborate and hazardous portion of this work, in which the arguments necessary to establish that hypothesis are to be produced. It is an hypothesis, which will at first sight appear to be nearly as chimerical as that on which the Brahmin chronology is founded; since

since it gives for the original fabrication of that sphere an ~~era~~ nearly as remote as the deluge, and excludes not even the mixture of ante-diluvian sciences with those cultivated in the earliest post-diluvian ages. I contend, however, for no more than the Greek writers have contended for, who insist, that the history of the earliest events of their empire, and the most illustrious personages who flourished among them, may be found upon the same sphere. Now if it can be proved, that the Greeks borrowed their astronomy not less than their mythology, from a race, who flourished in ages of more remote antiquity; if Chaldæa present us with a more ancient *sacrificer* on the sphere, than the fabulous Chiron, and Egypt with a *basis*, or sacred vessel, prior to their boasted Argo; if in Phœnicia we find an older Hercules, and in India, under the title of Buddha, a more venerable Hermes; impartial justice must incline us not to refuse the claims of the more ancient race, or rend from them the deserved laurel, to place it on the Grecian brow.' p. 160.

From this passage the reader will perceive that Mr. Maurice adopts the hypothesis of Mr. Bryant, a writer of great learning, but who is frequently betrayed on other occasions by his favourite theory into fanciful analogies and unwarrantable conclusions; though we assert nothing either for or against his accuracy in the present instance.

Mr. Maurice accounts for the early history of the most ancient nations in the following manner—

‘It may not be improper at this infant period of the history of Hindoostan, a period which, we have seen, is so intimately, so inseparably blended with the fables both of astronomy and mythology, to submit to the reader’s consideration the propriety of one general maxim, which I venture thus early to lay down, a maxim which is the result of every retrospect upon this complicated subject, and which, in reality, appears to have been predominant in the mind of the investigator of the Indian chronology in the Asiatic Researches; I mean, that when a nation goes to THE SKY for its legislators, and adopts the tenants of THAT SKY for its kings, it amounts to a proof nearly demonstrable, whatever may be their vaunting claims, that the race of people constituting that nation, possess no solid nor genuine historical documents to direct them in their accounts of very ancient periods, and the transactions of very remote ages. But the earliest annals both of Egypt and India are crowded with these celestial legislators, and these sidereal sovereigns, and therefore the just inference is, that they ought not to be admitted into the volume of authentic history, at least, without the most rigid examination of their claims to the distinguished station which they claim in its page. Founded upon extended observation, corroborated by a diligent comparison of the earliest annals and romantic claims of the most ancient kingdoms, and justified by the experience of ages, the more minute y

minutely we examine the principles upon which this maxim rests, so much the more extensively will the truth and propriety of it be established. Let us then, as briefly as may be possible, consider this subject; first as it regards the former, and, secondly, as it more particularly relates to the latter of those countries.

The most ancient known records of Egypt are those contained in the *Old Egyptian Chronicle*, and in *Manetho's History of the Dynasties*. The substance of both these histories is given in the *Chronographia* of *Synceellus*, or rather, to speak more properly, of one *George*, a monk, who flourished in the eighth century at *Constantinople*, and who was thus denominated from the office of *Synceellus*, which he filled in that church. According to this author, the *Old Chronicle*, as well as *Manetho*, pretended to trace back the ancient history of Egypt through a long succession of gods, demi-gods, and heroes, during a period of 36,525 years; but while he relates this fable, *Synceellus*, in a commentary upon the passage, at once obviates the difficulty, and solves the whole enigma by expressly declaring, that, in the space of 36,525 years, which are the amount of 1461 multiplied by 25, a complete revolution of the *Zodiac*, according to the calculations of the Egyptians and Greeks, was supposed to take place, when the equinoctial point, placed in the first degree of *Aries*, returned to the same spot. In explanation of this remark may be added a passage from *Julius Firmicus*, a celebrated divine and astronomer of the fourth century; that the Egyptians imagined that in the time, or cycle, of 1461 years, not only the sun and moon, but the other five planets, re-commenced their revolutions at the same point of the *Zodiac*. Now this cycle of 1461 was called in Egypt the great *Canicular year*, or *Sothiacal period*, because it commenced on the first day of *Thoth*, the first month, when the dog-star rose heliacally. The former then was the grand period of the zodiacal revolution, and was by the vanity of the Egyptians assigned as the period of the duration of their empire from the creation of the world. But even this extended period of duration could not satisfy the exorbitant vanity of *Manetho*, who, in his *History of the Dynasties*, extended through three ample volumes, the substance of which *Eusebius* has given us in a *Greek translation*, has carried up their chronology as high as 53,525 years.

P. 115.

We have thus laid before our readers a small specimen of this work, without pledging ourselves for Mr. Maurice's accuracy in every respect, and indeed acknowledging that we differ from him in many particulars. We shall go no further at present into its merits,—but cannot help suspecting, that there are three classes of readers, who will much object to the theological part of this volume, more particularly to his remarks on the three first chapters of *Genesis*. The first are sceptics, who, we apprehend, will be willing to grant Mr.

Maurice

Maurice many things for which he contends, and will yet employ his information, in some instances, against himself: the second class will be the Socinians, who will certainly indulge their speculations on this work, more particularly on Mr. Maurice's interpretation of the first three chapters of Genesis, and on his explanation of the word Eloheim, as many of them have undertaken to shew, both from parallel passages of the Old Testament, and from the Jewish historians, Josephus, Philo, and Maimonides, that no trinity in unity is to be looked for in that chapter: the last will be many trinitarians, amongst whom is bishop Burnet, so distinguished a writer on the thirty-nine articles; these, though as sound believers of the doctrine of the trinity as Mr. Maurice himself on other grounds, have conceded, "that if we take the Old Testament without the New, it would not be easy to prove a trinity in unity by it." How far Mr. Maurice's hypothesis will stand against such as he might consider his friends, as well as against avowed opponents to his system, we shall not at present determine.—Wishing to do all possible justice to this work, we shall reconsider its contents at a future opportunity.

The numerous engravings, executed by Barlow, are exceedingly well designed, and enhance the value of this volume.

(To be continued.)

The Universal Restoration of Mankind, examined and proved to be a Doctrine Inconsistent with itself, Contrary to the Scriptures, and Subversive to the Gospel of Jesus Christ: in answer to Dr. Chauncy of New-England, and Mr. Winchester's Dialogues, &c. In Two Volumes. By John Marfom. 12mo. 5s. Boards. Taylor. 1795.

THE doctrine of the universal restoration of mankind is a subject, that, in the judgment of many, was ably and learnedly discussed by Dr. Chauncy of New-England, and since by Mr. Winchester. The contrary side of the question is here zealously maintained, and with much ability, by Mr. Marfom.—He tells us in his preface, that—

“The following work was originally intended to be confined to observations on a piece written by Dr. Chauncy, of New England, entitled “The Mystery hid from Ages and Generations, made manifest by the Gospel Revelation: or, The Salvation of all Men, the Grand Thing aimed at in the Scheme of God, as opened in the New Testament Writings, and entrusted with Jesus Christ to bring into Effect;” but the doctor not being a living author, and from various other considerations it was thought necessary to enlarge it, by an examination

examination of the arguments advanced by Mr. Winchester in his work entitled "The Universal Restoration, exhibited in Four Dialogues between a Minister and his Friend." Vol. i. p. iii.

This controversy principally turns on the following texts—Rom. v. 12.—viii. 19, 24. Col. i. 19, 20. 1 Timothy, ii. 4. Heb. ii. 6, 9.—Phil. ii. 9, 10. 1 Cor. xv. 24. John, xii. 32.—on the precise meaning of *αἰών* and *αἰῶνος*, and a few other expressions in the scriptures.

Though we think Mr. Marfom discovers considerable shrewdness and good sense, we believe him mistaken, as well as Dr. Chauncy, in his interpretation of Rom. v. 12. though we certainly think Dr. Chauncy accurate in his interpretation of *οἱ πάντες*,—the natural meaning of the word, and the apostle's reasoning to the end of the chapter, requiring it to be interpreted—*all mankind*.

The second volume is more particularly directed to Mr. Winchester, whom Mr. Marfom treats with some asperity, charging him with unfairness in the management of this controversy. In addressing Mr. Winchester, he observes—

"I have endeavoured to examine the arguments which have been advanced by you and Dr. Chauncy, in support of the doctrine of universal restoration.—If the remarks I have made are just, and well supported by the scriptures, and you are unable to maintain and defend the propositions you have laid down, it will be incumbent upon you (however it may interfere with interest or popularity) to give up whatever in that system is inconsistent with the sacred writings, and to acknowledge your error; and although it may prove an unpleasant task, it will be more honourable than obstinately persisting in that, which is not to be defended.—If it be possible to prove the assertions you have made, and which you affirm the inspired writers have made, come forward; those writings are before us; I am ready impartially to attend to what you may advance in defence of your system, and if it can be proved that I have misrepresented you, or perverted any part of the sacred writings, I shall cheerfully make a public acknowledgement of it; but meet me fairly without mutilating my arguments; without cloathing them in a dress which is not mine; without charging me with sentiments which I am not defending, or which I disavow; which, if you would avoid, it will be necessary to read the whole of my observations before you attempt to make a reply." Vol. ii. p. i.

In this volume, Mr. Marfom finds it necessary to make frequent references to his former observations,—some of Mr. Winchester's arguments being the same as those advanced by Dr. Chauncy. Much new argument is here produced; various explications of

of scripture are introduced, some of which, we apprehend, are erroneous. We think him mistaken in his interpretation of *αιων* and *αιωνιος*: and we could point him to some critics, who might shew him, that the surprise expressed by him, in the following passage, was unnecessary.

‘Does Mr. W. mean seriously to contend that the Greek adjective *αιωνιος* *everlasting*, can in any instance be translated by the English substantive *age*? It is upon the face of it irrational and absurd. How then can it possibly mean or intend age or ages? It is much to be wished, that those who reject the common rendering of that word, would propose another adjective, by which it would be more properly translated; but this is never attempted, and the reason is, because it would be impossible to succeed.’ Vol. ii. p. 7.

The present work is, however, a respectable defence of this side of the question.

The Mountaineers; a Play in Three Acts; written by George Colman; (the Younger) and first performed at the Theatre Royal, Haymarket, on Saturday, August 3, 1793. 8vo. 2s. Debrett. 1795.

THIS piece is not devoid of merit; it is taken from the story of Cardenio in Don Quixote, to which is added the story of a Moorish lady, daughter to the governor of Granada, who turns Christian, and escapes with a young Spaniard who had been taken prisoner by her father: this divides the interest by a double plot, which the piece would not have wanted, if the passion of the deranged lover, wandering among the wild mountains, and recovering at the sight of his mistress, had been drawn with a masterly hand; but that we cannot say is the case, nor is it perhaps to be expected in so slight a piece. It is most defective in the winding up, where the return of the lover to reason should have been gradual, yet decisive, and marked by a *calmness* of speech and gesture; the following rant has still no small spice of madness in it—

‘This repays me.
O! plunge me, deep, in Ætna’s smoky gulph,
And I could wallow, calmly, in her fires,
Like lazy shepherds basking in the sun,
To hold thee thus at last!’

With how much finer touches is *Nina*, which is the counterpart of this story, wrought up. There is another pair of lovers, in the attendant of the Moorish lady, and a slave, who both escape with her. The Moorish father is a fiery character, cruel, but passionately fond of his daughter; he overtakes the

the fugitives, and is at length induced to pardon them. Some goatherds and muleteers fill up the lighter parts. It is a peculiarity in this piece, which has an odd effect, that the high characters speak verse, and the inferior ones prose, even in the same dialogue.

The Christian's Views and Reflections during his Last Illness. With his Anticipations of the Glorious Inheritance and Society in the Heavenly World. To which are annexed Two Sermons preached on particular Occasions. By the late Rev. Simon Reader. Published from the Author's Manuscript, by Benjamin Cracknell, A. M. 12mo. 5s. Boards. Dilly. 1794.

THIS work contains the following articles—

‘ An Introductory Prayer—The Christian's Preparation for Death—The Christian's renewed Repentance, and Application to the Blood of Christ—The Believer's Conflict with the Tempter—The Christian's Converse with his Friends in the Prospect of Death—The Christian's Converse with his own Family, supposed yet young—The Christian's occasional dying Words—The dying Christian's Soliloquies, supposing him to be sensible—The Christian's Entrance into the World of Spirits—The Christian's Appearance before God—The Sinner appearing before God—Heavenly Emulation—The Christian's Attendance on his own Funeral—The Christian's Attending the Death-beds of others—The Christian's Adoration on his Return from Earth—The Christian forming an Acquaintance with the Inhabitants of Heaven—The Christian taking a View of the Martyrs and other Saints in succeeding Ages—A specimen of the Christian's Tour through the Works of God—The Heavenly Spirit reviewing Hell—The Christian renewing his Acquaintance with former Friends upon Earth—A Sermon preached May the 5th, 1763—A Sermon preached on New-Year's-Day, 1766.’ p. xi.

The preface presents the reader with every necessary information on the author, and on the subjects of this volume—

‘ The Rev. Simon Reader received his academical education under the tuition of the Rev. Dr. Philip Doddridge. Having finished his preparatory studies for the ministerial office, he was ordained over the church, and congregation of Protestant Dissenters, of the independent denomination, at Wareham, in Dorsetshire. Here he continued to preach, “ Jesus Christ, and him crucified,” for fifty years successively. The traits which constituted the character of this pious Christian, and eminent minister, are summarily and justly delineated in his monumental inscription. “ He was a man of extensive learning, exemplary piety, and ready to every good word and work.”

‘ Approaching

'Approaching towards the close of life, the current of his thoughts was directed into a very favourite channel, as will evidently appear to every person who peruses the subsequent pages. It will be unnecessary for me to give a particular account of this work in the preface, as the title-page sufficiently indicates in general what is contained in the volume. Every person must judge for himself concerning the excellence of the work, and the propriety of its publication.

'The editor, however, is apprehensive that this work may have an extensive circulation, as it is so admirably adapted to administer assistance, support, and comfort to the genuine Christian, when involved in those circumstances that render such assistance, support, and comfort peculiarly necessary. And if most of the materials of which this work is composed, are to be found in preceding publications; yet I apprehend it will be readily acknowledged, that this work is by no means devoid of originality in its plan and execution. And that spirit of piety and devotion that animates the whole performance, cannot fail to enhance its value to those persons for whose service it was particularly designed.' P. v.

It seems not improbable that Mr. Reader intended this work as a continuation of Dr. Doddridge's *Rise and Progress of Religion in the Soul*. He takes up the subject where the doctor left off,—exhibiting the influence of religion in a time of affliction, and in prospect of death.

As a specimen of our author's style, we select the close of the last sermon on the following passage—Heb. iv. 7. 'Again, he limited a certain day, saying in David, To day, after so long a time.'

'Let each of us seriously consider, in what respects God requires us to hearken to his voice to-day.

'There is little room to hope, that the admonitions that have now been offered, will produce any happy effect, except we enter into the several particulars, in which we ourselves are concerned in them. What is there then in our conduct, in our words, or the temper of our hearts, by which we most frequently offend our glorious Creator? And what sin is that which most easily befalls us? It is in that very instance that he requires us to hearken to his voice to-day, to watch more carefully against it from henceforward; to avoid every thing that might tempt us to it; to abstain from all appearance of evil, in that respect especially; and to hate even the garment spotted with the flesh. What duty have any of us hitherto neglected? Are there any at the heads of families that yet neglect the worship of God in them, or any individuals that live without waiting upon God in their secret retirements? He requires you, in these very respects; to hearken to his voice to-day, without any further delay. Are any of us conscious of a kind of habitual coldness and formality

formality in our duties? that all-seeing God, whom we so unworthily worship, limits this very day for us to begin to worship him in a more spiritual and fervent manner, and to seek to have our hearts more awed with his presence, and the greatness of the concerns that we have with him. And if we do not begin to-day, there is little reason to hope that we shall do it to-morrow, or at any future time: for the same sinful dispositions, the intrusions of worldly things, and the same artifices of Satan that hinder us to-day, will, as there is the utmost reason to fear, do it next week, and the following month and year, if life is continued so long, and so on, till we are summoned to appear before God. If therefore, we ever intend to hearken to his voice, let us be solicitous to observe in what respects we are especially called to do it, and do it accordingly, without delay, earnestly entreating the assistance and quickening of his blessed spirit, as indispensibly necessary to teach us do it effectually.' P. 300.

MONTHLY CATALOGUE.

POLITICAL.

Some Remarks on the Apparent Circumstances of the War in the Fourth Week of October 1795. 8vo: 1s. 6d. Walter. 1795:

PUBLIC report hath ascribed this pamphlet to the pen of a nobleman high in office,—with what truth, it is impossible for us to decide. We cannot say with Pope, when he read Dr. Johnson's "London", that the author will soon be *deterré*, for we discover no marks of superior genius, information, or argument, to render either the secret or the discovery a matter of much importance. The author writes in a plain, timid manner, affects the strictest impartiality, and would be thought to belong to no party. He steers his course, indeed, so very cautiously; that it is not easy at first sight to know where he means to go: but, upon a closer attention, we perceive that his purpose is to dissuade the people from being too anxious for a *speedy* peace, and consequently to induce them to support his majesty's ministers in their future plans for carrying on the war. It is therefore an object with him to represent this country as very little injured by the war, and our resources as being very great. One of his arguments may serve as a specimen of the whole—

' Here it is well worthy of remark, that the wise and vigorous system for the reduction of the debt established in 1786, has had,
C. R. N. Aza. (XV.) Nov. 1795. Z during

during the war, an uninterrupted and increasing effect; and even that additions have been made for lessening the debt, and for accelerating the operation of compound interest. It is farther to be recollected, that the taxes imposed to pay the interest of the sums borrowed during the war include a provision of one *per cent.* for the gradual liquidation of the capital. It may be attributed chiefly to these salutary measures, that the price of the three *per cents*, which was £55 in January, 1784, a period of peace, is £68 at this day (Oct. 24th) notwithstanding the war, and the great additions made and making, to the capital of the debt.' p. 16.

Now, why does this writer recur to the year 1784? In stating the effect of the war upon the funds, would it not have been quite as fair to have said that in 1792, the consols were at 96*l.* and in 1795, they are at 68*l.*—a difference of *twenty-eight per cent*?

The conclusion of our author's remarks seems to be expressed in the following passages, which we shall give in his own words.

'On the whole view of our respective situations, and after making to France a full allowance for all her continental advantages, and considering at the same time our acquisitions and prospects, and the comparative state of circumstances, we are entitled to require, that the French armies shall be recalled within their old boundaries; that Europe, in the general effect of arrangements, shall be replaced as nearly as may be on the same balance as before the war; and particularly with respect to the naval and commercial interests of these kingdoms, that France shall not have obtained, in the result, any new means of preponderance. In order to arrive at such an adjustment, and particularly in the eventual discussions relative to possessions separated from the continent of Europe, much must depend on explanation, and on reasons of mutual and relative convenience.

'All the advantages of war are at present with England, considered as an insular naval power, and separated as she now stands from the rest of Europe; separated not by any fault of her's; but by the fate of war, and by the fault of others.

'As the war is at present circumstanced, its expence to us may be greatly contracted: England may gain much, and risks little; she has the prospect of turning still farther the reduced commerce and naval power of her rival.

'But if the other countries, which have been overwhelmed by the torrent from which we have escaped, were to be left entirely to their fate, and if all the considerations of honour and territory were out of the question, it might still be doubted how far Great Britain could hope to stand alone as a rich and prosperous nation.

'It is not easy to draw inferences from the real or supposed interests of France; all her activity has long tended to her own misery, and to the misery and alarm of other states. At the same time I cannot

Christof shut my eyes against this glaring truth, that the want of indispensable articles of subsistence and of money, and the whole pressure of her interior circumstances, may soon make a return to peace not only desirable, but necessary to her.

‘ If the French leaders are sincere in trying to settle a constitution upon principles of mixed democracy and aristocracy, they cannot be ignorant that a large standing army is incompatible with such a constitution; and they well know, that the proposed aggrandizement can only be maintained by a large standing army. The experience of ages has shewn, that large armies, which always form a sort of separate state, yield a precarious obedience to popular authorities. How far the new constitution is maintainable either with or without a large army, is another consideration which at present I shall put aside. It was the established army which destroyed the monarchy; it has since been employed to overawe the democracy, and, perhaps, will at last prove fatal to the whole visionary speculation of an indivisible republic of thirty millions of inhabitants, extending from the Lower Meuse to the Pyrenees, and from the Rhine to the Atlantic.’ p. 45.

We do not see much in this pamphlet to distinguish it from others on the same side of the question.

An Argument against continuing the War. By James Workman, of the Society of the Middle Temple. 8vo. 1s. 6d. Owen. 1795.

Mr. Workman is one of the many writers,—and they have been by far the majority,—whose opinion is, that the destruction of liberty in France was the real original object of the war: and he undertakes to prove that the attainment of it (which, by the way, he does not think probable) would be the greatest misfortune that could befall this country. The whole of the pamphlet is argumentative, always plausible, and often convincing. He takes a review of public affairs, under the following heads—The nature and objects of the present war,—the consequences of obtaining that object, supposing it to be attainable,—the effects of the war with regard to commerce, the funds, emigration, public liberty, and domestic manners,—the dangerous state of many parts of the British empire,—an inquiry concerning the justice of the war,—resources of the enemy,—state of their finances, &c. &c. &c.—and concludes with recommending the calling of Mr. Fox to fill the place of Mr. Pitt.

In the course of this *Argument*, few of the topics which have of late agitated the public mind have escaped his notice; and many of them are fully discussed. With prejudices very strong in favour of the French, and of reformation in this country upon an extended plan, he does not seem to go headstrong into all the wildness of republican theories, and may, upon the whole, be deemed

impartial in his reasoning, although he mentions the men in power of this country in terms rather harsh and uncourtly. He is, if we mistake not, a young writer; but that his acuteness is of the most promising kind, will fully appear from the following observations on a subject of general speculation.

‘When ministers speak of the French finances, they avail themselves of a species of misrepresentation in which it is extraordinary they are not always detected. They expatiate on the great depreciation of the assignats, particularly on that which has taken place since the death of Robespierre: yet when they state to parliament any expenditure of France, they represent it (in British money) as if the assignats were at par, and exult at the seeming extravagance which is the necessary effect of the depreciation.—For instance: when assignats are 50 per cent below par, it is evident that one million sterling would go as far in France as two millions of assignats. Lord Grenville, lord Mornington and Mr. Pitt, would then declare that the credit of the republic was in a most unsound and ruinous situation, their paper money being worth no more than half the nominal value. If they noticed some article of expence which had cost the French, suppose 48 millions of livres, or 2 millions of pounds, (no more in effect than one million sterling according to the given depreciation) they would assert it was impossible, that a government which expended 2 millions sterling on such an occasion, could continue the war another campaign. And they would then boast of their own extravagance as œconomy and moderation. When they wish to represent the French republic on the verge of bankruptcy and ruin, they state sometimes with exaggeration, and sometimes, with fidelity, the depreciation of the assignats. When they wish to represent France as burdened with enormous debts, and carrying on the war at an expence, which it is not possible for any nation to bear long, they take the assignats at par, and state the debts and expences in sterling money. If these gentlemen make use of the depreciation of the assignats as an argument against the credit and stability of the French government, they ought in fairness, to state their debts and expenditure according to that depreciation. If on the other hand they state those debts and expences without making any abatement on account of the depreciation, they ought to give the French government credit for having their assignats at par.

‘Though this latter mode would allow them a credit which they do not possess, the advantage in men’s opinions would be overbalanced by the imputation of extravagance. The debts and expences of France being incurred in paper-money, ought to be estimated according to its value, that is according to its depreciation; and it will then appear that the debts and expences of France are not so enormous, as ministers represent.

‘The

'The report of Cambon, made on the 22d of January, 1795, states that France has expended in four years and a half 222 millions sterling in assignats more than would have been expended if the old government had continued, and there had been no war. At whatever rate these assignats were issued (most of them, no doubt, greatly under par) they must now be valued according to the present depreciation. Mr. Pitt and Cambon agree in stating that assignats now lose 85 per cent; that is, that 100 livres in assignats are worth no more than 15 livres in silver; at this rate the 222 millions are no more in fact than about 33 millions of our money. The whole expenditure of France during the war, has been 260 millions sterling, the paper currency being supposed at par. But by the depreciation of 85 per cent, this sum is reduced to something less than 40 millions sterling. The whole expenditure of the month from September 22, to October 22, 1794; was 243,518,730 livres, upwards of 10 millions sterling, and the depreciation of assignats at this time, was about 75 per cent. These 10 millions were therefore equivalent to no more than two millions and a half. Taking this sum as the average actual expenditure of the different months of the year 1795, the expenditure for that year will amount to 30 millions sterling. The receipts from the same month were 43,058,507 of livres, about 21 millions sterling per annum; and at the above rate of depreciation upwards of four millions sterling. The deficiency, or the debt for one year, will therefore be no more than 26 millions of our money; no extravagant sum considering the greatness of French operations. If from the whole sum expended by the enemy during the war, be deducted the financial advantages which they will not fail to draw from the multitude of their conquests, particularly the conquest of Holland, we shall have no reason to flatter ourselves with hopes of the speedy ruin of the finances of France.

'The whole amount of the assignats in circulation at the beginning of the year was 6,500 million of livres, about 42 millions sterling, at the present discount. Therefore 42 millions sterling in money or in property of any kind would now pay the whole of the floating debt of France, provided that the holders of assignats were obliged to accept of payment for them at this depreciation.' p. 17.

On this important question, we mean to give no opinion: but our readers will perceive that Mr. Workman has studied his subject; and his pamphlet may be reckoned one of the most formidable dissuaves from a continuance of the war.

The Political Progress of Britain; or, an Impartial History of Abuses in the Government of the British Empire, in Europe, Asia, and America. From the Revolution in 1688, to the present Time. 8vo. 3s. Eaton. 1795.

The first edition, part I. of this work was published in London in 1792, and was noticed in our Review for November, of

that year. While the author, a Mr. Callender, was preparing for the press a second Number, he was apprehended, and with some difficulty made his escape to America. There he published the present work, which includes the former with copious additions. What we remarked on that work will apply to the present. It is no difficult matter to collect the abuses of a government. A writer has only to determine that war and taxation are odious things,—and he never can want materials to make a book like that before us. The present narrative, like the former, is founded upon historical documents, and the author's remarks, though forcible and just, are delivered with acrimonious declamation, and in a style of invective, which we are not surprised should attract the attention of so vigilant a magistracy as Scotland has the felicity to possess. Being, however, now out of their reach, he gives a fuller scope to his pen, and occasionally falls into extravagancies and aggravations, such as may be expected from a man in a state of suffering.

Remarks on the Present War; with a Short Enquiry into the Conduct of our Foreign Allies, and some Explanatory Observations on the Peace signed at Bâle in Switzerland, between his Majesty the King of Prussia, and the Usurpers of the Sovereign Power in France. Addressed to the Right Hon. William Pitt. 8vo. 2s. 6d. Kearsley. 1795.

This author enters into a strict inquiry into the conduct of our allies during the present war, and attributes the failure of their plans to a want of concert, to an improper contempt of the strength of the enemy, and to the perfidy of the king of Prussia:—to these may likewise be added the retreat of the emperor from Brabant. According to this Inquiry, which is drawn up from the best sources of information, he considers or seems to consider the cause of the combined powers as hopeless. The inference to be drawn from this is expressed in a very flattering address to Mr. Pitt, of which we shall copy a part—

‘ It is by no means to be wondered at, that the popular cry should be for peace. Vulgar minds are generally influenced by motives of private interest. The indispensable augmentation therefore of taxes; the advanced price of necessaries, and the dearness of every kind of merchandise, which the stagnation of commerce has occasioned, are sufficient inducements to determine the public opinion against the further prosecution of the war. To those, however, whose judgment will permit them to reflect beyond the present moment, the absolute necessity of the measure will be obvious; for how shall a nation, whose very existence, I may say, depends on the liberty and extension of her foreign negotiations, enter

enter a treaty of friendship with a band of regicides, who, independent of their being the natural enemies of England, have, since the origin of their revolution, uniformly expressed the most decided jealousy of British glory, and the most determined resolution of interrupting, by every possible means, both her trade and her tranquillity. How, therefore, could the minister justify to the commercial part of the nation, the conclusion of a peace, which would render their property daily exposed to the insidious attacks of an arbitrary faction? While France remains without a sovereign, no hope of reconciliation can be entertained. These, sir, I know, are arguments which you have frequently made use of, and which do honour both to your judgment and your heart.' p. v.

In our humble opinion, a very different conclusion ought to be drawn by a wise minister, from three years of impotent efforts and continued disappointment.

A Review of Dr. Price's Writings on the Finances of Great Britain. To which are added, the three Plans, communicated by him to Mr. Pitt in the Year 1786, for redeeming the National Debt: an Account of the Real State of the Public Income and Expenditure, from the Establishment of the Consolidated Fund, to the Year 1791; and also a Supplement, continuing the Account to the Year 1795, and stating the Present Amount of the Public Debt. Second Edition. By William Morgan, F. R. S. 8vo. 6d. Cadell and Davies. 1795.

Though this appears, by the title page, as a second edition of a former publication, it is in fact only a supplement to it, and to be received as an Appendix, to be bound up with the Review. These few pages are exceedingly valuable, and throw more light on the abilities of Mr. Pitt as a financier, than volumes that have been written on the subject. No person doubts the talents of Mr. Morgan, on the subject here laid before the public; and his work is entitled to the consideration of every lover of his country. The information is conveyed in the clearest manner, and is prefaced by the following remarks—

'When this treatise was first published the revenue was represented by the ministry and their dependents, to have been so productive for several years, as to have afforded a sufficient surplus for the appropriation of one million annually towards the discharge of the national debt; and the most sanguine hopes were entertained and encouraged of such a progressive increase in the public income as would soon allow a still larger sum to be employed for the same purpose. In the third chapter of this work I think it has been clearly proved, that so late as the year 1791 the expenditure had uniformly exceeded the amount of the taxes; and, consequently, that the sums which had been appropriated to the redemption of

the debt had never been fairly derived from the revenue.—The events which have taken place since that period leave no further room for controversy ; and instead of a more rapid progress in the redemption of the public debt, they present us only with the melancholy prospect of its accumulating faster and to a more enormous magnitude than has hitherto been known in this country. It is, indeed, with good reason that we are no longer addressed from the treasury on the subject of the finances, nor enlightened by the reports and prophecies of the select committee, in regard to the present and future state of the revenue. The season for flattering our hopes is over, and it is more prudent that it should be suffered to pass away in silence ; for the credit of a minister is seldom known to be assisted by the voice of apprehension and disappointment. Believing, however, as I do, that the welfare of a country is of higher consideration than the interest of those who are entrusted with the administration of its affairs, I shall subjoin a few statements and observations which appear to me of great importance, from their tendency (if any thing is capable of awakening our attention) to inform us of our real situation, and of the tremendous precipice toward which we are hastening.

† At the commencement of hostilities with America Dr. Price very justly exclaimed against the insanity of involving the nation in war when loaded with a debt of 150 millions.—But the sober efforts of reason were then overpowered by the inveterate rage for crushing rebellion, and it was not till after suffering defeat and calamity for eight years that the war was terminated ; and, like all others, without obtaining its object, though it had entailed an additional debt upon the country of near 100 millions. It might have been expected, that the recent and fatal experience of that war would have been sufficient to have taught us wisdom, and to have deterred us from engaging hastily in another war. Unfortunately, however, we seem to be incapable of receiving instruction, and are now engaged in a contest which, after having been begun with a debt of more than 250 millions, and continued for two campaigns with an incalculable expence, affords not the most distant prospect of being concluded ; but threatens the nation with consequences which cannot be contemplated without horror. It is not my present intention to enter into the causes or the conduct of this war : I mean only to give a short view of its effects on the resources and the revenue of this country, which, I believe, will appear to have already been so immense, that its most zealous advocates will be forced to acknowledge, that the provocations and injuries we had sustained must have been very flagrant to justify the waste even of so much treasure, exclusive of the more serious waste of human life, by which this war has been so remarkably distinguished.' P. 1.

A Plan

A Plan for the Periodical Abolition of all Taxes raised by the Means of Collectors. For the full Accomplishment of it, Seven Parts of the Nation, out of Eight, contribute Nothing; and the other Part, its very moderate and proportioned Contribution, for one Time only, would, in the End, give to the Successors of the Contributors, from 60 to 100 per cent. for ever, by the Extinction of all the Taxes. 8vo. 1s. Crosby. 1795.

This plan, which is signed J. A. Graglia, is much more visionary, and less quick in its operations, than that of sir Francis Blake. By this plan, if *A* inherits 180,000*l.* property, his contribution will amount to 140*l.* to be paid once only, in the course of his life, in lieu of all taxes. A tax upon lodgers, playhouses, &c. is proposed to make up the annual sum of one million and a half, which in 70 years will yield to government the annual sum of seven millions. It appears that this plan was submitted to the minister in 1793, and rejected. The principal objection is that it would operate as a tax upon property, which can never be ascertained unless by despotic authority.

Treason!!! or, Not Treason!!! Alias The Weaver's Budget, By James Kennedy. Scotch Exile. 8vo. 6d. Eaton. 1795.

The Weaver's Budget contains some rhymes, written by a person who was charged with sedition in Scotland, and for a time found shelter in England, being obliged to leave his family behind. They consist of the following pieces: The Exile's Reveries,—Swinish Gruntings, a song,—the Impatient Lover, or a Sigh across the Herring Pond,—the Reconciliation.; or the First Interview after Brunsey's Arrival,—Auld Reikie's Corporation Politics,—Treason or not Treason,—Address to a Linnet,—Blythe-Meat Bread and Cheese.

They are written in the Scottish dialect; but are not equal: we, however, occasionally met with pretty lines, that reminded us of Burns. The three first stanzas of the Exile's Reveries, and the Address to the Linnet, we quote as specimens of Mr. Kennedy's talent.

‘Pensive, while I stray the shore,
Trace the wood, or climb the glen,
Nature's volume turning o'er,
Shunning sanguinary men;

‘Striving to beguile my care,
Sooth my grief, improve my time,
And disarm the fiend Despair;
Let me weave a web of rhyme.

Random feelings of the heart,
Ravings of a lone Exile,
Stranger to the rules of art,

Let me robe in homely style.’ p. 3.

The address to the Linnet is very beautiful—

ADDRESS TO A LINNET

That came down the Author's Chimney.

Be't minn, or Bird, or Beaff, or Man,
To make as happy as I can.

Poor Burdie ! thou hast tint thy way ;
Thy bonny wings o' filler gray,
An' a' thy downy plumage gay,
Are row'd in soot ;
Wae-fucks ! for thee my heart is wae,
Thou'rt bin' to boot.

But I sall clear thy cloated een,
And dight thy clarty feathers clean,
Syne tak thee to yon flowry green,
An' let thee flee ;

The tunefu' tribe like ay, I ween,
Sweet Liberty !

Wee feckless thing ! what gart thee come,
An' dander down my reeking ium ?
Did howlet, hawk, or glede, or some
Blood-thirsty creature,
Wi' flarker beek, and fleeter plume,
Deem thee a TRAITOR ?

Or did the skinkling pumper'd cage,
An' cosie bidd, thy heart engage ?
Gif sae—become my fav'rite page,
On dainties feast,
In safety vent thy tunefu' rage,
Dame Nature's Priest.

Thy beating breast an' starting ee,
Declare thou'rt greening to get free ;
Nae kindly offers made by me,
Wins thy regard ;

I winna gar thee penance dree,
My briber Bard.

To see thee wrang'd I wad be laith ;
I keeped thee frae bairnies' skaith ;
Miss Badrins, fir'd wi' greedy 'rath
An' heart sae flinty,
Wad, but for me, hae been thy death,
My bonny Linty !

Thy guileless breasty disna ken
What dangers wait the haunts o' men ;
Thou'll findle meet wi' ane in ten,
I'm bauld to say't,

Wad

Wad mak sic bick'ring *but an' den*
To save thy pate.

Whan thou regains the leafy sprays,
Contented chaunt thy canty lays;
O! ne'er again, in simmer days,
Parade the town;
Nor e'er again, thy friendly prays,
A lum flee down.

Now, clap thy wings an' flee awa;
Be sure to tell thy comrades a',
Whan fields an' dibs are coor'd wi' snaw,
An' icy bannocks,
They'll get ilk day ae pick or twa
At JAMIE'S winnocks.' P. 29.

A Letter from his Excellency the Gonfaloniere di Giustizia, of Lucca, to his Serene Highness the Elector of Hanover, &c. &c. &c. 8vo. 1s. Owen. 1795.

The author of this letter has assumed the title of Gonfaloniere di Giustizia of Lucca, for the purpose of ridiculing the *solution of continuity* between the elector of Hanover and a great personage, in the case of the former finding the French 'capable of preserving the accustomed relations of peace and amity,' which the latter has not yet been able to discover. The satire is better clothed, and is more uniform, than we generally find in works attempted on the plan of Swift; and there are occasionally touches which may be mentioned with some of the most fortunate of that author's effusions. The Gonfaloniere conceals his indignation, and is poignant without being rancorous. He is, however, somewhat tedious: and many of his notes might have been dispensed with, for they do not all keep up the farce of gravity.

Miscellaneous Proposals for increasing our National Wealth Twelve Millions a Year; and also for augmenting the Revenue without a New Tax, or the further Extension of the Excise Laws. By John Donaldson, Esq. 8vo. 1s. 6d. Cadell and Davies. 1795.

This very enterprising schemer proposes, if he can obtain a patent, and secure an humble moiety of the advantages, to find employment for convicts, vagrants, and other idle and disorderly persons, whether old or young, and of either sex,—to put the fisheries on a solid and lasting foundation,—to put an end to smuggling,—to prevent house-breaking, and all other acts of violence and depredation,—to supply the navy on any emergency with many thousands of able seamen without pressing,—to prevent the emigration of manufacturers and others, by making it their interest to remain in this country,—and by these and other popular means to increase the revenue,

venue, prosperity, and happiness of the nation, without laying any additional tax upon the people,—without making the penal laws more severe, or putting government to any expense. This is surely a vast plan! But, says Mr. Donaldson, ‘no person has a right to say that any new plan is impossible, unless he know the principles on which it is formed, and the manner of conducting it, and can prove the principles to be erroneous, or the conducting of it impossible.’ Now, as no part of this knowledge is communicated in these proposals, it would be presumption in us to do more than announce them:—they cannot be the subject of criticism, whatever effect they may produce on credulity.

Sermon preached at Arklow Church, before a General Meeting of the Militia of the County of Wicklow, when first embodied, on the 18th of August 1793. By the Rev. Edward Bayly, A. M. Rector of Arklow. 8vo. 1s. Dublin, Porter. 1793.

This is wholly a political invective against the French, and would have better become the colonel at the head of his regiment. The author seizes the prominent features of Robespierre’s tyrannical government, and works himself into a phrenzy of loyalty. Unfortunately his accounts of the French armies being every where defeated, and the combined every where successful, soon became ‘as a tale that is told.’ If clergymen would confine themselves to the doctrines of religion, what they advance might remain longer without refutation.

Affassination of the King! The Conspirators exposed, or an Account of the Apprehension, Treatment in Prison, and repeated Examinations before the Privy Council, of John Smith and George Higgins, on a Charge of High Treason, &c. 8vo. 1s. 6d. Smith. 1795.

At a time when so much has been said about plots, it may be of importance to the public to see the result of an investigation, which was not made with indifference, and which was prejudged in some of the ministerial prints, as replete with the most mischievous designs.

The present work is not to be considered as a subject of criticism: we must, however, observe, that it bears evident marks of being drawn up by an able person, to whom the papers relative to this pretended assassination-plot were communicated,—and that it forms a very interesting pamphlet.

It begins with a short but sensible introduction, containing remarks on the designs of ministers, in giving credit to pretended conspiracies,—the seizure of Higgins, Le Maitre, and Smith,—the substance of George Higgins’s examination before the privy council, and commitment,—the substance of the examination of J. Smith before the privy council,—his commitment to Newgate, and most disgraceful treatment there,—his letters to the privy council, &c.

—the very interesting examination of James Parkinson, esq. before the privy council, &c.—the very singular advertisements in the *True Briton*, the *Times*, and the *Oracle*,—and some valuable observations of the compiler. Some of the latter we subjoin, as explanatory of the result of this investigation, and as containing such remarks as would render those of the reviewer unnecessary—

‘The examinations all tend to this point—that Upton had been suspected by the Corresponding Societies; that an examination had been made into his character; that this examination proved unfavourable to him; and as Le Maitre, Higgins, and Smith, were active in this business, he had conceived the most violent hatred against them, and had actually gone so far as to challenge Le Maitre to settle their dispute with pistols. There appears to have been no symptoms of acquaintance with each other; no meetings to concert the plot; no plans for others to assist when the assassination had taken place. A tube for an air-gun was a sufficient pretext for the whole business; and the people of England were held in so little esteem by the privy-council, that the childish idea of a poison producing instant death, would, it conceived, be easily embraced, at a time when the grand jury was examining the bills against those men, who were supposed, with almost equal absurdity, to have plotted the overthrow of the constitution in church and state.

‘Enough has been said on the pretended plot; but there was a real plot, and that plot remains to be developed—the plot against the lives and characters of Higgins, Smith, and Le Maitre: and through them against the characters and laudable designs of the London Corresponding Societies. The time, perhaps, is not far distant, when full enquiry may be made into the nature of this plot, and the framers of it may be brought to the bar of impartial justice. In the mean time, a few reflections will naturally arise in the mind of every Englishman, who considers by what means his ancestors obtained that liberty, which, in so many instances, has within these few years been so flagrantly violated; and by what means it is to be guarded, against the future attacks of a profligate and insatuated ministry.

‘First, the suspension of the Habeas Corpus act can in no case whatever be justified. There is sufficient power in the executive government of this country to counteract the designs of any body of men, who should attempt by violence to overthrow the state. Such men cannot meet under a vigilant government without being discovered; and, on the first commission of any overt act, there is power given by the laws for the confinement of those, against whom a regular charge can be made. By suspending this act, the liberty of an Englishman is precarious; and the liberty of the lowest Englishman ought to be protected as religiously as that of the highest. The highest man in this country has guards, palaces, wealth;

wealth; those next to him are protected by their wealth and stations; the law ought to be for the poor man, what guards, palaces, rank, and wealth, are for the rich. The poor man is left at the mercy of a minister; and what that is, the preceding pages have fully shewn. The minister fears not the revenge of the poor man; but the families of a rich man, under similar confinement, would shake the throne with their complaints. The Habeas Corpus act is the security of the poor man; and in a country where wealth has so much influence, where he would find it in vain to contend for positive rights in a court of law, he ought not to be denied the little security against violence to his person. Had the Habeas Corpus act not been suspended, the privy-council could not have exposed innocent men to the inhuman treatment they experienced, nor have kept the nation so long in a continual state of alarm.

‘ 2. Prisoners are men, and even if guilty, are not to be treated with the wantonness of cruelty. The preceding narrative has shewn the little care taken of persons suspected only of crimes: and if it should be urged, that the privy council is not responsible for the neglect or misconduct of inferior officers, if the ill treatment proceeds from the orders of the council itself, what can be said in its excuse? But let the ill treatment of a prisoner be the result of a positive order of the privy council, or the consequence of the misconduct of the inferior officers, the privy council is alone responsible to the public. For an officer dares not to act ill, when he knows that the complaints of the prisoner will be attended to by his superiors: but if the council neglects these complaints, if it thinks the condition of the unfortunate unworthy of its notice, if it leaves them entirely to the management of officers, whom it never censures for misconduct, whatever praises may be given to a nation for its humanity, the good effects of it are not likely to be always felt within the walls of a prison, or in the process of conducting an individual to the place of his confinement.

‘ Lastly, the humane mind will be anxious to enquire what reparation has been or can be made to these victims of ministerial caprice. Let the rich despise the feelings of men who earn their subsistence by their daily industry, but others need not any exhortation to compassion. They can feel what it is to lose an employment, to be deprived for a time of their business, to be forced to leave their concerns to others. These things, even without the inhumanity which Le Maître and Smith experienced in their dungeons, would, in a nation zealous for liberty, be a call for public enquiry. Higgins was taken from his shop—from a place where he obtained a decent livelihood, was cast into prison, was restored to the world with a load of suspicion on his back to look out for a new employment. Le Maître was seized at the very time when he had made a considerable progress in his art, and was in that state which required the greatest exertions. His family received him back with melancholy

choly joy, for it was embittered with the sad reflection, that his mother had fallen a victim to grief at the imprisonment and ill treatment of her beloved son.—Smith supported himself and family by the profits of a little shop and employment which brought him in about sixty pounds a year. The employment was taken from him—great part of his stock in trade was seized; he returned to his family just time enough indeed to keep them from ruin; but what from his illness, the unavoidable confusion in his affairs, and the loss of his employment, is not without daily solicitude for his support.

‘Imprisonment, ill treatment, calumnies, cannot easily be repaid by money; yet much less than a thousandth part of the sum, poured out for the extravagance of a prince, might be a compensation for pecuniary losses: and if places and pensions are to be made the rewards of services (totally unknown to the nation) surely the public purse will not be exhausted by the undoubted claim, which injured innocence has upon it, for loss of time, loss of property, and loss of health.’ P. 73.

On the Necessity of adopting some Measures to reduce the Present Number of Dogs; with a Short Account of Hydrophobia, and the most Approved Remedies against it. A Letter, to Francis Annesley, Esq. M. P. for the Borough of Reading. By the Rev. Edward Barry, M. D. 8vo. 1s. Richardson. 1795.

Dr. Barry considers the great number of dogs kept in this country as a very serious evil, and that they are particularly burthened to the poor who keep them, and very dangerous to the public from the frequency of hydrophobia. He proposes, therefore, that they should be taxed, and is of opinion that the tax would produce a great sum of money which might be levied in the room of some other tax upon a necessary of life to be repealed,—or that, if it did not produce so much, his purpose would be answered by diminishing the number of those useless and dangerous animals. A tax upon dogs has often been proposed; but difficulties and objections have prevented the plan from being carried into effect. Dr. Barry has, however, a very high opinion of it. He thinks that if his calculation be reasonable, and we allow sixpence a week for the food of each dog kept in the kingdom, the annual expense of those animals will be *(two) millions and eighty thousand pounds*, ‘an income not very much exceeded in the absolute expenditure for the maintenance of all the parochial poor in England!’—a circumstance, in our opinion, which might have convinced Dr. Barry, that his calculation exceeds all bounds of probability. Instead of allowing *one dog to every house*, he should have considered that not one house in twenty, particularly in great towns, have any such animal,—that there are many thousand housekeepers who have an intolerable aversion to dogs,—and that the keep of dogs, in large families particularly,

cularly, is attended with scarcely any expense, unless they are dogs of great value, which kind Dr. Barry seems not to consider as constituting the evil of which he complains. Reckoning, however, 2,080,000*l.* as the annual value of the keep of dogs, he proceeds to lay a tax of *five shillings* on each dog, which would produce 400,000*l.* to the revenue. He condescends at last to suppose, that, if it produced only a fourth part, it would well answer the purposes of taxation.

The account of the hydrophobia is extracted from the best writers on the subject, and contains all they knew, which unfortunately is very little: for in how many instances have we a well authenticated account of this malady having been cured?

A Narrative of the Insults offered to the King, on his Way to and from the House of Lords, on Thursday Last; to which is subjoined the Proceedings in both Houses of Parliament on the Address of Congratulation to His Majesty. By an Eye-Witness. 8vo. 1s. Owen. 1795.

This catchpenny, we do not hesitate to pronounce one of the vilest of its kind. Nothing published under the name of sedition or treason was ever more likely to create mischief. The author, in his eagerness to fix upon the very persons who insulted his majesty, does not content himself with pointing at the French, the opposition-newspapers, and the Corresponding Society,—but asserts almost in direct terms that Mr. Sheridan got up the play of *Venice Preserved* at Drury-lane theatre, on purpose to incite the mob to this abominable outrage! And yet this assassin prates about his *loyalty* and the *constitution*!

D R A M A T I C.

Life's Vagaries, A Comedy, in Five Acts. As performed at the Theatre-Royal, Covent-Garden. Written by John O'Keeffe. 8vo. 2s. Longman. 1795.

Of the vagaries of Mr. O'Keeffe, we have had many specimens: he defies all the laws of the critics, all the little attentions to manners, probabilities, time and place, which embarrass so many other writers; yet he makes us laugh, and sometimes he makes us cry. The characters, whose vagaries are to entertain us in this piece, are a conceited shop-keeper, who boasts of his intimacy with a lord, by whom he is treated with great contempt,—the nobleman, an old debauchee, whose wife resides at the lakes in Cumberland, and is made to believe her husband is at Lisbon for the recovery of his health,—a natural son of the nobleman's, a very *dashing* fellow,—and sir Hans Burgess, a rich contractor, who is extremely solicitous that his son George should follow so good an example. George is a benevolent humourist, who lays out all the money his father gives him in charity, and cannot be persuaded to make a figure.

The following little scene well contrasts the two young men—

Enter

‘ *Enter a Man with fruit.*

‘ *Fanny.* Lord, true, this is Assembly night.

‘ *Mun.* Gentlemen, treat the Ladies.

‘ *George.* Hem! the Ladies don’t want—shall we walk.

‘ *Lord Arthur.* Quite a hound! ha! nectarines so early! Madam.
(*offering fruit*)

‘ *Man.* Six are a guinea.

‘ *Lord Arthur.* There! (*gives money*)

‘ *Augusta.* Oh! Sir, by no means.

‘ *George.* Miss, an apple—Fanny! (*offering*)

‘ *Lord Arthur.* Sir, these are Angels, nor Eves, to be tempted
by your paltry pippins. (*knocks them about*)

‘ *George.* Sir, what d’ye mean? (*angry*)

Enter a Woman and Child.

‘ *Woman.* Good gentlemen and ladies, I’ve a sick husband
lying in prison.

‘ *George.* For debt? what is it? (*apart*)

‘ *Woman.* Above eighteen shillings.

‘ *George.* (*loud*) Pray go—don’t tease people; their distress is
only the consequence of idleness. I’d never encourage beggars—
there, go—(*gives money apart*) plaguing one.

‘ *Woman.* Sir, it’s a guinea!

‘ *George.* Well, don’t trouble one now. (*loud*) Get your hus-
band out of prison, and comfort your child. (*apart; sings care-
lessly, and puts them off*).

‘ *Augusta.* What’s this?

‘ *Fanny.* Bless you, governess, George is always doing these
kind of things. He’d grudge himself a penny cheesecake, yet
maintains and clothes half the poor round; he’s king of a small
island near his father’s seat.

‘ *Lord Arthur.* What a pitiful scoundrel am I. My guinea
nectarines, and little penny-worth of pippins, with the benevolent
heart of a god! Sir, if I dare beg the honour of your acquaint-
ance—I haven’t a card, but I’m over at—

‘ *George.* Sir, I’ll put down your address; (*takes out his pencil*)
point’s broke (*takes out pen-knife*) cutting it away—wastes—(*puts
up both*) Oh, Sir, I’ll remember.’ P. 44.

*The Gallant Moriscoes; or, Robbers of the Pyrenees. A Dramatic
Performance. In Five Acts. 8vo. 1s. 6d. Allen and West.
1795.*

A dramatic performance, which never rises above mediocrity,
may, if perfectly inoffensive, escape censure, but can lay no claim
to praise. The poetry, if for poetry it was intended, of this mon-
grel production, which belongs neither to the tragic nor the comic
Muse, is so uniformly equal, that in the two first speeches the
reader will find a specimen of the whole—

C. R. N. ARR. (XV.) Nov. 1795.

A 2

‘ F22-

' FERDINAND. Much of the beauty and the pride of Spain,
Already grace-Cautere's min'ral springs,
And court the health-diffusing gales which fan
The vales of Barèges and plains of Luz.

' ANT. 'Tis rumour'd, these salubrious baths, this season,
Will be, once more, with courtly visits honour'd.
None will forget the pomp and majesty
Of Marguerite, sister to the late King Francis,
Whose princely pen has well describ'd her journey :
Nor Abarea, Arragon's first Monarch,
Who here forgot the cares of royalty,' P. 1.

As to the plot, it is so totally unnatural that it is needless to say any thing about it : but we are glad to have an opportunity of commending the moral tendency.

Windfor Castle ; or, the Fair Maid of Kent, an Opera, as performed at the Theatre-Royal, Covent-Garden, in Honour of the Marriage of their Royal Highnesses the Prince and Princess of Wales. By the Author of Hartford-Bridge, Netley Abbey, &c. 8vo. 1s. 6d. Longman. 1795.

A compliment to the nuptials of the prince and princess of Wales. For this purpose the author has chosen, for the subject of his piece, the marriage of Edward the black prince, with his cousin Jane, commonly called the fair maid of Kent.—The first act concludes with nothing less than the eastern compliment. ' May the prince and his bride live long, live for ever !'

The second act rises from princes to gods,—being a masque representing the wedding of Peleus and Thetis,—a very fine thing, we doubt not, in the representation, though dull enough to read : for among all the gods and goddesses, the Muses seem to have had no cards sent them upon the occasion. We are far distant from the days when these courtly masques employed the pen of a Ben Jonson.

MEDICAL and PHILOSOPHICAL.

A Copy of the Appendix and Notes, annexed to the Third Edition of Remarks on the Opùthlmy, Pforophthalmy, and Purulent Eye ; By James Ware, Surgeon. 8vo. 1s. Dilly. 1795.

Mr. Ware's motives for separately publishing this Appendix to the third edition of his Remarks on the Diseases of the Eye, we apprehend to be that of enabling the purchasers of the former editions to complete the subject without repurchasing the whole ; and if so, his plan is well worthy of imitation. Without the text, however, this publication, as might be expected, can convey little information that will be thoroughly understood. An Appendix of twelve pages indeed is exempt from this objection, as these contain

tain some pointed remarks on a peculiar species of ophthalmy, connected with debility of the habit. The symptoms are described in the following way—

‘A greater or less degree of the ophthalmy sometimes precedes the other symptoms; but more commonly a confusion in the appearance of objects is perceived by the patient, before there is any visible inflammation in the tunica conjunctiva; and when this confusion has arisen to so great a degree as to induce the patient to apply for medical assistance, the pupil is found to have lost the power of dilating and contracting, and constantly to retain the size which, when in health, it usually has in a moderate degree of light. Shortly after this time a slight opacity becomes perceptible in this aperture; but the opacity, considered alone, is insufficient to account for the cloudiness and confusion that embarrasses the patient’s sight; and sometimes it is of so obscure a kind that it is difficult to determine whether it be in the crystalline, or cornea, or in that portion of the aqueous humour that occupies the space between these parts. In this period of the disorder, and, as has been observed above, occasionally sooner, a number of vessels in the tunica conjunctiva become enlarged. The access of light rarely gives pain to the eye; although in general the patient appears to avoid it, his sight being least affected when the eye is in the shade, and when the object he looks at is well illuminated. In process of time, if the progress of the disorder be not checked, the colour of the iris becomes greenish, and an adhesion is formed between this tunic and the anterior portion of the capsule of the crystalline humour. In consequence of this, the round figure of the pupil is lost; its edges become jagged and irregular; and, at length, the capsule of the crystalline appears white, and the sight is totally and irrecoverably destroyed.

‘Such is the description of a disorder, which, though not common, occurs too frequently to be a matter of indifference. Those who are far advanced in life seem more subject to it than others who are younger; and notwithstanding I have seen it in persons, who, in other respects, have enjoyed perfect health, it happens more frequently in those who have experienced much anxiety and vexation.’ P. 4.

In the treatment of this particular affection of the eye, the internal exhibition of the hydrargyrus muriatus is found to be detrimental; and though few cases of this sort are found to admit of a remedy, Mr. Ware recites one in which a cure was effected by fumigating the eyes, with the smoke produced by burning three parts of the herb eye-bright, with one of plantain.

Hints, respecting the Chlorosis of Boarding-Schools. By the Author of Hints respecting the Distresses of the Poor. 8vo. 1s. Dilly. 1795.

Why the author of this publication should treat of the chlorosis

of *boarding-schools*, as if the disease assumed, in those seminaries, a form different from what is common in other situations, we are at a loss to conceive. His injunctions respecting exercise, diet, and a loose mode of cloathing as preventive remedies, though possessing no novelty, are, however, very unexceptionable. Perhaps, indeed, we should have remarked as a *great novelty*, when recommended as a practice in female boarding-schools, the *driving of hoops*, and *skipping the rope*, which the author conceives to be more suitable than many of the pastimes commonly allowed for girls. The same perhaps may be said of his proposing *cold meat*, as a suitable breakfast for a weakly child : but, however the delicacy of modern manners may recoil at the idea, we heartily coincide with the author in that respect.—The medical treatment he proposes is that universally in practice, though we think his proposal to employ an emetic to remove a disposition to nausea, which is the mere consequence of *debility*, is reprehensible.

Description of an Improved Air-Pump, and an Account of some Experiments made with it, by which its Superiority above all other Air-Pumps is demonstrated. By John Cuthbertson, Mathematical Instrument-maker. 8vo. 11. 6d. Johnson. 1795.

As it is extremely well known to those engaged in the labours of experimental philosophy, that the air-pumps hitherto constructed are liable to a number of important objections, this attempt of Mr. Cuthbertson to improve them cannot but be received with a considerable degree of approbation.—After stating the objections to the air-pump as it has been usually constructed, the author proceeds to a minute description of his own, referring, in the course of it, to two engravings annexed to the publication ; but as we can present no part of these to our readers, they must necessarily be satisfied with the hint of the nature of Mr. Cuthbertson's improvement conveyed in the 9th and 10th sections, where, speaking of the insufficiency of the valves at present in use, he says—

‘ After some reflection upon this subject, a very easy and practicable expedient occurred, by which, without using any kind of pliable valve, I might gain my point. It was to make a wire to slide in the inside of the shank of the piston, the end of which, when the piston was moved in a downward direction, should shut the hole that forms the communication with the inside of the receiver, and open it again when drawn upwards. This, to my great satisfaction, I found easy to execute, and in every particular to answer my utmost expectation.

‘ As the addition, which Mr. Smeaton had made to the common air-pump, was here also necessary, to prevent the exhausted air from returning into the barrels, or, in other words, to shut off the communication

communication between the inside of the barrels, and the external air; I contrived a wire to fall down upon the hole, when the air had escaped through it. This made the improvement complete, and renders the machine, what may, in a certain sense, be called an air-pump without either cocks or valves, and so contrived, that what is employed in their stead, has the advantages of both, without the inconveniences of either.' p. 6.

But a considerable part of the merit of this invention consists in the gages annexed to the machine, which are of a much more complete kind than any we have yet been made acquainted with.

NOVELS.

The Observant Pedestrian; or, Traits of the Heart: in a Solitary Tour from Caernarvon to London. By the Author of the Mystic Cottager. Two Vols. 12mo. 6s. Lane. 1795.

The humane and benevolent dispositions which are displayed in; and designed to be promoted by, these little volumes, disarm us, of our critical severity. But we would admonish the writer to trust less, in future, to 'the inspirations of the heart,' and to attend more, if not to *elegance*, to propriety and correctness of composition. The orthography is in many places defective, and the rules of grammar but seldom attended to. The periods are too long, ill constructed, and defective in unity. The metaphors are mixed and confused, the style frequently affected, and the language, from a want of due regard to the arrangement of words, obscure. Some attention to philology is absolutely necessary to an author. We would, with friendly intention, advise the writer to consult Lowth's Introduction to the English Grammar, and Blair's Lectures on Rhetoric, whence many useful hints may be extracted. The incidents of this tour are, perhaps, in themselves too simple to be sufficiently interesting: in a work of fancy we are entitled to expect greater varieties and bolder flights:—neither are the sentiments, nor the language, appropriate to the incidents. The golden age is past: we must not look for 'angelic purity' in match-girls, heroic virtue in Savoyard musicians, nor sublime sentiments in wood-men and cottagers. Virtue and intellect are nearly connected:—principles must, in a great measure, be the result of reflection. It is a trite but a just observation, that the extremes of society, from the peculiar temptations which they afford, are the least favourable to virtue. The intermediate class, from having more leisure for the cultivation of the understanding and less scope for the indulgence of the passions, escape the dangers on either side. We must not, with Rousseau, from observing the disorders of imperfect civilization, conclude on returning to savage life. We would also hint, that a philanthropist ought not to suffer even his *loyalty* to make him the apologist of war: a

thousand bird's-nests replaced; and stray lambs assisted, would not compensate for having, on any pretence, stained the fair earth with a brother's blood.

Count St. Blancard, or the Prejudiced Judge. A Novel. By Mrs. Meek. 3 Vols. 12mo. 12s. Lane. 1795.

This novel, we are informed in the concluding page, is a translation from the French. The story turns upon the prejudices of high birth,—prejudices which, in France, no longer exist. These absurd distinctions have given rise to many a pathetic incident: for 'the voice of nature is too loud to be silenced by artificial precepts.' It were to be wished that the wildness of democracy had not afforded to the pen of the historian, as well as to that of the novelist, events equally true and affecting. So imperfect is the nature of man, that the best principles are liable to degenerate into fanaticism: and it would be vain to expect, from the event-judging multitude, sufficient discernment, discrimination, or candour, to separate the casual mixture of improper dispositions and sinister motives from the genuine principles of reason and justice. The Memoirs of the Count St. Blancard, as being a translation from the French, are entitled to some excuse for an error common to novelists—that beauty, grace, virtue, and talents, can belong only to personages of high rank, by right of hereditary tenure,—and that, however inferior may be the situation of the hero or heroine in the commencement of the work, they must at length infallibly be discovered to have been of noble lineage. These prejudices, it is to be feared, will wear out only with the feudal institutions which gave them birth.—The Count St. Blancard is, in other respects, an entertaining and well-connected story, and may agreeably beguile a leisure hour.

The House of Tynian. A Novel. By George Walker. Four Vols. 8vo. 12s. Boards. Lane. 1795.

The press daily teems with so many insipid publications of this nature, that we are happy in being able to give our testimony in favour of a work, which, if it does not belong to the highest class of novels, is yet removed at an equal distance from the common rank. The author displays some discrimination and knowledge of the human heart, in the delineation of character,—a humane and liberal manner of thinking in the occasional reflections,—and much ingenuity in disentangling the lovers from the delicate embarrassments in which he had involved them. His fair readers may perhaps charge him with *partiality* in attributing to them, as sexual qualities, a propensity to change and an instability of affection. Mutability belongs rather to human nature than to sex, of which the author has given, in his Lord Alfred Tynian, a glaring example. Sexual qualities, probably originate more in education than

than in nature; circumstances generate peculiar tendencies; and those circumstances have hitherto, generally speaking, rendered the affections of women more pure, stable, and individual, than those of men.

We differ from this writer, in supposing that the subject of love must be 'the omnipotent guide' of novelists, and that 'without it, the page would remain unperused.' We have had some striking instances to the contrary. However universally interesting, at some periods of life, this sentiment may have proved, there is perhaps too much acknowledged illusion in it to render the sympathy generally permanent. From its imaginary nature, too, it suffers much in description. A fictitious history, by a writer of talents and observation, might afford much useful knowledge, by exhibiting the varieties of the human character in different situations and circumstances: while embellished by fancy, and enlivened by humour, it might be made a vehicle of great moral improvement. It is ill judged to weaken the minds, and mislead the imaginations of youth, by fostering excessive sensibility, or by painting scenes of perfection and felicity which can never be realised.

We select the following quotation, as a specimen of the author's style—

'For some days, she submitted to be a constant prisoner; but the fineness of the weather, and the beauty of the country, was a temptation no longer to be withstood; and, at the hazard of displeasure equal to that her walk in the park had occasioned, she slipped out softly by the dawn of day, and sauntered along a grove which led to a common.—Some trees, which were cut down afforded her a seat, from whence she contemplated the distant mountains, and the wildness around her. For some time she was delighted with the calls of various birds, not familiar to her ear, and which only haunt the wilds bordering the sea. At the most distant verge of the horizon this grand object was perceptible, but only by a tint of deeper shade than the sky, and could therefore only aid reflection, by the knowledge of its identity.

'Whilst Sabina listened with pleasure to the wind, and to the birds whose notes died away on its breezes, she heard, wafted from a distance, sounds more melodious than either; sounds which seemed to spring from the finger of enchantment, producing one of those harmonies reported to be the performance of aerial musicians.

'In vain did she look for the cause of the melody, which, as the wind abated, ceased to be heard.—It seemed to come from a small cluster of pines and evergreens, which a little paling divided from the rest of the common; but she was unable to distinguish what could produce it; and as the wind had wholly ceased, or changed to an opposite quarter, she heard it no longer; and rea-

dily believing it the work of her imagination, or perhaps some shepherd's pipe, which distance had softened, she returned home, with design again to visit the same place.

'The day was passed as the preceding; but in the evening Mrs. Blandal paid a visit of compliment to a neighbour; and supposing that Sabina would be mortified by not being of the party, she was permitted to remain at home, the thing she most desired, and which gave her an opportunity not to be lost.—Her chip hat was put on in a minute, and to protect her from damp, she put on an additional handkerchief, and away she sprang, with something like the eagerness and sportive playfulness of her original nature.

'But Sabina was now sedate.—This flush of spirits left her before she entered the grove, and contracting the solemnity which evening always inspires in the thinking mind, she walked slowly forwards, stopping now and then, as fancy fluttered in her ear, the notes she had heard in the morning. Unattending to the way, and in a strange place, she struck into a path, which, being shaded by spreading trees, was extremely pleasant, and more silent than the open country; a bank, which moss seemed to have raised in a ridge of considerable length, invited her to sit down, and thus the rustling of her footsteps ceasing, she was surrounded by total silence, and felt, with delight, its power of calming every passion to repose. Even grief lost its edge, and sublime ideas alone had place.—In those still moments, when only peace was near, the same melodious sounds, though nearer and more soft, broke in upon the silence, and raised in the mind of Sabina a degree of ecstasy bordering upon enthusiasm.—Every reflection that can soften the soul, was raised by those enchanting sounds, which touched upon the nerves, and banished every rude remembrance. In wild strains, they seemed to call up the innocent solacements of primeval simplicity, to tune the soul to refined and heavenly sentiment, and catching the ardour, Sabina repeated, with the poet:

They tune their golden harps, to the great name
Of Love, immortal love, their darling theme :
Ten thousand echoes thro' the lightsome plains
Repeat the clear, the sweet melodious strains.
The fields rejoice, the fragrant groves around
Blossom afresh to their enchanting sound :
The heaven of heavens, from dazzling heights above,
Returns the name, and hails the power of love.'

Vol. iii. p. 153.

Some few inaccuracies have escaped the writer's pen: ingeniously is repeatedly spelled *ingeniously*,—words, however resembling in sound, of very different import,

Juvenile

Juvenile Anecdotes, founded on Facts. Collected for the Amusement of Children. By Priscilla Wakefield, Author of Mental Improvement, Leisure Hours, &c. 12mo. 1s. 6d. Allen and Weat. 1793.

The numerous publications (many of them by writers deservedly eminent for their talents in the higher walks of literature) for the entertainment and improvement of children, do credit to the sagacity and benevolence of the present age. The human mind begins to unfold itself at a very early period, and the images it then receives have a sensible and powerful effect on the future character. It has been thought, by some philosophers, that the moral character is fixed, or, more properly, has received its strong bent, by seven years of age: however this may be, every person, who has reflected on the subject, will allow the importance of early impressions.

It will, perhaps, be the best recommendation to the present little work, to extract the following judicious and sensible observations from the preface—

‘The love of truth seems inherent in the human mind, even at a very early period; however the fear of punishment, or the desire of obtaining a point, may cause a deviation from it in practice. The objection, that I have frequently heard children raise against the influence of moral tales on their own conduct, that they were not true, but merely fictions to entertain, induced me to believe, that real anecdotes of characters of their own ages, and dispositions, judiciously selected, so as to interest their lively imaginations, and at the same time place their virtues and faults, incident to their time of life, in a perspicuous point of view, would probably reach their hearts with peculiar force.’ p. iii.

Truth is, undoubtedly, not only the most unequivocal, but the basis of all virtues.

F A S T S E R M O N S.

(Continued from page 117.)

The Efficacy of Divine Aid, and the Vanity of confiding in Man. A Sermon preached on occasion of the late General Fast, March 25, 1795. By Benjamin Dawson, LL. D. Rector of Burgh, in Suffolk. 4to. 1s. Johnson. 1795.

The topic chosen by this preacher is, in general, well illustrated; but in some particulars we can by no means agree with him; we cannot attribute to any especial favour of providence the success of our former enterprises against Quebec and the Havannah,—nor to any particular mark of God’s indignation the ill success of admiral Byng in relieving Minorca, and of the grand expedition against Rochefort on the coast of France. A moralist treads on very dangerous ground, when he thus presumes to mark out events as the symptoms of God’s approbation and disapprobation of a nation,—
and

and particularly so when wars arise between two nations professing to be Christian, one or both of which must be carried away by passions which it is the great design of the Christian precepts to counteract. That we should trust in God rather than man, is a proper exhortation from the pulpit; and the arguments in favour of it are well urged: but the great point is to consider, what grounds a nation has for confidence in God in pursuit of a particular end, which may be diametrically opposite to his will. Christian nations are accustomed to appoint their fast days and their days of rejoicing: but if the one is appointed to implore and the other to celebrate the success of arms employed against Christians, or even Heathens, —on what precepts, given by Christ or his apostles, can such conduct be grounded? What confidence can we repose in God, unless our national cause rests on Christian principles?

If we are not inclined therefore to attribute so much to the divine favour, as peculiarly shewn to our nation, as the preacher, we cannot but think that he has pointed out many instances in which it appears to be scarcely worthy of so many especial acts of kindness. After asking what signs have been given of general repentance and national reform, he puts some questions, which on such a solemn occasion require serious reflection.

‘We appear (says he) to have abused the goodness of God, and turned his grace into wantonness. Are not those who fattened on the spoils of their country in the last war, as well as those who have been made rich and great in an interval of nine years’ peace, consuming their wealth as much as ever on their lusts, in vain pomp and pageantry, in the most infamous gallantries, or in seeking by corrupt practices to advance themselves into power and publick confidence? Do they use the influence which they attain in the state invariably to the common good? Is it not too often employed —indeed, can we expect that publick influence, so basely purchased, will be otherwise employed, than to the purposes of ambition, the aggrandisement of themselves and their families, and in order thereto, in abetting any measures however adverse to the genuine principles of the constitution, or dangerous to the liberties of the people; instead of guarding their liberties, and standing up in defence of the constitution, to rescue it (for that must be its defence, its only security) from the encroachments it has suffered, confessedly on all hands, through corrupt influence?

‘Now, what matters all our professions founded so loudly and forwarded so suddenly through the nation of—loyalty to the king, and attachment to the constitution, if virtue bears not her attestation to the truth of them, and marks not their worth? The cry is still loud. But what doth it witness, if it issue not from the mouths of a people who are loyal to the King of Kings, and attached to the divine law? Or what assurance doth it afford of that security and
stability

stability it would hold forth, if it be the cry of a people estranged from their God—"a sinful nation, a people laden with iniquity—a seed of evil doers—children that are corrupters and corrupted—from the sole of the foot even to the head unsound?" The best security to the king, and stability to the constitution is the piety, and virtue of the community, and more especially of those members of it who are the more immediate guardians of the realm. Can the king sit securely on the throne, if he is beset with evil counsellors, if "they who lead his people cause them to err," if they seek his favour and their own fame more than to honour him in the eyes of his people, if "the ancients of his people, and the princes thereof eat up the vineyard, and the spoil of the poor is in their houses?" P. 17.

From the following extract, which we cannot refrain from transcribing, our author, though evidently a pious divine, does not appear to have been enlisted among the alarmists, who two years ago occasioned so many vain terrors in the nation.

'Nor think, my brethren, that I wander from my subject to indulge in gloomy declamation on public danger—to resound within these walls those alarms of danger to the king and constitution which, though happily unfounded, yet unhappily excited, have left so much dissatisfaction among his majesty's subjects, as well as much mutual suspicion and want of confidence between governors and the governed, and cause you again to fear, where no fear was.

'This indeed would be not only to deviate from, but to abuse my subject and my audience too. But this is as far from my wish, as it is wide of any good purpose it could answer. I want not your fears. They have been too much abused under false, base and wicked alarms. And it would be unnecessary—it would be cruel to add to those fears, which may be more justly founded, of that danger to the state, which rests for our belief on the highest authority, and held forth to the publick under an *AS* the most awful that could have been offered to the contemplation of free subjects.

'But, while I disclaim a wish to alarm, I may worthily and in full confidence with my subject claim your serious attention to, your sober consideration of what I have mentioned of danger to our country—a danger founded not in uncertain rumour or any crooked politicks—danger which wants not the verdict of a jury to ascertain it, or which is not prominent enough without a parliamentary inquiry to search out and expose. The danger I speak of is that which arises to the nation from national sin. Nor is the danger mentioned but for the cause of it—not that you may dwell with a turbulent fear on our disastrous situation, but that you may join with me in lamenting, as we are called upon to do, this sure and sad cause of it.

‘ In short, my brethren, my wish is to impress you with a deep sense of the manifold, aggravated, crying sins of the nation, and under that sense, to exhort you humbly to sue to Almighty God for his mercy to pardon them, and his grace to give us sincere repentance—to testify to you, that national repentance will alone avail to the salvation of the nation—to warn you against looking for help and deliverance from trouble, to any human aid, but to God alone—to convince you that “vain is the help of man” and all mortal aid; and that, seeing we have found it vain hitherto, our boast of superior strength, formidable preparations, and powerful alliances against the enemy, is vain also, and not only vain, but sinful.’ p. 19.

If the preacher has deviated a little into the party politics of the day, the good sense and real piety which pervades the whole of the discourse may plead in his excuse. He sees, in a stronger light than most of his brethren, the evils attendant on that spirit which delights to rest on the wickedness and impiety of a foreign enemy; and he thinks that his audience may be better employed in the examination of things at home. At any rate, all must agree with him, that, with a load of national sins on our own backs, we cannot with justice form any very sanguine expectations of divine favour.

A Sermon, preached in the Parish Church of Henley-upon-Thames, on Wednesday, February 25, 1795, being the Day appointed by Proclamation, for a General Fast. By the Rev. Edward Barry, M. D. 4to. 1s. Parsons. 1795.

The sermon is prefaced by a long prayer, in which the deity is called upon to save the ministers of the Christian church, from *pride, avarice, and dissimulation*; and these are the only words printed in Italics. For what reason they are thus pointed out to our notice, we leave the reader to conjecture, or the author in a future publication to determine.

The sermon is desultory:—some slight remarks are made on fasting; and the preacher very prudently forbears to urge on his readers the propriety and advantages, in visitations like the present, of a moderate denial of food. We were struck with one remark, which we shall extract for the sake of those of our readers, who, either in the churches or the theatres, merit the animadversion of the preacher—

‘ And here, I cannot but remark, and surely, when the reverence due to God is concerned, it will not be censured as indecorous, if at this time I observe, with how much greater animation, with how much more zeal, some men will display a passion for the dignity of their rulers, who are comparatively lukewarm and indifferent for the honour due unto the name of the most mighty God! With grief and indignation do I say, that even a very song dedicated to the praise of him who wears an earthly crown, will catch the quick enthusiasm of their best devotion! Nay, what is more, and in defiance

ance both of law and decency, insult and violence have been publicly exercised against such as would not pay equal idolatry at the shrine of fellow man!

'What! Can we be immediate in our up-risings, and feel every pulse of the soul vibrating, to join in tuneful adoration to one, who must return to his original dust, and yet remain impiously seated in the very temple of the great Jehovah, while a hymn is singing to the praise of his immortal and ever glorious name? !!!' P. 19.

A Sermon, preached before the Honourable Society of Lincoln's Inn, on Wednesday, Feb. 25, 1795; being the Day appointed by His Majesty's Proclamation for a General Fast. By William Jackson, B. D. Student of Christ Church, Oxford, and Preacher to the Society. 4to. 1s. 6d. Rivingtons. 1795.

This preacher chose a good topic for the day; and it is to be lamented, for the sake of his audience, that he should have been diverted from the many excellent reflections which it might have occasioned. He sets out with observing,—that all the dispensations of Providence, whether they regard the lives of individuals or the fate of nations, are intended as manifestations of God's glory, and are so 'ordered and adjusted, as that they may produce upon the whole, the evidence of the infinite power, the infinite wisdom and goodness, which directs them.' From this beginning we expected something better than investives (though the writer will hardly allow the term) against our enemies,—and much less that a Christian minister, on a day of humiliation, should talk of the sword being wisely and justly uplifted in its full force. The temper and style of the preacher may be seen in the following extract—

'The more recent events then of that contest into which this nation has been forced for it's own security, and it's own protection, have been those in which the enemy has found the cause of triumph. From success he has argued proudly also, that the cause in which he is engaged must itself be virtuous; that as such it must assuredly prevail against all opposition which can be given to it. But if the beginnings and course of the evil spreading now it's desolation so widely, are still however not to be forgotten, they with whom we contend, gave birth to the foul mischief by guiltiness altogether their own, and by iniquity almost unexampled. What was conceived in extreme licentiousness and profligacy of mind, broke out soon indeed, as in natural course it might be expected to do, into oppression and tyranny: for the nature of things is not changed, how craftily soever new names, and new appellations, be used for the disguise of them. They who had cast off from themselves all piety, and all due sense of religion, soon became in the same unbridled spirit of evil passion, the open and wanton aggressors of the nations around them. With the anarchy and confusion which had dissolv-

ed

ed all the bonds of civil society amongst themselves, and with the unheard of ferocity of oppression, which left no place for the charities of life, or even for the secure interchange of the ordinary offices of humanity; the frantic malignity also against other communities rose to it's utmost height. No country, where the order of civil polity, or the blessings of a well regulated government prevailed, was left unattacked by arms, or uninjured by menaces. And the chastisement threatened to this land, was nothing less, than that we should be made like unto them who had amongst themselves no civil polity competent to the right ends of government—no administration of justice to protect the injured—no habits of mutual faith and confidence to invigorate industry, or to sustain the common intercourse of life. Nay the evil meditated had in the circumstances of it, what was more dreadful even, and more intolerable—that the people of this nation should be brought to, consent with, or if not, should be vanquished by them who had no trust in a Redeemer, through whose name and merits intercession might be made at the throne of grace—who served not even a God with worship, and holy reverence, before whose altar the vow might be performed, in the day of trouble.

‘ We mean not in this statement either general invective, or intemperate obloquy. But there are occasions, nevertheless, where it may be the duty both of reasonableness and truth to represent circumstances in their true colours. The evil threatened to this country was surely then, in the early menaces of it at least, such as has been now described. It ought to be remembered also, of what extent the evil was, and against what designs, and what menaces, the sword of this land was justly and wisely uplifted in it's full force.’ p. 6.

The remaining part of the discourse is not calculated to strike the audience with much compunction for its own sins, or those of the nation; and the reflections and exhortations are in general true and desultory.

The Cause of our National Judgements and their Remedy. A Sermon preached in the Parish Church of Christ-Church, Spital Fields, on Sunday, Feb. 22d. 1795, preparatory to the late General Fast. By John Davies, A. M. Fellow of Trinity College Cambridge, &c. 8vo. 1s. 6d. Rivingtons. 1795.

Our national calamities are said to be the effects of national sin; and this consists, 1st. ‘ in that general propensity to overlook the hand of God in every thing which happens to us in our national character; 2dly, in a spirit of ingratitude and forgetfulness of mercies received at the hand of God; and 3dly, in a spirit of national pride which may probably tend very much to intercept the light of God's countenance, and to bring down his judgments upon us.’ The remedies

remedies proposed to correct the baseness of our disposition, are, 1st, to imbibe a spirit of humility and self-abasement; 2dly, to examine each man for himself, how far he contributes to the stock of national guilt; 3dly, to encourage an earnest spirit of prayer to God; and 4thly, to flee to the atoning blood of Christ for the pardon of those sins, of which we are severally guilty. As there is nothing particularly shining in this discourse, either for elegance of language, style, pathos, or dignity of sentiment,—the preacher would have been justified in contenting himself with the effect which it may perhaps have produced in the pulpit, and which it certainly will not in the closet.

A Sermon for the Fast appointed on February, 25, 1795, to which is annexed an Address to the Dissenters, by the Rev. John Johnson, M. A. Rector of Great Parndon in Essex, and Vicar of North Mims in Herts. 4to. 11. Rivingtons. 1795.

What good end it could possibly answer to tack an address to the dissenters to a sermon preached on a day of national humiliation, we do not see; but we are certain that the author's mode of writing is not calculated to remove the animosities, which are too deeply-rooted in the minds of the religious parties in these kingdoms. The motto is very ill chosen from Virgil—

*Sæpe coorta est
Seditio, sævitque animis ignobile vulgus.*

And the fears of the writer, that the repeal of the Test Act would be the destruction of Christianity, are a manifest proof that he is very easily alarmed, and has paid very little attention to the rise and progress of Christianity in this and other kingdoms. The passage is so remarkable that we extract it only for its pre-eminence in absurdity. 'Though I am Tory enough to think that the repeal of the Test Act would toll the passing-bell of Christianity in this country; yet I shall not attempt the vain task of reconciling you to restrictions, which you have never endured with silent resignation. I shall only observe, that loyalty is the best plea for unqualified toleration, and that when it is proved, that a presbyterian in religion and a republican in politics are characters totally distinct, the necessity of religious tests will lose its best grounds of support.'

We wish this Tory-writer to inquire a little into the meaning of the word presbyterian; for he is to learn, that there are scarcely any remains of the presbyterian sect in this kingdom; and if he includes all dissenters from the church of England under this term, the insinuation is perfectly ridiculous: for Jews, Papists, and Moravians, were never remarkable for their attachment to republican principles.

The sermon itself is below mediocrity,—and, instead of attempting to affect the heart by representing sin in its true colours, is a dry essay

lay on the fancied impropriety of the great bulk of the people paying any attention to political matters, or investigating the characters and conduct of their governors.

The Watchman's Report and Advice. A Sermon preached February 25, 1795, the Day appointed for a General Fast, in Old Gravel Lane, St. George in the East. By N. Hill. 8vo. 1s. Johnson. 1795.

The plan of this discourse is good; but in the execution it fails. From the question in Isaiah—'Watchman, what of the night?' the preacher places the ministers of religion in the character of watchmen, and under that character gives his report of the state of the nation, and advice in his opinion adapted to it. In the report, a very melancholy account is given of our situation from the ill success of the war,—the capture of our merchantmen,—the accumulation of taxes,—the high price of provisions,—the prevailing want of principle in all orders of men,—and the lamentable omission of some of the first and most obvious duties, such as those of prayer,—reading the Bible,—preparing for the sabbath,—family worship, and private meditation. To this sad catalogue is added an enumeration of the vices with which the country is over-run,—pride,—earthly-mindedness,—sensuality and debauchery,—dissipation, and a prevailing love of pleasure. The advice of course is, to return to a better sense of duty; and the words of Isaiah,—'Return, come,' are continually played upon. Neither the report nor advice drawn is up in a manner calculated to make a very lasting impression; and if the audience did not feel some of that *ennui* in hearing, which we did in reading through fifty-two pages, we heartily congratulate the preacher on his elocution and delivery.

Antient and Modern Republicanism compared. A Fast Sermon, by the Rev. J. Morton of Trinity College, Cambridge, and Chaplain in ordinary to His Royal Highness the Prince of Wales. 8vo. 1s. Dilly. 1795.

A discourse unworthy of the pulpit, and which, in a debating society, would have been received with immoderate applauses or execrations, according to the political opinions embraced by the hearers. Sneering in the pulpit will not reform the enlightened,—or the modern philosophers,—or the present avowed regenerators of mankind,—or the modern champions of liberty, equality, and division of property,—or any of the men whom the preacher aims at by these and similar titles. The present war is compared to that waged by the Israelites against the sons of Benjamin: the French are described as involved in similar guilt with that of the almost extirpated tribe; and hopes are held out that, as, after several unfortunate attacks, the Israelites were successful, we may flatter ourselves with a similar issue to our attempts against the French.—
Ministers

Ministers of the gospel ! reflect a little on him who is emphatically called the Prince of Peace !

A Sermon, preached before the Lords, Spiritual and Temporal, in the Abbey Church of Westminster, on Wednesday, February 25, 1795. Being the Day appointed by his Majesty's Proclamation for a General Fast. By Henry Reginald, Lord Bishop of Bristol. 4to. 1s. Robson. 1795.

Repentance very properly insisted upon,—the constitution praised, —and the people exhorted to preserve the latter as a talent committed to their charge, whose superior value will, in case of neglect, render them the more culpable.

A Sermon, preached before the Honourable House of Commons, at the Church of St. Margaret's Westminster, on Wednesday February 25th, 1795, being the Day appointed by his Majesty's Royal Proclamation, to be observed as a Day of solemn Fasting and Humiliation. By the Rev. Samuel Goodenough, LL.D. F.R.S. Rector of Broughton Pogges, Oxfordshire. 4to. 1s. Rivingtons. 1795.

The house of commons has thanked the author for his discourse and unanimously ordered it to be printed.—What effect the discourse had on the honourable house in the delivery, we cannot pretend to say : but whatever that might be, it failed completely in the perusal ; for if it had not been for the applause bestowed on it by the house of commons, we may safely venture to predict that it would have gone, with many of its brethren, in *vicum vendentem thus et odores*. The drift of the discourse is to prove that the casual successes of the wicked are not instances of the favour of heaven,—that God superintends the world, permits the wicked to be instruments of his wrath on sinful men, and protects the good by his all-ruling providence: This is shewn from ancient times, and ⁴ certainly, if not equally manifest, (according to the words of our author) is the present working of his almighty power.* We should have thought that the preacher might have derived a better lesson from the answer of our Saviour to his disciples, on the conduct of the Samaritans, who would not receive him:—Luke ix. 54, 55, 56. “ If cruelty to himself was not to be punished, on what ground is it to be expected that, in the inferior concerns of life, destruction should operate against the scorner, with immediate energy, and cut him off : ” The obvious instruction from this answer is,—if Christ would not permit his disciples to avenge an insult on himself, and rebuked them for their mistaken notions of themselves and his kingdom, no man or set of men living can be vindicated in presuming to punish or ill-treat the wickedest of men for their present rejection of Christ. Of course nothing that has been said by the confederate powers in vindication of the war against the French, on the score of irreligion, can be justified upon Christian principles.

C. R. N. ARR. (XV.) Nov. 1795.

B b

Childish

Childish in the extreme is the remark on the alteration of the calendar by the French. "They are all sunk in terrors, poverty, and distraction: no more sense of holy joy at the return of the accustomed times and choice seasons of communing with God; they are all confounded in that strange numeration of days, which is so new and alarming to the whole church of Christ, contrived, doubtless, that the hallowed seventh day, enforced by all legislators, and observed by all good men, (worshippers of the true God), from the creation of the world until now, might be obliterated, lest haply there might remain any thing that is called God or worship in their land." This is a strange age for alarms! Has the preacher forgotten that the Christian religion was professed by numbers in a vast empire above-ten times as large as the French republic, for nearly three hundred years before the seventh day was set apart by the state for public worship? Is he to be told that the edict of Constantine was but partially obeyed, and that in our country the rest of the seventh day was not universally established till nearly the end of the twelfth century? Christians in former times could observe the seventh day without regarding the festivals of their pagan neighbours, and there is no law in France to prohibit them from doing the same in that country.

But we will not presume to criticise farther a discourse already criticised on, and applauded by the house of commons; yet we may be permitted to express our wishes, that, in the votes of the house, some intimation might be given of the grounds of its approbation.

A Sermon preached at the Parish Church of Fillongley, in the County of Warwick, on Wednesday the 25th of February, 1795, the Day appointed by Royal Proclamation for Public Fasting and Humiliation before Almighty God. By James Illingworth, D. D., Vicar. "God save the King." 1 Sam. x. 24. 8vo. 1s, Robinsons. 1795.

In an address 'to the candid reader,' we are told that the preacher 'has mixed some spiritual seed with the political and moral sentiments of his subject, which he hopes your candour will readily excuse.' We will not deny that, on the surface of the troubled waters, there are some spiritual seeds: but

'Apparent rari nantes in gurgite vasto.'

A single extract on the question, who was the aggressor in the present war? will shew the reader what he has to expect from this discourse. 'Upon this part of the subject private judgement can have no weight to determine any thing respecting the past or present state of the war, which side was originally right or wrong, when that question was legally determined and settled by the only proper judge under God, the great legislative power of the nation. The conclusion, therefore, is more than all private opinions or sentiments have

any right or power of evidence to oppose, viz. that the war on the part of this nation is a just and necessary war. Great Britain then was not the aggressor but the sufferer.'

In this just and necessary war two things are said to be 'highly in our favour. 1st. That our national church is founded and established upon the true and unchangeable principles of the gospel. 2d. Great Britain has to contend with an enemy whose avowed principles are in direct rebellion against God, and in the highest degree destructive of peace on earth, and of the happiness of civil society.' However much these things may be in our favour, we recommend to our preacher to read over again his title-page, in which we are told that the day on which he preached was appointed by royal proclamation for a public fast and humiliation. In this discourse we see nothing like obedience to the salutary advice of the proclamation,—no tendency to promote humiliation. The congregation is told that it is assembled 'according to the very pious command of our most gracious sovereign the king, with the truly religious advice of his council, to humble ourselves before Almighty God,' &c.—but, lost in a maze of politics, the preacher loses sight entirely of the piety of the sovereign and the religious advice of the council.

A Pious Exhortation to the Inhabitants of Great Britain, with reference to the approaching Fast. By the Rev. Thomas Robinson, M. A. Vicar of St. Mary's, Leicester. 12mo. 3d. Dilly. 1795.

The propriety of a public fast is justified by instances taken from the scriptures. Our present situation, from the alarming state of affairs abroad and the corruption of manners at home, requires it.—Fasting, prayer, and meditation are recommended.—The piety of the writer is throughout evident; many of his exhortations deserve the strictest attention.—Serious people cannot fail of being pleased with the general tenor of this pamphlet; and we were sorry only that the writer should have any where alluded to party politics, (which are particularly violent we believe near his residence) so as to deter persons of the opposite side to himself from taking the benefit of his good advice. We are not without hopes, that, if the necessity of the times should require another public fast, we may peruse another exhortation from the same pen free from this blemish, and that it will then produce those effects in an eminent degree, which must be highly pleasing to the author, and to all true lovers of their country.

(To be concluded in our next.)

R E L I G I O U S.

The System of Nature; or, the Laws of the Moral and Physical World. Translated from the French of M. Mirabaud, one of the Forty Members of, and Perpetual Secretary to, the French Academy. By William Hodgson. Vol. I. 8vo. 5s. Boards. Crosby. 1795.

French Atheism, which Voltaire wrote to confute, and Mr. Hodgson is wretchedly translating.

Religious Politics ; or, the present Times foretold, by the Prophet Micah ; being a Plain Solution of that Prophecy, by W. D. 8vo. 1s. 6d. Eaton. 1795.

Of religious politics we have had more than enough. This is the production of some democrat, who has gone through the prophet Micah, verse by verse, and chapter by chapter,—accompanying it with a paraphrastical interpretation,—but without the smallest tincture of learning, or even any ingenious extravagance to break the dullness of so heavy a performance.

M I S C E L L A N E O U S.

An Historical and Topographical Account of Leominster, and it's Vicinity ; with an Appendix. By John Price. 8vo. 5s. Boards. Longman. 1795.

This account of Leominster is as well executed as need be, and may prove highly gratifying to those who have any connection with the place or its inhabitants, though, like many other topographical performances, it is extremely uninteresting to the public at large. The absurd practice of transcribing the doggerel of the tombstones, Mr. Price has not thought himself at liberty to forego, since he writes for those to whom such records may be of importance. His 'sketches towards an history of the town and its vicinity,' however, contain some matter for which the curious antiquary will have no disrelish. The work is ornamented with seven plates neatly executed in aquatinta.

A New Introduction to Reading : or, a Collection of Essays, Tales, Poems, Maxims, &c. Compiled by the Publisher. 8vo. 1s. 6d. Sael. 1795.

Every endeavour towards promoting the improvement of youth is laudable. A miscellaneous selection, from the works of different authors, is attended with obvious advantages. The present is given as a sequel to the compiler's 'Introduction to Reading,' or as a companion to 'the Speaker,' and is calculated for the higher classes of an English school.

The beautiful story of La Roche, from the Mirror, is introduced, with a variety of other pieces, both in prose and verse, moral and entertaining,—concluding with a chronological table of remarkable events.

Mental Improvement : or the Beauties and Wonders of Nature and Art, conveyed in a Series of Instructive Conversations. By Priscilla Wakefield, Author of Leisure Hours. 2 Vols. 24mo. 3s. Darton. 1795.

These little volumes may be recommended to such parents as are desirous that their children should early learn to exercise the faculty

faculty of thinking. They direct the young mind, in a very pleasing manner, to a variety of useful and curious subjects: and the manner of dialogue has been very judiciously adopted. The subjects are the arts, manufactures, and pursuits most common in this and other countries: and although the work is professedly intended for young persons, we are persuaded there are many grown ones, who, by a perusal of it, would discover in themselves a degree of ignorance they little suspected. There is a sort of general knowledge of arts and manufactures which every person ought to possess, who would take a share in common conversation, without betraying gross ignorance; and this knowledge these volumes seem well calculated to supply. The authoress probably took the hint from the very instructive lessons of 'Evenings at Home.' We may hint, however, to the authoress, that the Linnæan definitions may be dispensed with, as they imply a proficiency in his system, which young people cannot be supposed to have attained; and we would submit to her, whether the account of the poison-tree is not wholly fabulous.

A Second Address to the Right Reverend the Prelates of England and Wales, on the Subject of the Slave Trade. 12mo. 6d. Johnson. 1795.

This second Address, besides the slave-trade, touches upon the war, and exhorts the bench to use their influence against it, upon Christian principles. With what effect it may be attended, we presume not to guess: but it has the merit of being short, energetic, and respectful; and the good intentions of the author entitle him to much praise.

CORRESPONDENCE.

TO THE CONDUCTOR OF THE CRITICAL REVIEW.

" Sir,

Trin. Coll. Camb. Nov. 11. 1795.

" In requesting you to insert the substance of the following observations in your next Review I do but avail myself of the proposal, which you very equitably made in your Review of last month, to dedicate a page or two to Mr. Wood's defence: and therefore no apology can be necessary on my part for making the request. They relate only, it must be observed, to the most material of those particular criticisms, by which Mr. Wood's Reviewer professes to shew, that he is unacquainted with the principles of good reasoning: and therefore must not be understood to comprize every objection, that I think may with good reason be made to the character, which he has given of this very useful Treatise of Algebra. He has, in effect, without restriction or qualification, passed also many general censures upon the work, that, in my opinion, do but little credit either to his judgment or liberality. But these will need no confutation, should his particular animadversions appear to be destitute of all force.

" 1. The first of these relates to an observation made by Mr. Wood upon the subject of Annuities.

" Having determined the present value of an annuity to continue for (n) years, at simple interest; and shewn, that when (n) is infinite the expression

pression also becomes infinite, Mr. Wood judiciously remarks, that the absurdity of this conclusion shews the necessity of estimating the value of an annuity upon different principles: and therefore he proceeds to estimate it at compound interest.

"Upon this occasion the Reviewer confounding the *principle*, upon which the calculation is founded, with the *conclusion* that results from it, expresses his surprise at not meeting with "an immediate rectification of the supposed error in the *expression*;" and having therefore found fault with Mr. Wood as well for his coolness as for his precipitation, he goes on, with much exaltation, to shew (what Mr. Wood had before shewn much more clearly,) that the *expression* is in fact right.

"Such a specimen of criticism needs no comment.

"He next ridicules the idea of ascertaining the value of a fraction, when it's numerator and denominator vanish. To what he has said upon this subject, I shall only object, that it is founded upon a thorough *misconception* of the problem itself, and is therefore wholly *impertinent*. Had he consulted sir I. Newton's first section (Philosoph. Natural. Princ. Mathem.) he might have learnt to discriminate between the doctrine of ultimate ratios, and the *dura hypothesis* (as that philosopher himself calls it) of infinites: and had he (to use his own language) "understood the meaning of the term *evanescent*, he would have also known, that a ratio may have a finite and determinate magnitude, *when* its terms *vanish*, altho' it is in truth, most absurd to talk of it at all, *after* it's terms have ceased to exist.

"3. He takes umbrage also at the expression of *the sum of an infinite series*. Now, however exceptionable this language may be, every mathematician knows, that it has been so universally adopted by all writers upon the subject, that Mr. Wood could hardly have used any other without affectation. To remove however all difficulty that might arise to the learner, from it's paradoxical appearance, he has taken the earliest opportunity of explaining it's true meaning, which is simply that of a *Limit*. Vid. art. 224.

"The Reviewer further objects, that the problems, proposed by Mr. Wood in this section on the summation of series, may in general be performed in a *neater* manner, and suggests (what he calls) a *clearer* method of summing the 5th series. To render the operation *neater*, he swells it out from four lines to ten; and to make it *clearer*, for the notation ($+$ &c.) he adopts the less perplexing one of ($+$ ). But however ingenious these amendments may be, it must be observed, that he has totally lost sight of the *problem proposed* to be resolved; and that his resolution, though applicable to the case in question, is nevertheless useless without a concession, that he refuses with disdain, viz. that $N + 1$, and N are ultimately equal.

"4. Mr. Wood says, that by considering, what multiple &c. one quantity is of another, we acquire the idea of that relation which is called ratio: and from hence he draws this corollary, that, when one antecedent is the same multiple &c. of it's consequent, that another is of it's consequent, the ratios must be equal.

"How this can be inferred from Mr. Wood's language, the Reviewer is unable to see. But let it be remembered, that he is also unable to see any other relation between 4 and 6, than that the former is contained in the latter once with a *remainder*!

"5. Lastly he objects to it's being "taken for granted" that every equation has a root; and contemptuously ridicules Mr. Wood for exacting so important a concession in an abstract mathematical subject.

"To this we shall content ourselves with replying, that the proposition has been gratuitously assumed, not by Mr. Wood only, but (I believe we may say with truth) by *every* mathematician, that has preceded him. Those, who are jealous of the honour of algebraical science, will perhaps think Mr. Wood less commendable for his candour than for his discretion upon this occasion: but no candid critic will condemn him for having declined a

task,

task, that neither sir I. Newton, Euler nor Waring, has been able to execute at least to the understanding and satisfaction of others.

"I am, sir.

"respectfully

"your obedient servant

"D. M. PEACOCK."

Mr. Peacock in his first letter kindly gave instructions to a Reviewer, of which we shall say nothing farther, than that we pass over the defects of style, and ascribe the vehemence of his language to the zeal of friendship and the effervescence of youth. On his animadversions we shall be very concise,—begging leave only to assure him, that the limits assigned to the article which has excited his displeasure, were the reason that a considerable part of our manuscript, containing a variety of particulars in confirmation of our opinion, was committed to the flames.

1. Mr. Wood proposes a question to be decided upon the principles of simple interest, which he resolves in a manner, according to his opinion, involving an absurdity. He proceeds therefore to estimate it at compound interest: that is, in plain language, he goes to another question. We took his question according to his own statement, and shewed that the solution did not contain an absurdity. The simple question then is, whether Mr. Wood did or did not resolve his question upon the principles of simple interest. The answer is easy from an inspection of the book. Mr. Peacock confesses that Mr. Wood proceeded "to estimate it at compound interest; and he has left us to discover what he means, when he says, "(what Mr. Wood had before shewn much more clearly) that the expression is in fact right." Does Mr. Peacock pretend to say that Mr. Wood asserted the solution to be right on the principles of simple interest, or not?

2. If Mr. Peacock had read our Review attentively, he must have seen what we were ridiculing,—the puzzling of freshmen with nonsensical language. As an instance of it, we gave the fraction in question, which is said to be equal in one case to $2a$. We said, that it was always equal to $x+a$; and we now say, that it is never equal to, but always greater than, $2a$. This assertion may perhaps lead Mr. Peacock to speculations to which he seems to have been hitherto unaccustomed: for, if we mistake not, Mr. Peacock thinks that he can give us a value to this fraction, not only when x is equal to a , but also when x is less than a ; and perhaps the investigation of these values may lead him to distinguish between algebraical and geometrical quantities. In the mean time we shall assure him, that, when the student has made himself acquainted with this part of algebra, and is qualified, according to the usual mode of studying in the university, to enter upon the Principia, we shall think it time enough to inquire into the meaning of the first section, and the doctrine of ultimate ratios, introduced by Newton for the solution of difficulties in the higher geometry. We are not totally unacquainted with the meaning of the term *evanescent*; but the learners of this elementary work,—the freshmen, of whom we were speaking in our remarks on this fraction,—can hardly be supposed to have the knowledge of Mr. Peacock on this subject. The freshman reads Art. 372, "to find the value of a fraction whose numerator and denominator vanish." What is the meaning, says he to himself, of this word, *vanish*? Perhaps he thinks of ghosts and hobgoblins; for as yet he knows nothing of ultimate ratios; but to clear up the difficulty, he consults the author's language in another place, and in Art. 309 he finds the expression, "When any coefficient vanishes;" and an instance is given where the term having this property is written down ± 0 . He now understands that, by a term vanishing, it is equal to 0, and the sense of Mr. Wood, according to his own language, is in Art. 372, to find the value of a fraction whose numerator is 0, and denominator 0. As Mr. Peacock how-

ever,

ever confesses that it is most absurd to talk of such a fraction, we recommend to him to settle this matter with his friend, and not to be afraid of the dura hypothesis of the last century, in which, after the progress made in philosophy by sir I. Newton and his disciples, it would be ridiculous to find at present any difficulty.

3. Our objection to the expression, "*sum of an infinite series*," would not in itself have been of very great consequence; but Mr. Peacock has forgotten, in his animadversions upon it, the drift of our remarks. We have shewn that Mr. Wood, from the use of this improper language, fell into the error of making a quantity infinite and not infinite, which he would have avoided by the summation of a finite series, instead of confusing himself with the sum of what cannot be summed. Upon this material part of our Review Mr. Peacock says nothing, but is content with misrepresenting us, and joking on the number of lines we have used on a problem. On our notation, he says, "for (+ &c.) he adopts the less perplexing one of (+)." Now the fact is, that, instead of (+ &c.) the notation of Mr. Wood, we have always given + A , representing the last term of the series. The + shewed that there were some terms omitted, and the last term was constantly given. How Mr. Peacock can reconcile his conduct on this occasion to the principles he has laid down for a Reviewer, we will leave him to determine. On the swelling out, of which he complains, we shall not trouble him or our readers: if we have been prolix, we have not been obscure: the point was not to put a demonstration in the shortest form possible, but to explain our ideas in the easiest manner. We still "deny with disdain that $n+1$ and n are ultimately equal." for Newton tells us, that, when quantities are ultimately equal, they approach nearer to each other than by any given difference; and $n+1$ and n have always a given difference, namely unity; and therefore they cannot be ultimately equal. Whether we have lost sight of the problem or not, by resolving it in all cases in which it can be resolved, and ascertaining the sum of any number of terms which shall be assigned, we leave to him to determine, —being content that our resolution is allowed by him to be applicable to the case in question: for our resolution gives the sum in all cases whatever.

4. We challenge Mr. Peacock to shew, in what manner Mr. Wood's corollary depends on his proposition: we challenge him to shew any deduction consonant with the principles of mathematics. When Mr. Peacock has done this, we will take notice of the remaining part of his remark.

5. We have nowhere objected "to its being taken for granted that every equation has a root," as Mr. Peacock expresses; but we objected to a learner in abstract mathematical subjects taking any thing for granted. Our admiration at the excessive absurdity of Mr. Wood's remark was not founded upon the former but the latter part of the paragraph quoted in page 59—"The learner must at present take for granted that an equation may be made up of as many simple factors as it has dimensions." He may certainly, if he pleases; but, if he does, he takes a thing for granted, which no one hitherto has proved: and we should be much obliged to Messrs. Wood and Peacock to tell us, when the learner is to leave off this gratuitous assumption. Since the former says "at present," this pleasant method of taking for granted might be supposed not to last long: and yet these learners will be surprised to hear, that upon this gratuitous assumption volumes have been written, deductions made, and knowledge supposed to have been acquired.

Having thus answered Mr. Peacock's observations, we are sorry only to add that we do not find any reason as yet to depart from our strictures on his friend's work, and that we are not without hopes, that a more attentive perusal of our Review will lead him to inquire a little more strictly into the state of his own knowledge upon this subject. We have challenged Mr. Peacock on his fourth article, and shall expect to see it answered: and if he is not satisfied with the answers given to his other animadversions, or will favour us with additional ones on our Review, we shall be ready to do the utmost in our power to give him satisfaction.

T H E CRITICAL REVIEW.

For D E C E M B E R 1795.

The Whole Law relative to the Duty and Office of a Justice of the Peace. Comprising also the Authority of Parish Officers. By Thomas Walter Williams, Esq. of the Inner Temple, Barrister at Law. In Four Volumes. 8vo. 2l. 2s. Boards. Robinsons. 1793.

IF ever a combination of circumstances tended to increase the utility of a publication, and give value to it, undoubtedly the present state of the country, and the disposition of every description of persons in it, transcendently operate to render this work of Mr. Williams an indispensably necessary part of the library of every active magistrate, as well as of every other person professionally or otherwise concerned in the execution of the laws of his country. The precise operation of the existing laws is equally necessary to be known by those who think them adequate to the preservation of our constitution, as by those who think that an addition and accumulation of penal and criminal laws are at the present juncture necessary for preserving the state from anarchy and confusion. We mean not, by attributing this species of accidental and temporary value to the work under our eye, to deprive it of the intrinsic merit which it derives from the attention, industry, and judgment of its learned author, whose public and private character entitle him to credit, when he assures us in his preface, that—

‘The whole is the result of indefatigable and intense application; and that no matter, necessary either for the information or guidance of a magistrate, has been loosely, superficially, or negligently treated of.—As to its general accuracy, perspicuity, and utility, he trusts, that time and investigation will establish its character in those respects; and evince that it possesses a decided superiority over every other work of a similar nature.’ p. viii.

In a work of this description, it was impossible not to pursue rather closely the track marked out by other writers, or rather editors and compilers. In proportion however as publications like this, Dalton’s and Burn’s, are useful to

C. R. N. ARR. (XV.) Dec. 1795. C c the

the magistrate, lawyer, tradesman, or gentleman, so is the advantage of them increased by being supported by more recent authorities and statutes : for wherever new penal laws become or are thought necessary, more actions and prosecutions will be founded upon them, than the older laws, the insufficiency of which gave rise to the new.—The author tells us, that—

‘ He has endeavoured to collect and arrange, under proper titles, and in alphabetical order, the whole of the law, upon every subject, wherein a magistrate has, either directly, or incidentally, jurisdiction ; forming each head into a distinct and comprehensive treatise, concerning all the matters of which it induces the consideration. By this method, the subordinate and relative branches of each title are brought into one clear point of view, and connected under one general head : as for instance, all the different kinds of felonies are included, and methodically treated of, under the Title FELONY :—the laws for the protection of the revenue of customs, so far as justices of the peace have jurisdiction therein, under the Title SMUGGLING :—the various divisions of the excise laws, under the Title EXCISE ;—and so of other Titles.

‘ The mode of treating the subjects is also copious and systematical, as will be evident on inspection ; but more especially by a reference to the respective Titles—Appeal—Approver—Attornies—Bankrupt—Certiorari—Confession—Distress—Evidence—Excise—Execution—Felony—and Smuggling.—This has occasioned the volumes to assume a large appearance ; but to be more compendious was found impracticable, consistent with a proper consideration of the matters necessary to be illustrated.

‘ Upon the revenue laws, the editor has also been extremely elaborate, as justices of the peace derive vast authorities under those laws, and the enforcing thereof now forms a considerable, and very intricate, part of their duty : their powers, therefore, in regard to offences against the customs and excise, which are involved in much confusion and perplexity, by the multiplicity of acts which it has from time to time been found expedient to pass, for the purpose of repressing frauds, are here explicated, and most clearly, accurately, and precisely, defined.’ p. v.

Such is the general scope of the work, varying of course but little in its order and tendency from Burn's Justice, which has gone through so many editions. It is, however, of the last importance and satisfaction to the public, to know that the most recent and enlarged detail of the duty and office of a justice of the peace has appeared under the authoritative sanction of a professional gentleman of extensive practice in that particular branch of the law which requires a habit of the most attentive perusal of every thing which passes from under

under his eye to the open judgment, scrutiny, and censure of the public. The great improvements peculiar to this work, are—first, a more correct, extensive and choice selection of precedents, than what are to be found in any former work of the kind. Of these the author has said—

‘ The great utility of correct precedents, or forms of proceedings, has also been attended to, and the magistrate will find a variety of the most modern and approved, inserted in every part of the work, grounded not only upon the words of the several acts of parliament by which they are warranted, but also upon a minute and critical attention to the general principles which have from time to time been laid down, by the adjudications of the superior courts.’ p. vii.

The next great advantage of the work is, that the particular statutes, which relate to or affect the subjects of which our author treats, are given so fully, as generally to satisfy the reader without the necessity of referring to the acts themselves. This is an advantage not lightly to be appraised, when we reflect upon the variety, mass, and expense of the statutes at large. Mr. Williams has also highly improved upon Dr. Burn (whose merit of compilation and digestion we notwithstanding fully admit), by enriching his work with a great variety of authorities from the modern reports, and with a number of appropriate and instructive notes. The article of *Excise*, as it has been extended by the present minister, so is it by our author enlarged by about two-hundred pages beyond Dr. Burn's treatment of the same head. Pity it is, that English magistrates should be under the necessity of acquiring so much knowledge concerning so oppressive and anticonstitutional a system: for, whatever state urgency may be pleaded in favour of the excise laws, no true Englishman will ever admit it to be congenial with the spirit of the British constitution, that Englishmen should be severely punished for civil offences until they have been fairly tried and found guilty by their peers.

Although the fourth and last volume of this work came into light so late as the current year 1795, yet of so much consequence will the execution of the laws of the present session, concerning *sedition* and *treason*, be to the nation, and consequently to the magistrate, that our author may perhaps think it advisable, particularly for the benefit of the justices, to add to his valuable compilation an accurate chart of the newly-discovered or newly-formed rocks and shoals, by which the navigation in the British channel of freedom is choaked up and impeded.

The nature of this work will not admit us to favour our
C c 2 readers

readers with extracts from it. Suffice it then to say, that it appears to us most admirably calculated to satisfy every doubt that can arise in the mind of those who wish either to observe or execute the laws of their country. A thorough knowledge of them, and a due attention to their execution, would secure us from the unmeasurable evil of multiplying crimes and aggravating punishments.

— Vir bonus est quis ?
Qui consulta patrum, qui leges juraque servat.

Travels in Portugal; through the Provinces of Entre Douro e Minho, Beira, Estremadura, and Alem-Tejo, in the Years 1789 and 1790. Consisting of Observations on the Manners, Customs, Trade, Public Buildings, Arts, Antiquities, &c. of that Kingdom. By James Murphy, Architect. Illustrated with Plates. 4to. 11. 7s. Boards. Strahan. 1795.

THE author of this elegant work remarks that most travellers, who have hitherto obliged the world with their observations on Portugal, represent it as a barren, inhospitable field for observation,—scarcely allowing it to possess a single object worthy to arrest the attention of the philosopher, the antiquary, or the artist : and indeed the contents of their pages appear to corroborate the assertion. Mr. Murphy, however, thinks that a nation, once celebrated in every quarter of the globe for its discoveries and conquests,—that abounds with the most valuable mineral and vegetable productions,—that carries on a trade of great extent and importance, and possesses many of the most valuable colonies in the world,—must furnish an innumerable series of objects for the consideration of the historian, the naturalist, and the statesman. But he modestly adds, that his work contains only such casual remarks as come within the contracted sphere of his observation, and which are thrown together with very little art or arrangement. Notwithstanding the modesty of this apology, the work will by no means be found destitute either of useful arrangement or important information. The diaries of intelligent travellers, though mere memorandums, are more valuable than the voluminous systems of compilers : and accordingly we think that the historical details in this volume are by far the least important part of it. His original information is enlivened by a pleasant style, and by occasional displays of science and taste in the description of remarkable objects of art or nature. All the plates, which are very numerous, and well executed, are original, except the plan of Lisbon.

Mr. Murphy's course was from Dublin to Oporto, which he reached in January, 1788, and of which he gives a short description. The buildings would naturally be the first object to strike the eye of an architect. 'Oporto, in common with most ancient cities, has the defects of being narrow, and so irregularly disposed, that there is scarcely a house in it with four right angles. Hence, says our author, a stranger would be led to suppose that the forty-seventh proposition of the first book of Euclid had not yet found its way thither. The corner-houses of the streets, in general, being obliquely disposed, render the adjoining houses of the same figure, as every one follows the crooked plan of his next neighbour. Thus all become rhomboids, and trapeziums, defects which at first might have been avoided by relinquishing a little ground: but there are very few in commercial cities, who would sacrifice a few feet of their property, even for what Pythagoras sacrificed a hecatomb.' P. 8.

On the churches he makes the following remark—

'The churches are large, strong, and magnificent buildings, but totally devoid of every thing that constitutes scientific architecture: theirs is of a species between the Teutonic and Tuscan. The materials of which they are formed are excellent, and the masonry part not without merit. It is scarcely credible what riches are lavished on the inside of them; the altar-pieces, baldachins, &c. however defective in design, exhibit a profusion of gilding. Gold is certainly a very effectual thing to conceal the want of art or science, or ———. And yet the Portuguese have some artists not devoid of merit, but unfortunately they are not encouraged. I knew a painter here named Glama, who would do credit to any school in Europe, had he incitement to call forth the latent powers that were imprisoned within him: he was a native of Portugal, and had studied many years in Italy, where he acquired a correctness of drawing, and a chasteness of colouring, that indicated uncommon talents. Notwithstanding, he assured me that he could scarcely eke out a miserable pittance, though he painted every thing that was offered to him, from the sign-post to the apostle.

'A lady who resided many years at Oporto, relates the following anecdote of a rich merchant of that city, who intended to embellish his apartments with paintings: for this purpose he applied to signor Glama, who happened then to have some valuable ancient pictures in his possession, which he was commissioned to sell at a very moderate price; but the merchant, who was a better judge of the produce of the grape than of the pencil, started with surprise when he demanded twenty moidores for a Corregio,

and said, "That he had lately bought two new pictures of larger dimensions for the same money!" p. 9.

Our author's journey from Oporto to Lisbon is related at great length. The account of the monastery of Batalha would, however, have been more amusing, or less tedious, had he omitted the historical notices of the several kings buried there. Such materials belong to the geographical historian: but we doubt whether they be the legitimate property of the descriptive traveller,—of the man who goes to collect facts, and make observations,—to tell us something we knew not before, or something we know not where else to find.

At Leiria, he witnessed one of those exhibitions which are still permitted to disgrace humanity in a country of religious bigotry,—a bull-feast, which he thus describes—

' May 28th. The season now arrived in which the people are entertained with bull-feasts. After an absence of some weeks I returned to Leiria to see the diversion, and was surprised to find the effect it had on the inhabitants, particularly the lower class, who, with every demonstration of joy, testified their attachment for that favourite amusement. The combat was exhibited in a quadrangular area, or square, formed by the houses in the middle of the city. The spectators were accommodated with seats gratuitously in the balconies of these houses, whence they had a complete view of what was passing in the arena.

' About three o'clock the diversion began, when one of the bulls rushed into the arena, smarting with the wounds he had received in the stable, which were just sprinkled with pickle. The combatants were about sixteen in number, each holding a spear or dagger in the right hand, and a cloak of red silk on the left arm. The enraged animal now ran at one of them, who, notwithstanding the danger, stood firm and undaunted till the bull dropped his horns to gore him, then he moved on his left foot from behind the cloak, and plunged a dagger into his neck.

' The greater part of the exhibition was but a repetition of such attacks; as here they have none but pedestrian performers, of whom there were two who excelled the rest in courage, execution, and activity; one was a Spaniard, the other an African. Each of them, in more than one instance, dispatched a bull at the first onset, by aiming his dagger in a tender part between the horns, in consequence of which the animal instantly dropped, and was not seen afterwards to betray the least symptoms of life.

' The most hazardous part was executed by a person who, unarmed, attacked one of these bulls. He threw himself between the two horns, and grasped the animal about the neck; in this posture he was carried about the arena, till disengaged by the united assistance of all the combatants, who overthrow the bull, which,

which, in this instance, agreeably to the rules of the feast, became their property.

‘ When they found a bull that was stronger and wilder than the rest, they protracted his existence longer than usual, amidst the most excruciating tortures that ingenious cruelty could devise. The body was pierced in various parts, and a number of broken spears stuck into the flesh. Whilst the poor animal was thus bleeding at every pore, several tubes, filled with squibs and rockets, were fastened to darts and plunged into the body. As soon as these were set on fire he stood in the midst of the arena, tearing up the ground and bellowing, whilst clouds of smoke (which he inhaled in breathing) issued from his mouth and nostrils.

‘ Though there are many enlightened people in Portugal who do not approve of these barbarous entertainments, yet the common people are so attached to them, that it would be very difficult to abolish them immediately. By degrees, however, they might be put an end to, and some manly, generous diversion introduced in their stead: civilization, it must allowed, would lose nothing by the exchange, and humanity would rejoice at it.

‘ We shall conclude this subject with a short extract from a letter of Mr. Upton's, respecting Spenser's *Fairie Queene*. “ In the tenth book of Heliodorus you will find that Theagenes both tamed and rode on the back of a wild bull. We have at Oxford now, a very valuable monument of this strange kind of sport.— This was a sport to inure the youths to warlike exercises, usual at Thessaly, and by Cæsar brought to Rome. But as Dr. Prideaux has already treated of this subject in his Dissertation upon the Arundel Marbles, I shall only add, that the modern bull-feasts in Spain seem plainly to be derived from this strange exercise and sport; first begun by the Centaurs, who, from their hunting and driving away the herds of their neighbours, had their original names; then a public pastime among the Thessalians, afterwards among the Romans, and at last ending in Spanish bull-feasts.”

p. 80.

The royal monastery of Alcobaça appears to be an object of great curiosity; and Mr. Murphy's remarks on the style of its buildings indicate a just taste and a critical eye. It would, perhaps, not be doing justice to a writer of his profession, to omit them.

‘ This monastery might be said to commemorate three remarkable events; viz. the origin of the Portuguese monarchy, the commencement of the Bernardine order of Monks, and the introduction of a new species of architecture into that kingdom, which our antiquaries call *Modern Norman Gothic*. The church is entirely built in this style, except the West front, which is more

modern than the rest, and exhibits a selection of the defects of the Tuscan and Gothic styles.

‘ On entering the church at the West front, one is struck with the grandeur of that general effect peculiar to the inside of Gothic churches, but very few possess that property to a higher degree than this. The prospect at the East end is terminated by a magnificent glory, placed over the altar, at the distance of three hundred feet from the entrance; but the apparent distance is considerably more, on account of the narrowness of the nave, and the regular succession of the pillars, which are twenty-six in number; that is, thirteen at each side. The longitudinal distance from the centre of one pillar to that of the other is but seventeen feet three inches: according to the rules observed in the best proportioned Gothic edifices, this distance is too little by one-third. The proportion of the pillars is likewise defective; their dimensions being greater than the impulse of the vaults requires. Indeed, the architect appears not to have been acquainted with the *lex minimum* in construction, which experience or science taught his successors in this art. On the whole, there is very little difference between the architecture of this structure and that called Ancient Norman, or Saxon, except that the arches, instead of being semicircular, as in the latter, are pointed; in other respects we observe the defective proportions and rude sculpture of the Saxon churches in every part: the capitals, in particular, are almost plain blocks; the bases of the pillars have but few mouldings; the ribs of the vaults and architraves of the windows want that depth and sharpness which produce an air of lightness.

‘ The East end, or choir, is of a semicircular form, after the manner of the ancient churches, or basilisks, and which the abbé Fleury supposes to have been made in that manner by the Christians, to imitate that part of the Jewish temples where the Sanhedrim assembled.

‘ The Gothic work which formerly decorated the choir, is now concealed by Grecian columns, with their appendages. This alteration was made about eighteen years ago by an English sculptor, named William Elfdon, at the request of the friars. Nothing can be more disgusting to every admirer of antiquity, or indeed any man of the least taste, than this jumble of Grecian work, patched up in the most striking part of a structure, executed in the simple Gothic manner.

‘ As the church of Alcobaça is one of the earliest specimens of the modern Norman Gothic in Europe, and perhaps the most magnificent of the early period in which it was founded, we should be glad, were it not foreign to our subject, to give a more particular account of its architecture, and to illustrate the same by engravings. We should then be enabled to make it appear, that the conjectures respecting the origin of the Gothic style are not warranted

warranted from this edifice, as we find nothing in it that has the most distant resemblance to bowers or groves, to Moorish or Saracenic architecture, whence the pointed arch is supposed to be derived.

‘ The West front of the monastery, including the church, which is in the centre, extends six hundred and twenty feet, the depth is about seven hundred and fifty feet. The inclosed space is occupied by dormitories, galleries, cloisters, &c. A Portuguese writer, in speaking of the magnificence of this monastery, observes, that its cloisters are cities, its sacristy a church, and the church a basilisk.

‘ The better to convey an idea of it, we shall give the dimensions of some of the apartments. The kitchen, for example, is near an hundred feet long, by twenty-two broad, and sixty-three feet high from the floor to the intrados of the vault. The fireplace is twenty-eight feet long by eleven broad, and is placed, not in the wall, but in the centre of the floor; so that there is access to it at every side. The chimney forms a pyramid resting upon eight columns of cast iron. A subterranean stream of water passes through the centre of the floor, which is occasionally made to overflow the pavement, in order to cleanse it.

‘ Notwithstanding the magnitude of this apartment, there is not an inch of it unoccupied from morning till night; for all the industry of the convent is concentrated in it; the operations are carried on under the inspection of one of the lay-brothers.

‘ The refectory is ninety-two feet long by sixty-eight broad; the breadth is divided into three porticos by two series of stone columns. The tables are placed next the two side and end walls; at the extreme end, where the prior takes his seat, are two large pictures; the one representing the last supper, the other Christ and the two disciples at Emmaus.

‘ We should not omit to notice the cellar, as it is one of the most valuable apartments belonging to the monastery; there are forty large casks in it, which are supposed to contain near seven hundred pipes of wine.

‘ It is very remarkable, that these people, avowedly assembled for the purpose of studying as well as praying, have not a library in their convent, unless that deserves the name of one which is not larger than a closet, and scarcely contains as many books as there are pipes of wine in the cellar.

‘ The North-west wing of the monastery is set apart for the reception of strangers; hence it is called the *Hospitium*: the whole extent, which is two hundred and thirty feet, is distributed into stately and convenient apartments. In the anti-rooms are some good pictures, particularly one of the Judgment of Solomon, and several portraits of popes and cardinals, very well executed, by a Portuguese

Portuguese artist named *Vasques*; among the latter we find the portrait of St. Thomas of Canterbury.

'The rooms of state are furnished with the portraits of the sovereigns of Portugal, from the commencement of the monarchy to the present: they have been lately painted by an artist named *Antino Amarel*. I am sorry that truth will not allow me to say that they are well done; the painter appears to have been an utter stranger to light and shade, and had but a very imperfect idea of drawing. There is one portrait here, painted by a Portuguese lady named *Josepha*, that is worth the whole collection.' p. 90.

This is followed by a particular account of the laws and customs of this monastery,—an inquiry into its history,—an account of the remarkable persons buried there,—and a critical comparison of the French, Portuguese and Spanish tragedies formed from the history of *Ignéz de Castro*.

Of Lisbon, to which he now arrives, it is justly observed, that, notwithstanding it is the constant resort of merchants and travellers from every part of the globe, yet it seems extraordinary that hitherto we have not been favoured with any satisfactory account of its arts, antiquity, police, or public buildings. Mr. Murphy does not attempt to supply these points, unless by a few cursory remarks on such objects as came within the narrow sphere of his observation during a residence of ten months.

The site of Lisbon, he observes, 'is the most eligible imaginable for a metropolis; towards the North-west it is sheltered by a ridge of mountains, and opened towards the South-east. The buildings are raised on seven hills, with their intermediate vallies; the greater part of which command a prospect of the river, and of the country on the opposite side, called *Alenteju*; any disadvantage, therefore, attending the inequality of the ground, is compensated by the beautiful prospects its elevation affords, and its vicinity to the sea renders it at once delightful and healthy.' With its various advantages, Lisbon ought to be superior in riches, magnitude and population to any capital in Europe. Mr. Murphy wonders that it is not so: but the wonder will cease, in a great measure, when we take into consideration the political and religious system of Portugal, than which nothing can be more unfavourable to the increase of population and the extension of commerce. In 1789, there entered the port of Lisbon, two-hundred and fifty-two Portuguese ships, and six-hundred and forty foreign ships, of which three-hundred and nineteen belonged to Great Britain and Ireland.—With respect to the origin of Lisbon, Mr. Murphy leaves the whims and romances of old writers where he found them, but gives a translation,

translation, from Martene and Durand, of an account of a remarkable siege of Lisbon, in the time of Alfonso Henrique, the first Christian king of Portugal.

Of the population of Lisbon no exact account has been recently published. This is indeed a species of information at all times difficult to be procured. Counting the inhabitants, we believe, is never practised : and calculations, if they could be depended on, are as various as the materials of a theological dispute. In 1780, Mr. Murphy informs us, this city contained 33,764 houses, and in 1790, they amounted to 38,102,—an increase in ten years which is very considerable :—estimating each house to contain six persons, the population in 1790 will amount to 228,612. To these are to be added the religious, with their attendants,—the soldiery, students, and other persons,—perhaps amounting to 12,000, whose residence is not fixed. The fatal effects of the earthquake of 1755 are still visible ; but the inhabitants have reaped advantages from it similar to what followed the great fire of London. Their manner of building houses is rather singular ; the carpenter is the first employed ; when he has raised the skeleton of frame-work, the mason is then employed to fill up the interstices with rubble-stone and brick. They say that the concatenation of the walls with the woodwork contributes to resist the slight concussions of earthquakes with which this city is constantly visited. His account of the buildings is illustrated by a view of one of the streets, which seems uniformly elegant : yet Lisbon still wants common sewers, pipe-water, and *chambres d'aisance*. There is no court end of the town, nor a single house that will let to advantage merely on account of its situation. The *Ribeira Velha* is the principal mart of traffic : here are some warehouses belonging to the Hamburgh merchants, which Mr. Murphy at first mistook for military magazines ; but, on a closer inspection, what he thought to be cannon balls were simple cheeses, each about the size of a thirty-two pounder, and very nearly as hard. They are said to import annually into Lisbon sixty thousand of these bullets. After describing the *Praça do Comercio*, in which is the custom-house, he adds, of the latter building—‘ Here are no palaces for commissioners to dwell in, nor dark cellars for clerks to write in, nor cellars floating with water to hold *dry goods* ; whoever wishes for these *improvements*, find will them, and a great deal more, in the new custom-house of Dublin.’ In speaking afterward of the celebrated equestrian statue of Joseph I. the artist of which was left to starve, he observes, that ‘ Portugal, like Ireland, is become celebrated for the manner in which at all times she has treated her native sons of

of distinguished merit.' He instances, in the case of Portugal, prince Henry, admiral Pacheco, Magellan, Vernei, Vieira, Camoens, and Machado de Castro. From the article of public amusements we shall select the following—

'The circus for the bull-feasts is but a short distance from the above theatres. This amusement is declining very fast in the capital. The performances I witnessed here were inferior to what I saw at Leiria, but not quite so cruel. And after all, perhaps the manner of tearing the bulls with mastiffs, as in England and other parts of Europe, is not less barbarous than the manner of tormenting them in Spain and Portugal; but we are apt to see defects in our neighbours, whilst we are blind to our own, like the Lamanian witches, who, according to the facetious Rabelais, in foreign places had the penetration of a lynx, but at home they took out their eyes and laid them up in wooden slippers.

'As we have already given an account of a bull-feast at Leiria, it is unnecessary to add that of Lisbon, which is almost similar. A scene of a more novel nature invites our attention; that is, the manner of catching black cattle in Brazil.

'I was present at the circus when this curious spectacle was exhibited, the first of the kind, as I was told, ever represented in Lisbon. It conveyed a good idea of the manner in which the inhabitants of that fertile region catch their cattle. They kill the animals for the sake of the hides, which are brought to Portugal to be manufactured. Of the flesh I understand the Brazilians make but little account: they barely take as much as is sufficient for present exigence, and leave the rest a prey to the birds and beasts of the forests.

'The circus was very crowded on this occasion: about five in the afternoon a native of Pernambuco entered the arena mounted upon a spirited horse of the Arabian breed. The rider was of a copper colour, of a strong and active figure, his hair black, and his head uncovered. He wore a loose mantle, somewhat like the paludamentum of the ancient Romans. The skin of a wild beast was thrown loosely over the horse instead of a saddle, from which were suspended two cords for stirrups. The whole appeared quite in character.

'As soon as the cavalier had paid his obeisance to the audience, a bull, whose natural ferocity was heightened in the stall, rushed in, and had nearly overturned him in the first onset: the fleetness of his horse, and the dexterity with which he managed the reins, only could have saved his life. The furious animal pursued him several times round the arena till he became tired, after which he stood panting in the middle of the ring.

'The horseman still continued his circular course at an easy pace, holding a long cord in his hand, with a slip-knot at the end
of

of it: having watched a proper opportunity, he cast it over the horns of the bull, and rode twice round him; then ordering the gate to be thrown open, he made off in full speed till he came to the full length of the cord; upon which he received a check that drew him on his back, and made the horse caper on his hind feet; nevertheless he clung to him by his knees, and in this reclined posture, held the cord in both hands and the bridle in his mouth. The bull at this time was entangled by the rope, with his head drawn in between his fore-feet, and incapable of motion. The Brazilian dismounted, approached, and drew from beneath his mantle a short hunting spear, which, with an apparent slight force, he darted into the head of the animal, in consequence of which he instantly fell down and expired. P. 159.

Of the Loretto church, held in such estimation for its architecture, Mr. Murphy thinks not very highly. The reputation it has acquired, he suspects, is owing to its being designed in Italy,—which is not such a recommendation now as it would have been in the days of Palladio,—the modern Italians being as inferior as other modern nations, and their taste corrupted by the Borromini, the Bibiena, and their disciples. He examines the other churches and public buildings with a critical eye, and occasionally throws out general remarks on sublime architecture, which evince a pure taste and correct judgment.

The laws of Portugal, it would appear, have been rendered somewhat more mild of late years. On them, we have the following observations—

‘ The king in person is supposed to preside in all criminal courts of judicature, and the judges, who derive their authority immediately from him, may pronounce sentence of death on delinquents tried and found guilty; but execution is expressly forbidden till the expiration of twenty days after said sentence, in order that the criminal may have an opportunity of reviewing his trial, and protesting against such points in it as do not exactly bear upon the offence. This law was first promulgated by Alfonso the second at Coimbra, in the year one thousand two hundred and eleven.

Several prisoners, pursuant to this decree, have protracted their lives for many years. A striking instance of this appeared during the administration of the marquis de Pombal; this minister ordered a return to be made of all the prisoners in the kingdom, with the nature of their alleged crimes, and duration of confinement. The abuses practised by the officers of the prisons gave rise to the inquiry, for it was customary with the gaolers to liberate the prisoners on their parole on receiving a proportionate gratuity.

‘ Among

‘ Among the number thus enlarged, there happened one on whom sentence of death had been passed seven years anterior to the above order; during which interval he lived in the country, and earned his bread very honestly. The gaoler now summoned him to appear, he instantly obeyed, reentered the condemned cell, and was ordered for execution; but on a representation of his conduct being made to the king, he was pardoned in consideration of his punctual regard to his promise, and the blameless character he maintained in the neighbourhood wherein he worked.

‘ There is one great defect in the administration of the criminal law, which calls loudly for redress. Prisoners committed on alleged crimes, are suffered to remain many years in prison before they are brought to trial. If in the interval an innocent man should die, he sinks into the grave with all the accumulated infamy of a delinquent.

‘ During the reign of John the second and of his successor Emanuel, criminals, instead of being put to death, were employed in the Portuguese fleets that visited Africa or Asia, and sent upon hazardous expeditions in the newly discovered countries. If they succeeded in the object of their enterprise, their crimes were expiated for the service they rendered to the state; and it was not unusual to find men of this description, after a few years, reformed in mind and manners, and become useful members of society. The punishment of transporting criminals to foreign settlements also originated with the Portuguese, a mode of punishment, perhaps of all others, attended with the most salutary consequences to the criminal and the community.

‘ The clergy, I am informed, are not confined for offences in the common prisons, there is one called the Aljube set apart for them; this prison is situate near the patriarchal church, and under the jurisdiction of the patriarch. Formerly the clergy could only be arraigned by the canon law; but this privilege has been lately set aside; they are now amenable to the civil law, an ordinance which gives great satisfaction to the kingdom at large.

There is a prison at the South end of the city, on the verge of the Tagus, which at present is unoccupied. During the administration of the potent minister it was much crowded, particularly when the edict was first issued for the expulsion of the Jesuits.

‘ This prison may be considered as the Bastile of Portugal; the strength of its walls, gratings and cells, strike the spectator with horror; and what renders it still more terrific, is a contiguous rope-walk, in which many an unhappy prisoner imagined he saw his destiny spun.

‘ Imprisonment for debt was abolished by an edict in one thousand seven hundred and seventy-four; in its stead the law has prescribed

prescribed a more equitable mode to satisfy the reasonable demands of the creditor.' P. 187.

Mr. Murphy's description of the manners of the several classes in Portugal is one of the most entertaining articles in the book ; but we must content ourselves with referring to it, except in the following particulars respecting the ladies—

' The ladies seldom breathe the pure air, except in their short excursions to the next chapel, which they visit at least once a day.

' The Portuguese ladies possess many amiable qualities ; they are chaste, modest, and extremely affectionate to their kindred. No woman goes out of doors without the permission of her husband or parents. To avoid all suspicion, men, even though relations, are not allowed to visit their apartments, or to sit beside them in public places. Hence their lovers are seldom gratified with a sight of them except in the churches ; here they make signs and signals :

Address and compliment by vision,

Make love and court by intuition. *Hudibras.*

' Notwithstanding the watchful eye of the Duenna, the lovers contrive to exchange *billet-doux*, and that in so subtle a manner, that none can perceive it whose breast glows not with a similar flame. The little boys who attend at the altar, are often the messengers on these occasions. When one of these wingless Cupids receives the letter, he makes his way through the audience till he approaches the fair one, then he throws himself on his knees, repeating his *Ave maris stella*, and beating his breast ; after finishing his ejaculations and crossing his forehead, he falls on his face and hands, and fervently kisses the ground ; in the mean time he conveys the letter under the lady's drapery and brings back another.

' At other times when the lovers are coming out of the church, their hands meet as it were by chance in the holy water font ; by this means they exchange billets and enjoy the delectable pleasure of pressing each other's fingers.

' Various are the contrivances to which they are compelled to resort, in order to elude suspicion ; and in no part of their lives do they evince more prudence than during their courtship. Their natural disposition to secrecy is the means of their continuing for years under the impression of the tender passion ; and they must have fallen victims to it, were it not that refined, that virtuous love which Guevara describes.

' *Arde y no quema ; alumbra y no daña ; quema y no consume, resplende y no lastima ; purifica y no abrasa ; y aun caliente y no congosa.*

' It glows, but scorches not ; it enlightens, but hurts not ; it

consumes not, though it burns ; it dazzles not, though it glitters ; it refines without destroying ; and though it be hot, yet it is not painful.

‘ Marriage-feasts are attended with vast expence : the resources of the lower class are often exhausted in the preparations made on these occasions. The nuptial bed-chamber is ornamented in the most costly manner, with silks, brocades, and flowers ; even the wedding-sheets are trimmed with the finest lace.

‘ In their christenings and funerals also they are very extravagant ; but in other respects very frugal and temperate, particularly the females, who seldom drink any thing but water ; if they drink wine, it gives rise to suspicion of their chastity, and suspicion is often held tantamount to a crime. The empress Dona Leonor, daughter of Edward king of Portugal, endeavoured to introduce the like custom among the German ladies ; but neither her majesty’s example or persuasion could induce them to exchange the “milk of Venus” for the limpid rill.

‘ The abstemiousness of the Portuguese ladies is conspicuous in their countenance, which is pale, tranquil, and modest ; those who accustom themselves to exercise have, nevertheless, a beautiful carnation. Their eyes are black and expressive ; their teeth extremely white and regular. In conversation they are polite and agreeable ; in manners assuasive and unaffected. The form of their dress does not undergo a change, perhaps, once in an age ; milliners, perfumers, and fancy-dress-makers are professions as unknown in Lisbon as in ancient Lacedæmon.

‘ Widows are allowed to marry, but they do not avail themselves of that privilege as often as in other countries. There are many Portuguese, particularly those of the good old stock, who look upon it as a species of adultery sanctioned by the law.

‘ Women do not assume the family-names of their husbands, as with us. In all the vicissitudes of matrimony they retain their maiden names.’ P. 203.

Mr. Murphy’s character of the people is followed by some valuable remarks on the same subject, which he collected from a native of Malta, a sensible and well-informed man. This part of the work contains an account of the Jews, and some historical details, that are curious, and shew our author possessed of a laudable spirit of research. Leaving Lisbon, he visits Cintra, Mafra, Setuval, Beja and Evora, which are accurately described, and their various edifices and antiquities illustrated by plates,—which renders it necessary for us to refer the reader to the work itself.

Upon the whole, Mr. Murphy appears to have made a very considerable addition to our knowledge of Portugal ; and many
of

of his materials will be found valuable in a history of that country. Of the people and manners he certainly speaks, we cannot say with more partiality, but in a manner far more favourable, than any of our late travellers. He met with a sober, kind, and hospitable peasantry, and with men of enlarged and liberal minds in the upper classes; he saw a nation of devotees whose sincerity he had no reason to suspect, and a class of nobles whose characters were not disgraced by public licentiousness. It is some time before the impressions these circumstances make can be effaced, and before we return from the gay comforts of hospitality, and the elegant gratifications of curiosity, to brood over the miseries of a people whose religion is superstition contending against nature, and whose government is despotism revolting against reason.

Outlines of Moral Philosophy. For the use of Students in the University of Edinburgh. 8vo. 7s. Boards. Cadell. 1793.

AMONG the wonders and the follies of an age abounding in folly, none is more calculated to excite our surprise and regret than the gross abuse of the term Philosophy. Men, destitute even of the common rudiments of learning, have arrogated to themselves the title of philosophers, and have promulgated theories destructive of every principle of moral virtue, and subversive even of the being of a God. According to these profound reasoners,—‘Man being a *necessary* agent, that is, a mere puppet, he cannot be an accountable being; crimes therefore are only *mistakes*; and the most notorious culprit, the robber, the adulterer, or the murderer, ought not to be punished, but *argued* with; as crimes are only mistakes, *laws* become entirely nugatory and unnecessary; and as *marriage* is law, it ought also to be entirely dispensed with among these moral philosophers.’ When absurdities so monstrous as these are advanced with all the confidence of unblushing ignorance, it is with pleasure we find a professor of one of the most respectable seminaries in Europe stand forth the able and strenuous advocate of order, morality and religion. We sincerely congratulate our sister kingdom, on having such men at the head of her universities; and we think the Reids, the Beatties, the Fergusons, the Stewarts, and the Gregorys, are calculated to rescue the literature and science of Britain from the contempt into which they must otherwise inevitably fall.

In our ninth Vol. p. 314, we had occasion to speak in very
C. R. NEW ARR. (XV.) Dec. 1795. D d re-

respectful terms of Dr. Stewart's work on the Human Mind. The present publication is an extension of that system, and an application of it to the principal topics of moral philosophy.—It is indeed an abstract of the learned professor's Lectures on that science, which, from what we have heard of them from his auditors, and from the present specimen, we are inclined to believe are some of the ablest that have ever been delivered from the chair of a university. We regret however that the present epitome is too short for general use, and earnestly wish that the author would enlarge it in a new edition, or rather that he could be induced to publish the whole of his lectures.

The arrangement and topics of this treatise are as follows—

‘ Of the object of philosophy, and the method of prosecuting philosophical inquiries.—Application of the foregoing principles to the philosophy of the human mind.—Causes of the slow progress of human knowledge; more particularly of the philosophy of the human mind, and of the sciences immediately connected with it.

‘ Subject and arrangement of this treatise.

‘ Part. I.—Of the Intellectual Powers of Man.—Sect. I. Of Consciousness.—II. Of the Powers of External Perception.—Art. 1st. Of Perception in general.—Art. 2d. Of the Laws of Perception in the case of our different Senses.—III. Of Attention.—IV. Of Conception.—V. Of Abstraction.—VI. Of the Association of Ideas.—VII. Of Memory.—VIII. Of Imagination.—IX. Of Judgement and Reasoning.—1. Of Intuitive Evidence.—2. Of Deductive Evidence.—X. Of Intellectual Powers and Capacities, formed by particular Habits of Study or of Business.—XI. Of certain auxiliary Faculties and Principles essential to our intellectual Improvement, or intimately connected with it.—1. Of Language.—2. Of the Principle of Imitation.—XII. Of the Intellectual Faculties of Man, as contrasted with the Instincts of the Brutes.

‘ Part II.—Of the Active and of the Moral Powers of Man.—Chap. I.—Classification and Analysis of our Active and Moral Powers.—Sect. I. Of the Active Powers in general.—II. Of our Appetites.—III. Of our Desires.—1. The Desire of Knowledge.—2. The Desire of Society.—3. The Desire of Esteem.—4. The Desire of Power.—5. The Desire of Superiority.—IV. Of our Affections.—1. Of the Benevolent Affections.—2. Of the Malevolent Affections.—V. Of Self-Love.—VI. Of the Moral Faculty.—Art. 1st. General Observations on this part of our Constitution.—Art. 2d. Analysis of our Moral Perceptions and Emotions.—1. Of the Perception of Right and Wrong.—2. Of the

Agreeable

Agreeable and Disagreeable Emotions, arising from the Perception of what is Right and Wrong in Conduct.—3. Of the Perception of Merit and Demerit.—Art. 3d. Of Moral Obligation.—VII. Of Man's Free Agency.

Part II.—Of the Active and of the Moral Powers of Man.—Chap. II.—Of the various Branches of our Duty.—Sect.—I. Of the Duties which respect the Deity.—(Preliminary Inquiry into the Principles of Natural Religion.—Art. 1st. Of the Existence of the Deity.—1. Of the Foundations of our Reasoning from the Effect to the Cause, and of the Evidences of Active Power, exhibited in the Universe.—2. Of the Evidences of Design exhibited in the Universe.—Art. 2d. Of the Moral Attributes of the Deity.—1. Of the Evidences of Benevolent Design in the Universe.—2. Of the Evidences of the Moral Government of the Deity.—Art. 3d. Of a Future State.—1. Of the Argument for a Future State derived from the Nature of Mind.—2. Of the Evidences of a Future State, arising from the Human Constitution, and from the Circumstances in which Man is placed.)—Continuation and Conclusion of Section I.—II. Of the Duties which respect our Fellow-creatures.—Art. 1st. Of Benevolence.—Art. 2d. Of Justice.—1. Of Candour.—2. Of Integrity or Honesty.—Art. 3d. Of Veracity.—III. Of the Duties which respect ourselves.—Art. 1st. General Remarks on this Class of our Duties.—Art. 2d. Of the Duty of employing the Means we possess to promote our own Happiness.—Art. 3d. Of Happiness.—1. Opinions of the Ancients concerning the Sovereign Good.—2. Additional Remarks on Happiness.—IV. Of the General Definition of Virtue.—V. Of an Ambiguity in the words Right and Wrong, Virtue and Vice.—VI. Of the Office and Use of Reason in the Practice of Morality.—Appendix.' P. ix.

The following sentiments on the objects of philosophy, &c. are excellently opposed to those bold theorists, who substitute conjecture for experiment, and assertion for argument—

'To ascertain those established conjunctions of successive events, which constitute the order of the universe;—to record the phenomena which it exhibits to our observation, and to refer them to their general laws, is the great business of philosophy.—Lord Bacon was the first person who was fully aware of the importance of this fundamental truth.—The ancients considered philosophy as the science of causes; and hence were led to many speculations, to which the human faculties are altogether incompetent.

'The ultimate object of philosophical inquiry is the same which every man of plain understanding proposes to himself, when he remarks the events which fall under his observation, with a view to the future regulation of his conduct. The more knowledge of

this kind we acquire, the better can we accommodate our plans to the established order of things, and avail ourselves of natural powers and agents for accomplishing our purposes.

‘The knowledge of the philosopher differs from that sagacity which directs uneducated men in the business of life, not in kind, but in degree, and in the manner in which it is acquired. 1st, By artificial combinations of circumstances, or, in other words, by experiments, he discovers many natural conjunctions which would not have occurred spontaneously to his observation. 2^{dly}, By investigating the general laws of nature, and by reasoning from them synthetically, he can often trace an established order, where a mere observer of facts would perceive nothing but irregularity.— This last process of the mind is more peculiarly dignified with the name of philosophy; and the object of the rules of philosophizing is to explain, in what manner it ought to be conducted.’ p. 3.

This reasoning is applied to the philosophy of the human mind—

‘The reformation in the plan of philosophical inquiry which has taken place during the two last centuries, although not entirely confined to physics, has not extended in the same degree to the other branches of science; as sufficiently appears from the prevailing scepticism with respect to the principles of metaphysics and of moral philosophy. This scepticism can only be corrected by applying to these subjects the method of induction.

‘As all our knowledge of the material world rests ultimately on facts ascertained by observation, so all our knowledge of the human mind rests ultimately on facts for which we have the evidence of our own consciousness. An attentive examination of such facts will lead in time to the general principles of the human constitution, and will gradually form a science of mind not inferior in certainty to the science of body. Of this species of investigation, the works of Dr. Reid furnish many valuable examples.

‘The objections which have been stated by some writers of the present age to the conclusions of those metaphysicians who have attempted to apply the method of induction to the science of mind, are perfectly similar to the charge which was at first brought against the Newtonian doctrine of gravitation, as being a revival of the occult qualities of the Aristotelians.—In all our inquiries, whether they relate to matter or to mind, the business of philosophy is confined to a reference of particular facts to other facts more general; and our most successful researches must always terminate in the discovery of some law of nature, of which no explanation can be given.’ p. 7.

Among the causes which have retarded the progress of human knowledge, there is also one which we shall particularly

larly recommend to the consideration (if they are capable of any) of the self-created philosophers of the present day, viz.—

‘ A disposition to grasp at general principles, without submitting to the previous study of particular facts.’ p. 9.

In speaking of intuitive evidence, our author makes a very proper distinction, and exposes the real ground on which that which is called the philosophy of *common sense*, has been cavilled at by ignorant and superficial persons—

‘ The most important, if not all the different species of intuitive evidence, may be comprehended under the three following heads :

‘ (1.) The evidence of axioms.

‘ (2.) The evidence of consciousness.

‘ (3.) The evidence of those fundamental laws of human belief, which form an essential part of our constitution.—Of this class, is the evidence for our own personal identity ; for the existence of the material world ; for the continuance of those laws which have been found, in the course of our past experience, to regulate the succession of phenomena. Such truths no man ever thinks of stating to himself in the form of propositions ; but all our conduct, and all our reasonings, proceed on the supposition that they are admitted. The belief of them is necessary for the preservation of our animal existence ; and it is accordingly coeval with the first operations of the intellect.

‘ The attacks of modern sceptics have been chiefly directed against this last description of intuitive truths. They have been called *principles of common sense*, by some late writers, who have undertaken to vindicate their authority. The conclusions of these writers are, on the whole, solid and important : but the vagueness of the expression, *common sense*, which is generally employed, in ordinary discourse, in a sense considerably different from that in which it was at first introduced, into this controversy, has furnished to their opponents, the means of a specious misrepresentation of the doctrine in question, as an attempt to shelter popular prejudices from a free examination ; and to institute an appeal, from the decisions of philosophy, to the voice of the multitude ’ p. 53.

On the important subject of free-agency, we could have wished that our author had exerted his great abilities more at length—

‘ All the foregoing inquiries concerning the moral constitution of man, proceed on the supposition, that he has a freedom of choice between good and evil ; and that when he deliberately performs an action which he knows to be wrong, he renders himself justly obnoxious to punishment. That this supposition is agreeable to the common apprehensions of mankind, will not be disputed.

D d 3

‘ From

' From very early ages indeed, the truth of the supposition has been called in question by a few speculative men, who have contended, that the actions we perform are the necessary result of the constitutions of our minds, operated on by the circumstances of our external situation; and that what we commonly call moral delinquencies are as much a part of our destiny, as the corporeal or intellectual qualities we have received from nature.—The argument in support of this doctrine has been proposed in various forms, and has been frequently urged with the confidence of demonstration.

' Among those, however, who hold the language of Necessitarians, an important distinction must be made; as some of them not only admit the reality of moral distinctions, but insist, that it is on their hypothesis alone, that these distinctions are conceivable. With such men, the scheme of necessity may be a harmless opinion: and there is even ground for suspecting, that it might be found to differ from that of their antagonists, more in appearance than in reality, if due pains were taken to fix the meaning of the indefinite and ambiguous terms, which have been employed on both sides of the argument.

' By other philosophers, the consequences which are generally supposed to be connected with this system, have been admitted in all their extent; or rather, the system has been inculcated, with a view to establish these consequences. When proposed in this form, it furnishes the most interesting subject of discussion, which can employ human ingenuity; and upon which our speculative opinions can hardly fail to affect very materially both our conduct and our happiness.

' Dr. Cudworth, who wrote towards the end of the last century, observes, that "the scepticism which flourished in his time, grew up from the doctrine of the fatal necessity of all actions and events, as from its proper root." The same remark will be found to apply to the sceptical philosophy of the present age.' P. 148.

In speaking of the evidences of an active power existing in the universe, our author gives a short but clear statement of the several hypotheses on this subject, and dismisses them by a truly philosophical conclusion.—He states six different opinions—

' (1.) That the phenomena of nature are the result of certain active powers essentially inherent in matter. This doctrine is commonly called *Materialism*.

' (2.) That they result from certain active powers communicated to matter at its first formation.

' (3.) That they take place in consequence of general laws established by the Deity.

' (4.) That they are produced by "a vital and spiritual, but unintelligent

unintelligent and necessary agent, created by the Deity for the execution of his purposes."

' (5.) That they are produced by *minds* connected with the particles of matter.

' (6.) That the universe is a machine, formed and put in motion by the Deity; and that the multiplicity of effects which take place, may perhaps have all proceeded from one single act of his power.

' These different hypotheses, (some of which will be found, on examination, to resolve into unmeaning or unintelligible propositions, and all of which are liable to unsurmountable objections), have been adopted by ingenious men, in preference to the simple and sublime doctrine, which supposes the order of the universe to be not only at first established, but every moment maintained by the incessant agency of one supreme mind;—a doctrine against which no objection can be stated, but what is founded on prejudices resulting from our own imperfections.—This doctrine does not exclude the possibility of the Deity's acting occasionally by subordinate agents or instruments.

' The observations, indeed, hitherto made, are not sufficient of themselves, to authorise us to form any conclusion, with respect to the unity of God; but when properly illustrated, they will be found to warrant fully the following inference: This the phenomena of the universe indicate the constant agency of powers which cannot belong to matter; or, in other words, that they indicate the constant agency of mind. Whether these phenomena, when compared together, bear marks of a diversity or of an unity of design; and, of consequence, whether they suggest the government of one almighty ruler, or of a plurality of independent divinities, are inquiries which belong to the next head of our argument.' p. 166.

Among the arguments for an intelligent first cause, the following is striking—

' There are many cases, particularly in the animal œconomy, in which the same effect is produced in different instances, by very different means: and in which, of consequence, we have an opportunity of comparing the wisdom of nature with the ends she has in view. "Art and means (says Baxter,) are designedly multiplied, that we might not take it for the effect of chance: and in some cases, the method itself is different, that we might see it is not the effect of surd necessity."—The science of comparative anatomy furnishes beautiful confirmations of the foregoing doctrine. From observing the effect produced by a particular organ in the case of any one animal, we might not perhaps be warranted to conclude, that it was in order to produce this effect, that the organ was contrived. But when, in the case of different species of animals,

mals, we see the same effect brought about by means extremely different, it is impossible for us to doubt, that it was this common end which in all these instances, nature had in view.—Nor is this all. In comparing the anatomy of different tribes of animals, we find that the differences observable in their structure have a reference to their way of life, and the habits for which they are destined; so that, from knowing the latter, we might be able, in particular cases, to frame conjectures *a priori* concerning the former.' p. 173.

Ignorance indeed is the natural parent of atheism: and it is to the credit of science that there never was a man who doubted of the being of a God, who was not a mere superficial finatterer—

'The study of philosophy, (says Dr. Stewart) in all its various branches, both natural and moral, affords, at every step, a new illustration of the subject to which these investigations relate; in so much that the truths of natural religion gain an accession of evidence, from every addition that is made to the stock of human knowledge. Hence, in the case of those individuals who devote themselves, with fair and candid minds, to the pursuits of science, there is a gradual progress of light and conviction, keeping pace with the enlargement of their information and of their views; and hence, a strong presumption that the influence which these truths have, even in the present state of society, on the minds of the multitude, will continually increase, in proportion as the order of the material universe shall be more fully displayed by the discoveries of philosophy, and as the plan of providence, in the administration of human affairs, shall be more completely unfolded in the future history of our species.' p. 175.

We have already said so much in commendation of this publication, that it is unnecessary to enlarge on its merits in the conclusion. It must prove of very material use to those students who have the advantage of attending our author's lectures; but we must repeat our wish, that, for the benefit of those who have not that advantage, he would fill up the outline, and publish it in an enlarged form.

The Æneid of Virgil, translated into Blank Verse. By James Beresford, Fellow of Merton College, Oxford. 4to. 1l. 5s. Boards. Johnson. 1794.

OF every new translation from a classical author, two questions may be asked, namely, *how* it is done, and *why* it is done. The answer to the former question must be various, according to the abilities of the author; to the latter the same answer

answer will invariably be returned,—that the former translations have not sufficiently given the sense and spirit of the original. This observation applies as little to Virgil as it can do to any classic;—for we have at least two translations,—Pitt's and Dryden's,—which may be read with great pleasure, and do much honour to their respective writers;—but the fact is, that no one who reads the Greek and Latin authors in their original dress will be satisfied with that degree of reflected excellence, and that portion of transfused beauty, which it is possible for a translator to attain. Deeply enamoured of the Muses of antiquity, and conscious of many a charm which he misses in the modern version, the classical scholar will be continually tempted to render anew his favourite author, and flatter himself with giving a translation either more faithful or more spirited,—freer from faults,—or more happy in rendering the shining passages,—than it has been the lot of any of his predecessors to attain.—With hopes like these Mr. Beresford has undertaken the work before us; and in a well-written preface, in which he speaks of himself with that proper mixture of modesty and confidence, which ought to inspire a man conscious of having taken pains to do well what he has voluntarily undertaken to do, he rests his claim to preference on the superior *fidelity* which he has scrupulously observed towards his author.

‘ I consider myself, says he, (to borrow an allusion from a sister-art), as one engaging to make a cast from some celebrated ancient statue, and this for the single purpose of enabling certain persons to conceive what they have no opportunity of viewing for themselves. In executing this task, though I necessarily use materials differing in texture from those employed by my master, I am not on this account excused or prevented from furnishing a very minute representation of those circumstances wherein resides the principal charm of my prototype—the form, proportions, grace, and character. I fear, indeed, that, in like manner as the most perfect cast from a statue will, by certain abrupt joinings and raggednesses of surface not common to it with its original, betray itself as a copy, and will, moreover, discover to a scientific eye a difference and inferiority furtively pervading the whole, though too general to be specified, too subtle to be arrested,—so with respect to the most perfect translation,——’ P. ix.

To facilitate a more literal translation than had been hitherto given, Mr. Beresford, after the example of Cowper, has made use of blank verse; by which, no doubt, he has avoided the necessity of sometimes extending the sense to fill up the space of a couplet, and sometimes of adopting a term, which would not otherwise have been chosen, in order to produce the necessary similarity of sound:—but we doubt whether he has

not

not also relinquished advantages which to the English reader would have fully compensated for the inconvenience.—To confess the truth, we are inclined to think blank verse is no where less happily employed than in translations,—and for the following reason:—English blank verse—mere verse—has little more of art in its construction than is necessary to give the allotted number of syllables to each line, and to vary in some degree the pauses. It therefore comes very near to prose, and never possesses any considerable share of harmony, except when the poet, lifted above the natural tone of his mind by the grandeur or pathos of his subject, pours out his conceptions with that noble swell of expression, and those happy cadences, that mark the finest passages of our Miltons and our Shakspeares.—But this *curiosu felicitas* can only happen to an original poet, whose thoughts find themselves expressions in the same moment of enthusiasm which gave them birth; the translator, who works upon the thoughts of another, will have none of these spontaneous effusions; and the *general run* of blank verse is heavy, compared with the flow, sweetness, and spirit of rhyme. Besides, as in order to turn his author into the latter measure, a translator must keep the thought in his mind, and turn it every different way till he finds the suitable expression, his version is likely to be more idiomatic than the writer of blank verse will give, who is at liberty to put down the corresponding words almost literally, with very little variation of the order and construction of the original phrase.

Mr. Beresford's translation, though on the whole a very respectable one, partakes of the disadvantages we have supposed to belong to the measure and mode of translation he has chosen. It is faithful and nervous,—but it wants grace and suavity. It has many harsh rugged lines; and though it gives the sense in English of Virgil's Latin, it does not give it in such language as Virgil, had he been an Englishman, would have acknowledged.

Among harsh lines we may instance the following—

- ‘ ——— And quench *it's* stream the holy fire.’
- ‘ ——— Welt'ring each in *th'* other's blood.’
- ‘ Love his dear parent's voice obeys, his wings
Doffs, and steps joyous in Ascanius' form.’
- ‘ ——— Miseries by these eyes beheld,
- ‘ And *whose* great part *I* was.’

The expression in the last line can give no clear idea to any one who has not already in his mind the *quorum pars magna fui*.

‘ Round

'Round his left hand his *milky hairs* entwines.'

Milky is a bad epithet applied to hair:—the Latin has none.

'————the textured hides of bulls,'

Intextum tauris opus—is scarcely intelligible.—Sometimes, however, the faithful rendering of the original image by an appropriate expression atones for the harshness, as—

'————tortois'd wedge of shields.'

Mr. Beresford alone has been studiously accurate enough to preserve the *acanthus* in the embroidery of the robe of Helen—

'——————a veil

'O'er-woven with th' *Acanthus*' saffron leaf.

But so scrupulous a fidelity in minutiae does not seem to us greatly to enhance the merit of a translator. In the more shining passages, where every epithet is important, this exactness is more essential. The following is very well turned—

'There had he made, beside, the nursing wolf
As new reclin'd in the green grot of Mars:
Around her dugs twin babes in fearless play
Were seen to hang, and milk with eager lips
The dam: she bending round her taper'd neck,
With blandishment was fondling each in turn,
Soft-moulding with her tongue their infant limbs.' r. 313.

He has certainly here the advantage of Pitt,—and he has rendered one circumstance which has been omitted by both Pitt and Dryden—'*Mulcere alternos*,'—'fondling each in turn,'—and the epithet '*tapered*'—'*tereti*.' Our readers may be glad to compare the three translations together in some larger passage. We shall, therefore, take the meeting of Dido and *Æneas* in the shades, and part of the episode of Nisus and Euryalus.

'Nor hence remote are shewn, spread on all sides,
The wilds of lamentation; such their name.
Here far sequester'd paths and myrtle groves,
O'er-shrouding close, hide those whom ruthless love
Hath gnawn with wasting cruelty; sad souls,
Whom cares, not even in death, will ever leave.
These scenes among, Procris he now describes;
Phædra, and lorn Eriphyle, that shews
The wound her son's barbarian hand had giv'n;
Evadne, and Pasiphaë: with these
Laodamia moves, and he beside,
Cæneus, of yore a stripling, next a maid,

Laft

Last to his pristine shape transform'd by doom.
 Phœnician Dido here, new from her wound,
 The spacious groves was wand'ring; whom when now
 The Trojan chief came near, and knew again
 Obscur'd in shades, as in the month's fresh prime
 Through clouds one sees the moon, or thinks he sees,
 Tears he let fall, while thus he whisper'd love.
 Unhappy Dido! truly heard I, then,
 That thine own hand extinguish'd thine own life.
 And I, alas! was I thy cause of death?
 By the high stars I swear, by the blest Gods,
 And by what faith beneath earth's deeps may dwell,
 O queen! I went unwilling from thy shores,
 But they the over-ruling pow'rs of heav'n
 Who now compel me through these shades to pass,
 Regions all dank and drear, and night profound,
 By their supreme commandment urg'd me on:
 Nor e'er could I believe that my depart
 Should bring such bitter anguish on thy soul:
 O stay, nor snatch thee from these gazing eyes!
 From whom art thou thus flying? 'Tis the last,
 Yes—the last hour that fate for speech allows.
 Thus would Æneas sooth with words and tears
 Her, kindling high, and glancing stern disdain.
 She nail'd her unrelenting eyes to earth,
 Turning away; nor at his tender words
 More moves her countenance, than stood she there
 Impenetrable flint or Parian rock.
 At length she flung her thence, and angry fled
 Into the shadowy grove, where her first mate
 Sichæus still with tender care replies
 To her fond heart, requiting love with love.
 Nor less the prince at her hard destiny
 Sore-pang'd, with pitying tears pursues her far.' P. 220.

Next open wide the melancholy plains,
 Where lovers pine in everlasting pains;
 Those soft consuming flames they felt alive,
 Pursue the wretches, and in death survive.
 Here, where the myrtle groves their shades display,
 In cover'd walks they pass their hours away.
 Evadne, Phædra, Procris he survey'd,
 Pasiphaë next, and Laodamia's shade.
 Slabb'd by her son, false Eriphylé there
 Points to her wound, and lays her bosom bare:
 Cæneus, who try'd both sexes, trod the plain,
 Now to a woman chang'd by fate again.

With

With these, fair Dido rang'd the silent wood,
New from her wound, her bosom bath'd in blood:
The chief, advancing through the shady scene,
Scarce through the gloom discern'd the sullen queen:
So the pale moon scarce glimmers to the eye,
When first she rises in a clouded sky.

He wept, and thus address'd her in the grove,
With all the melting tenderness of love:

Then was it true, that by revengeful steel,
Stung with despair, unhappy Dido fell?
And I, was I the cause of that despair?
Yet oh! I vow by every golden star;
By all the pow'rs th' æthereal regions know,
By all the pow'rs that rule the world below,
I left your realm reluctant; o'er the floods
Call'd by the fates, and summon'd by the gods;
Th' immortal gods;—by whose commands I come
From you' bright realms to this eternal gloom:
Condemn'd the wasteful deep of night to tread,
And pass these doleful regions of the dead.
Ah! could I think, when urg'd by heav'n to go,
My flight would plunge you in the depth of woe?
Stay, Dido, stay, and see from whom you fly!
'Tis from your fond repentant lover's eye.
Turn then one moment, and my vows believe,
The last, last moment fate will ever give!

Nought to these tender words the fair replies,
But fixt on earth her unrelenting eyes,
The chief still weeping: with a sullen mien,
In stedfast silence frown'd th' obdurate queen.
Fixt as a rock amidst the roaring main,
She hears him sigh, implore, and plead in vain.
Then, where the woods their thickest shades display,
From his detested sight she shoots away;
There from her dear Sichæus in the grove,
Found all her cares repaid, and love returned for love.
Touch'd with her woes, the prince with streaming eyes,
And floods of tears, pursues her as she flies.

PITT. VI. 611.

' Not far from thence the mournful fields appear;
So call'd from lovers that inhabit there.
The souls whom that unhappy flame invades,
In secret solitude and myrtle shades
Make endless moans, and pining with desire,
Lament too late their unextinguish'd fire.
Here Procris, Eriphyle here he found
Baring her breast, yet bleeding with the wound

Made

Made by her son. He saw Pæſphaë there,
 With Phædra's ghost, a foul incestuous pair.
 There Laodamia, with Evadne, moves;
 Unhappy both, but loyal in their loves.
 Cæneus, a woman once, and once a man :
 But ending in the sex she first began.
 Not far from these Phœnician Dido stood,
 Fresh from her wound, her bosom bath'd in blood.
 Whom, when the Trojan hero hardly knew,
 Obscure in shades, and with a doubtful view,
 (Doubtful as he who sees through dusky night,
 Or thinks he sees the moon's uncertain light :)
 With tears he first approach'd the sullen shade,
 And, as his love inspir'd him, thus he said :
 Unhappy queen ! then is the common breath
 Of rumour true, in your reported death,
 And I, alas, the cause ! but heav'n I vow,
 And all the pow'rs that rule the realms below,
 Unwilling I forsook your friendly state ;
 Commanded by the gods, and forc'd by fate :
 Those gods, that fate, whose unresisted might
 Have sent me to these regions, void of light,
 Through the vast empire of eternal night. }
 Nor dar'd I to presume that, press'd with grief,
 My flight should urge you to this dire relief.
 Stay, stay your steps, and listen to my vows ;
 'Tis the last interview that fate allows !
 In vain he thus attempts her mind to move,
 With tears and pray'rs, and late repenting love.
 Disdainfully she look'd ; then turning round,
 But fix'd her eyes unmov'd upon the ground ;
 And what he says and swears regards no more
 Than the deaf rocks, when the loud billows roar :
 But whirl'd away to shun his hateful sight,
 Hid in the forest and the shades of night :
 Then sought Sichæus through the shady grove,
 Who answer'd all her cares, and equal'd all her love.
 Some pious tears the pitying hero paid,
 And follow'd with his eyes the flitting shade.

DRYDEN. vi. 596.

It will at once be seen, from comparing these quotations,
 how much Mr. Beresford is inferior to his two predecessors
 in that smoothness, flow, and harmony, which is so desirable
 in rendering a pathetic passage.—'Nailed her eyes to earth,'
 is more strong than elegant. It may be observed, however,
 that the use of the second person singular is more tender, as
 well as more agreeable to poetry, than the second person plu-
 ral,

ral, used by Pitt and Dryden. *Laodamia* is accented according to the Latin in Beresford,—but *Eriphyle* is not. In one place he has mistaken the text: *Cæneus* was changed from a maid to a youth, and, when transformed to her pristine shape, was turned into a woman again. The Latin text, passing over the first state, says,—‘*Cæneus was once a youth, and now a maid, being turned again by fate into her first form.*’

In the following passage, we think our author appears to greater comparative advantage—

‘A wood there grew, with brakes and glooming oak
Horrid far round, by thickest under-growth
Of bush and tangling bramble choak’d throughout :
A path rare gleam’d through th’ avenues obscure.
Euryalus the darkness of the boughs
Embarrasses, and burthen of his spoil ;
And through his fear he deviates from the way.
Nisus flies forth afar, and sole intent
On present safety, now had ’scap’d in flight
All enemies beyond, and left those fields
From Alba’s name long since Albanian call’d ;
That time Latinus’ royal stall were there.
Soon as he stopp’d, and for his absent friend
Sent back an anxious look, but look’d in vain,—
“ Euryalus ! my poor Euryalus !
Where have I left, or whither can I seek thee ?
Then fleet unwinding all the perplex’d paths
Of the wild woody labyrinth, back he treads
His ev’ry step with studious heed, and o’er
The silent gloom of the close thickets roams.
Tramplings of horses hears he now, and now
The signals of pursuers, and their din.
Nor long space pass’d between, when to his ears
A shout broke way, and instant he beholds
Euryalus, whom now, oppress’d at once
By treach’ry of the place and of the night,
And in the sudden tumult overborne,
Th’ united band were dragging, while the youth,
Makes many a struggle hard, but all in vain.
What can he do ? What force, what arms dare use
To wrest the dear-lov’d youth ? or mid the foes
Full shall he plunge, devoting him to death,
And haste to win through wounds a glorious end ?
Quick brandishing his spear, with arm back-strain’d,
And looking up to the high moon, he prays :—
“ Thou, goddess ! thou be present to my call,
And aid my efforts, glory of all stars !

Guard

"Hoard of the groves! Latona's offspring fair!—
 If Hyrtacus my father hath for me
 Oblations to thine altars borne, or I
 Those altars heap'd myself by many a chase,
 Or hung my offerings on thy fane, high fix'd
 Against the sacred roof, O give me now
 To rout this troop, O rule my lance through air!
 So said, the javelin with his most of force
 He hurls: on wing, it cleft the shades of night,
 And 'gainst th' oppos'd back of Sulfur comes;
 Is shiver'd there, and fixing deep its wood,
 Keeps through his vitals its impetuous course.
 At once on earth he rolls all cold in death;
 Forth from his breast heaving the tepid stream,
 And with deep long-drawn sobbings beats his lungs
 They look with wilder'd search around:—but he,
 Now keener grown, from the same part, behold!
 Another lance high poises from his ear,
 While all confus'd they tremble. Fast it flew
 Hissing, and sheer through either temple sped
 Of Tagus, and stood warm within his brain.

Now Volscens storms in savage ire, nor sees
 The author of the spear, nor on what side
 To give his burning vengeance liberty.
 Yet thou at least, he cries, for both shall pay
 Thy streaming blood: and, speaking, with bare blade
 Rush'd on Euryalus:—but Nisus now,
 Distraught with wildest terror, shouts aloud;
 Nor in the darkness longer can remain
 Protected, or such racking anguish bear:
 "Me—me—I'm here that did the deed!—on me
 O Rutuli! be every weapon turn'd—
 The fraud was all my own; he dar'd not aught
 Nor could;—bear witness heav'n and conscious stars,
 He did but love too dear his hapless friend!"
 Such words he utter'd, but the sword, strong driv'n,
 Had search'd his side, and broke his breast of snow.
 Euryalus rolls in death; while the red blood
 Strays o'er his lovely body, and his neck,
 Drooping, upon his shoulder propleless falls:
 A purple flow'r cut by the share beneath
 So languishes and dies, or poppies fair,
 When oft o'er-burthen'd with the weight of show'rs,
 On their weak, weary necks their head let fall.
 But Nisus full amidst his enemies
 Leaps forth, and Volscens seeks alone through all;
 On Volscens undivided nails his rage.

But

But him the foes, from all sides gathering round,
Crowd back : yet not more slow he presses on,
And twings his lightning blade, till in the mouth
Of the Rutulian, clamouring opposite,
His hand hath sunk it deep, and thus of life,
In his own dying moment, robb'd his foe.
Then, plough'd all o'er with wounds, he casts him down
Over the breathless body of his friend,
And there, at length, in tranquil death finds rest.

P. 337-

O'ergrown and wild, the darksome forest lay,
And trees and brakes perplex'd the winding way.
Hither, incumber'd with his gaudy prize,
Distress Euryalus for shelter flies ;
But miss'd the turnings, in his wild surprize. }
Not so, swift Nisus, who the foes declin'd,
Nor knew th' endanger'd boy was left behind ;
Beyond the once-fam'd Alban fields he fled,
Where the fleet coursers of Latinus fed.
There stood the mournful youth ; and from the plain
Cast a long look, to find his friend, in vain !
Where is Euryalus, my only joy ?
Where shall I find (he cry'd) the hapless boy ?
Then he retrac'd his former steps, and trod,
Once more, the winding mazes of the wood.
The trampling steeds and warriors pour behind,
And the loud cries come thick in ev'ry wind.
Here, while he paus'd, a general shout he heard ;
And lo ! his lov'd Euryalus appear'd,
Surrounded by the foe : the gloomy night,
And pathless thickets, intercept his flight.
With joyful clamours croud the gath'ring train
Around the captive, who resists in vain.
What can his friend attempt, what means employ,
What arms, what succours, to redeem the boy ?
Or through th' embattled squadrons shall he fly,
And, prest by hostile numbers, nobly die ?
Then on the moon he cast a mournful look,
And in his hand the pointed jav'lin shook ;
Great guardian goddesses of the woods ! (he cries)
Pride of the stars, and empresses of the skies !
If e'er with gifts my father hung thy shrine
For his dear son, and fought thy pow'r divine,
Or I increas'd them with my sylvan toils,
And grac'd thy sacred roof with savage spoils ;

C. R. N. ARR. (XV.) Dec. 1795. E e Direct

Direct my lance, nor let it fly in vain,
 But, wing'd with death, disperse the hostile train:
 This said; with all his strength the spear he threw;
 Swift through the parting shade the weapon flew.
 In Sulmo's back the point all-quiv'ring stood,
 And pierc'd his heart, but left the broken wood.
 He pour'd a purple flood, as prone he lay;
 While in thick sobs he gasp'd his soul away:
 The crouds gaze round: when lo! a second flies,
 Fierce as the first, and sings along the skies.
 Through Tagus' temples, o'er the shrinking train,
 It flew, and sunk deep-bury'd in the brain.
 Now mad for vengeance, Volscens storm'd, nor found
 The daring author of the distant wound:
 But thy curst blood shall pay for both, he said;
 Then rush'd impetuous with the flaming blade
 Against the trembling boy:—with wild affright,
 All pale, confus'd, distracted at the sight,
 From his close covert Nisus rush'd in view,
 And sent his voice before him as he flew:
 Me me, to me alone your rage confine;
 Here sheath your javelins; all the guilt was mine.
 By yon bright stars, by each immortal god,
 His hands, his thoughts are innocent of blood!
 Nor could, nor durst the boy the deed intend;
 His only crime (and oh! can that offend?)
 Was too much love to his unhappy friend!

In vain he spoke, for ah! the sword, address'd
 With ruthless rage, had pierc'd his lovely breast.
 With blood his snowy limbs are purpl'd o'er,
 And, pale in death, he welters in his gore,
 As a gay flow'r, with blooming beauties crown'd,
 Cut by the share, lies languid on the ground;
 Or some tall poppy, that o'er-charg'd with rain
 Bends the faint head, and sinks upon the plain;
 So fair, so languishingly sweet he lies,
 His head declin'd and drooping, as he dies!

Now midst the foe, distracted Nisus flew;
 Volscens, and him alone, he keeps in view.
 The gath'ring train the furious youth surround;
 Dart follows dart, and wound succeeds to wound;
 All, all, unfelt; he seeks their guilty lord;
 In fiery circles flies his thund'ring sword;
 Nor ceas'd, but found, at length, the destin'd way;
 And bury'd in his mouth, the faulchion lay.
 Thus cover'd o'er with wounds on ev'ry side,
 Brave Nisus flew the murderer as he dy'd;

Then.

Then, on the dear Euryalus his breast,
Sunk down, and slumber'd in eternal rest.'

PITT. IX. 519.

* * * * *

' Black was the forest, thick with beech it stood;
Horrid with fern, and intricate with thorn,
Few paths of human feet or tracks of beasts were worn.
The darkness of the shades, his heavy prey,
And fear, misled the younger from his way.
But Nisus hit the turns with happier haste,
And thoughtless of his friend, the forest pass'd:
And Alban plains, from Alba's name so call'd,
Where Æng Latmus then his oxen stall'd.
Till turning at the length, he stood his ground,
And miss'd his friend, and cast his eyes around;
Ah, wretch, he cry'd, where have I left behind
Th' unhappy youth, where shall I hope to find?
Or what way take? Again he ventures back,
And treads the mazes of his former track.
He winds the wood, and list'ning hears the noise
Of trampling coursers, and the riders' voice.
The sound approach'd, and suddenly he view'd
The foes inclosing, and his friend pursu'd:
Forelay'd and taken, while he strove in vain
The shelter of the friendly shades to gain.
What shou'd he next attempt? what arms employ?
What fruitless force to free the captive boy?
Or desperate should he rush and lose his life,
With odds oppress'd, in such unequal strife?
Resolv'd at length, his pointed spear he shook;
And casting on the moon a mournful look,
Guardian of groves, and goddess of the night,
Fair queen, he said, direct my dart aright:
If e'er my pious father for my sake
Did grateful offerings on thy altars make;
Or I increas'd them with my sylvan toils,
And hung thy holy roofs with savage spoils;
Give me to scatter these. Then from his ear
He pois'd, and aim'd; and launch'd the trembling spear.
The deadly weapon, hissing from the grove,
Impetuous on the back of Sulmo drove;
Pierc'd his thin armour, drank his vital blood,
And in his body left the broken wood
He staggers round, his eye-balls roll in death,
And with short sobs he gasps away his breath.

All stand amaz'd ; a second jav'lin flies
 With equal strength, and quivers through the skies ;
 This through thy temples, Tagus, forc'd the way,
 And in the brain-pan warmly bury'd lay.
 Fierce Volscens foams with rage, and gazing round,
 Descry'd not him who gave the fatal wound ;
 Nor knew to fix revenge : but thou, he cries,
 Shalt pay for both, and at the pris'aer flies
 With his drawn sword. Then struck with deep despair,
 That cruel sight the lover cou'd not bear :
 But from his covert rush'd in open view,
 And sent his voice before him as he flew.
 Me, me, he cry'd, turn all your swords alone
 On me; the fact confess'd, the fault my own.
 He neither cou'd nor durst, the guiltless youth ;
 Ye moon and stars bear witness to the truth !
 His only crime (if friendship can offend)
 Is too much love to his unhappy friend.
 Too late he speaks; the sword, which fury guides,
 Driv'n with full force, had pierc'd his tender sides.
 Down fell the beauteous youth ; the yawning wound
 Gush'd out a purple stream, and stain'd the ground.
 His snowy neck reclines upon his breast,
 Like a fair flow'r by the keen share oppress'd :
 Like a white poppy sinking on the plain,
 Whose heavy head is overcharg'd with rain.
 Despair, and rage, and vengeance justly vow'd,
 Drove Nisus headlong on the hostile crowd :
 Volscens he seeks ; on him alone he bends :
 Borne back, and bor'd by his surrounding friends,
 Onward he press'd ; and kept him still in sight :
 Then whirl'd aloft his sword with all his might.
 Th' unerring steel descended while he spoke ;
 Pierc'd his wide mouth, and through his weazon broke :
 Dying he flew ; and stagg'ring on the plain,
 With swimming eyes he sought his lover slain :
 Then quiet on his bleeding bosom fell ;
 Content in death, to be reveng'd so well.'

DRYDEN. ix. 518.

Perhaps the fall of Euryalus is described with more beauty
 in our author than in either of the others :—there are two
 lines exquisite from their tenderness, as well as their imitative
 harmony—

' ————— his neck,
 Drooping, upon his shoulder prople's falls'—and—
 ' On their weak, weary necks their head let fall.'

' Broke

'Broke his breast of snow'—

though strictly literal, sounds like a phrase from Ossian. To break the breast is hardly defensible. None of the translators have properly rendered *fallitque timor regione viarum*; 'and the fear to be deceived by the perplexity of the paths.' Euryalus was delayed by the weight of his spoil, and by the fear of chusing the wrong path in the dark; he did not miss his way through fear of the enemy, but hesitated in his flight through fear of missing his way, which casts no blame on his courage.

'And with deep long drawn sobbings beats his lungs'—

is disagreeably harsh, and not just; for *ilia* is the *flanks*:—in sobbing it is the *side* that swells and heaves.

Dryden, whose disposition to licentiousness is always shewn where there is the least opening for it, has studiously used the term *lover* in this episode, which the Latin neither demanded nor set him the example of.—He scruples not a low word, as *brain-pan*.—His is the translation which will always least satisfy the critics, and will be always most generally read.—Pitt is chaste, and as correct perhaps as an attention to the poetry will allow.—Our author is scrupulously faithful, and has strength and beauty in particular passages, but wants that amenity which is necessary to please.—To translate Virgil as he has done, is a great work;—but had his translation been produced before the two others, it would have attracted more attention than we fear it will do, appearing, as it must, after them.

Observations on Morbid Poisons, Phagedæna, and Cancer, containing a comparative View of the Theories of Dr. Swediaur, John Hunter, Messrs. Foot, More, and Bell, on the Laws of the Venereal Virus. And also some Preliminary Remarks on the Language and Mode of Reasoning adopted by Medical Writers. By Joseph Adams, of London, Surgeon. 8vo. 5s. Johnson. 1795.

FROM the time of Bacon most sciences have been gradually improved by the adoption of his method of reasoning, and by the rejection of the confined rules of Aristotle and his adherents. In medicine however, whether from the peculiar difficulties under which the profession labours, or the want of general education in a great part of its practitioners, less attention seems to have been paid to the laws of induction, than the importance of the subject necessarily required. In the work before us this deficiency in reasoning is very properly exposed; and, preparatory to the observations on morbid

poisons, many errors are pointed out in the language of medical writers, which evidently prove that it was highly proper to call upon the profession to consider the advantages derived in other sciences from an accurate attention to facts, and a well digested induction.

This our author has done with great judgment, by pointing out the method prescribed by Bacon in his *Novum Organum*, and shewing the mistakes that arose from an opposite conduct in the old philosophy. An easy instance is given in the well-known dispute on the *hernia congenita*: the fallacies of Haller, Pott, and others, are detected; and the just tribute of applause is given to Hunter, who removed every difficulty by that attention to facts, their series and order, which Bacon in all cases prescribes. To Hunter our author is indeed happy in declaring himself indebted for his medical knowledge; he lets slip no opportunity of testifying his gratitude to a name which every proficient in medicine must revere, and, in celebrating the praises of the master, shews himself worthy of holding a distinguished place among his disciples.

In the third chapter is given an account of morbid poisons, from which we shall make an extract, both as a specimen of the author's style and general method of reasoning.

‘Poisons are substances which change the action of a part, or of the whole constitution, from a healthy to a diseased state. They are either animal, vegetable, or mineral. The animal poisons may be divided into the original and the morbid. The former are the secretions of animals, as the viper, in a state of health, the latter, the effect of disease; these last are, since Mr. Hunter's time, pretty generally called morbid poisons. The morbid poisons are those which convey a diseased action from one animal to another of the same, or a different species. This may be either by vapour, contact, or wound. The first usually produce fever; which, if the patient is able to struggle through the stages of it, subsides of itself. Those which affect by contact or wound, produce a local disease, which sometimes only extends itself by the diseased action being kept up on the part; at others affect various parts of the body by absorption. The hydrophobic poison is an exception, being given by contact, and producing a critical fever. The small-pox, and perhaps most of the poisons producing eruptive fevers, may be communicated by contact, or vapour. In the morbid poisons, the quantity applied, provided it be sufficient to produce the consequent disease, does not seem to lessen or increase it.

‘For a morbid poison to produce its full effect, the subject that receives it must be susceptible of the diseased action it occasions. The part to which it is applied, or the constitution must take on a disposition

disposition to the diseased action, and nothing must interfere to prevent the action taking place.

‘ The susceptibility depends on the constitution, or the state of it at the time the poison is applied.

‘ If the constitution is susceptible, the local disposition will take place on the application of the poison, and the action follow in a certain period. From this, as soon as matter is absorbed, the constitutional disposition will follow; but the diseased action will not take place till a certain period, according to the laws of each individual poison.

‘ The susceptibility is confined for the most part to distinct species of animals, as the mange to dogs, the rot to sheep, and a great variety to man. This is, I believe, liable to only the single exception of hydrophobia. But all men, and probably other animals, are not susceptible of the poisons peculiar to their species. Some men pass through life without feeling the effects of the variolous infection, and still more without that of the venereal, though exposed to it as much as the greatest sufferers. Many are susceptible at one time, and not at another. Some have even shown a susceptibility of the local, and not of the constitutional infection, or absorption has produced no consequent disposition to the disease. In some, a pimple has appeared on the arm after inoculation for the small-pox, such as could not have arisen from a mere puncture without infectious matter; this has gradually subsided, and the constitution remained uninfected, though exposed to the effluvia of the disease. In the venereal, how many do we find admitted into the hospitals in whom the local disease has existed long enough to commit the most formidable ravages, yet no symptoms from absorption have followed!

‘ That there is a period between the time the infection is received, and the diseased action shows itself, is evident in every instance. And as in most we can perceive no alteration during that interval in the actions of life, this state of the constitution has been called by Mr. Hunter, a disposition to take on the diseased action. In the casual small-pox, we find a space of about twelve days between the reception of the poisonous effluvia and the first symptoms of the disease. But the disposition to the disease must have existed during that whole space, because the subject may be removed from all the means of infection from the time he first received the effluvia, yet this will not prevent the disease from appearing at the appointed period. Travellers frequently leave the country where they received the miasma of ague long before any symptoms of it appear; yet the disposition having been given, a removal into better air does not prevent the diseased action taking place.

‘ But even when the disposition is given, the action may be superseded for a time. Of this we have several instances, related

by baron Dimisdale, of persons under inoculation, in some of whom the period of eruption was protracted, and in others the pustules after eruption rendered stationary by the action of other diseases. These are instances where the action is suspended in morbid poisons, producing their effect by symptomatic fevers, having their stated crisis and termination. The same happens to those which affect locally, and by absorption, without a crisis. The venereal never shows itself on the skin, or in the bones, while the first local symptoms are yielding to mercury given in any form. But the disease will appear in the skin or bones, after the first local symptoms have been removed, and the effect of mercury on the constitution has ceased. In this case the diseased action has been suspended, after the disposition had taken place. This will be at once admitted by every one who reflects, that the source of infection no longer existing since the cure of the original local complaint, the disease that afterwards appears must be in consequence of matter absorbed before the local was cured; and if its appearance is later than the stated time, it must be because the constitution was occupied by another, namely, the mercurial irritation.

‘ In the small-pox these phenomena are more obvious, because, since the introduction of inoculation, the periods of infection, fever, and eruption, have been marked with greater perspicuity, and the uniformity is more striking from those periods being short, and all the symptoms acute. But if we allow for the difference between eight days, which is the medium the inoculated small-pox requires, and six weeks, the medium of the venereal for showing the effects of absorption, we shall not find the variation in any greater proportion. For if, as the same author observes, the former varies from one to ten, or even twelve days, without any apparent constitutional impediment, the latter may be supposed to vary from one to as many weeks, and even longer, because in proportion to the length of time there is a greater probability of some accidental circumstance happening, to suspend or forward the action.

‘ An objection of some force has been raised against this language. “ Action,” says an ingenious writer, “ must have taken place or not; if it has taken place, there is disease; if not, there is none. I have no conception of any intermediate state. What is named disposition, appears to me impossible; for no part of the body is disposed to disease, although all are susceptible of it.”— There is at first sight an appearance of accuracy in the language of this quotation. But as I trust I have sufficiently shown the difference between susceptibility, disposition, and action, I shall only endeavor to defend the term disposition.

‘ That this disposition is a modification of action, or, in other words, that some alteration has taken place in the action of the part or constitution, is highly probable; but as, to use the language of a writer of equal accuracy and elegance, “ this is often without
any

any perceptible injury to the ordinary actions of life," it is surely proper to distinguish it from that action which is obvious to our senses, and which constitutes the disease. Till, therefore, we are better acquainted with the real state of the part or constitution between the period of infection and the formation of the disease, it is surely justifiable to call that intermediate state the disposition to take on the diseased action.

' Furthermore, we have great reason to believe, that not only an action may be suspended, but also that a disposition may be prevented from taking place, even when the poison is applied. I have already observed, that the constitution of itself may not be susceptible at the time; and it appears that other causes may prevent its being so. Of this a very striking instance is afforded us in the effect of the Harmattan wind. Seventy negroes were inoculated for the small-pox three days after the Harmattan set in; none of them had any symptoms of the disease. In a few weeks afterwards, fifty of the same were inoculated and had the disease; the rest had taken it in the natural way. Here, though the infectious matter was applied to seventy, all of them, as appeared afterwards, constitutionally susceptible of the disease, yet even the local disposition was superseded, and of course the constitution was not infected.

' At the time of any raging epidemic, the morbid miasma must be generally diffused; yet it is universally allowed, some ages and constitutions are more susceptible of the disease than others, and also that a particular mode of living more generally prevents or favours this constitutional susceptibility. It is true, that this can never be reduced to demonstrative evidence, because we never can ascertain whether those who escape would have taken the disease, had none of the above circumstances occurred to prevent it.

' It is a law with most of those morbid poisons which produce their effect by a critical fever, that a constitution which has once gone through the action excited by them, is no longer susceptible of it. This is the case, with very few exceptions, in the small-pox, in scarlatina, and probably in most infectious fevers. I say with very few exceptions, because some cases to the contrary have been so well authenticated, that I am not sufficiently sceptical to doubt that the susceptibility may be so strong in some constitutions as to admit of the disease a second time, after a certain period. But poisons which produce diseased actions without critical terminations, as the venereal, do not leave the constitution less susceptible of their influence, except for a time.

' From being able so well to ascertain the immediate causes of such diseases as are to be traced from poisons, and from an accurate observation of their progress under different combinations of events, the laws peculiar to some of them have been ascertained with

with as much precision as pathology can be expected to arrive at. It is to be regretted, that the same cannot be said of some others, which, no doubt, when well understood, will be found to observe the same regularity as all the other operations of nature. Though the venereal has existed for three centuries, and a specific remedy for it been known almost as long, yet, till our own days, no writer has undertaken to trace the series and order of the two, so as to detect the laws by which each of them are governed. Nor is it less remarkable, that in a disease said to assume such a variety of forms, as to be reducible to no law, the ablest of the profession, forgetting the fallacy of ocular demonstration, should so often have taken upon themselves to determine by the eye, and sometimes on a superficial glance, whether an eruption or old ulcer was venereal or not:—a node on the shin bone has usually been condemned at first sight. Such has been the facility with which this *insidious disease*, as it was often called, has been detected; while those which are better known have required an accurate statement of their history and symptoms before they could be ascertained.' P. 47.

From the pleasure we have received in attending to the method prescribed by our author, and the general clearness of his descriptions and reasoning, he will, we are convinced, pardon us, if we still doubt of the propriety of the expression 'the constitution must take on a disposition to the diseased action.' It is certain that the same virus, communicated to different persons, will not produce the same effects: if the organization and constitution in both had been the same, the same effects would have followed. May it not rather be said, that neither body was disposed to the diseased action, but that, when the virus was applied to one body, there was sufficient strength in the constitution to absorb it and carry it off by the usual secretions,—in the other there was not, and consequently diseased action took place? This we know to be the case in venereal virus: and in the instance alluded to in the effect of the Harmattan wind, such a change was made in the constitution, as prevented the effects, which would otherwise have followed from inoculation. In all the cases of morbid poison, an action takes place; in some bodies the action is so weak that it is scarcely noticed; in others the most dreadful ravages are committed: from the period of infection to the visible formation of the disease, the action is imperceptibly going on, and there is not power in the constitution to carry off the effects of the virus; but this seems to us a very different thing from a disposition to take on the diseased action. However we should not choose to make this a subject of much controversy; for, as the author has explained himself, his language is liable to less exception, and no one can misunderstand his meaning.

The remarks in this chapter on the syvens are very just,
and

and the questions proposed on this subject are worthy of serious attention from northern practitioners: and some just remarks are made on cases supposed to be venereal, which will tend to convince the reader of the necessity of attending very particularly to every symptom of this disease, lest, as is too often the case, by injudicious treatment a patient may be reduced to the greatest imaginable distress. In the fourth chapter the first local actions induced by morbid poisons are considered; and after some judicious remarks on the process of ulceration, they are divided in the following manner—

- ‘ 1. Slough, with consequent fungus and scab, as in yaws.
- ‘ 2. ———, with suppuration, and scab, as in small-pox.
- ‘ 3. ———, preceded by ulcer, and when separated, followed by immediate skinning, as in several anomalous poisons.
- ‘ 4. ———, with ulceration, and each in succession, as in sloughing phagedæna.
- ‘ 5. Ulceration, kept up by the irritation of the secreted pus, as in common phagedæna.
- ‘ 6. ———, with a thickened edge and base, as in the nereal.’ P. 97.

We come now to consider the mode of cure; and it is justly observed that here ‘ we shall find a set of laws, which, if not peculiar to these substances, are at least not to be traced with the same uniformity in any other.’ Consequently if our author has traced them well, and throughout we are inclined to go with him in his researches, that disease, which has been termed so insidious,—which has been supposed incapable of perfect cure,—which must necessarily bring on in many cases a legion of other diseases,—must submit to certain laws; and the patient who has gone through the regular series and order, may, unless an injudicious application of the remedy brings on some new disorder, be freed entirely from this as from the weaker poisons. The process in the small-pox, and probably all other morbid poisons, whose primary and secondary local actions are similar, and the law of which is to induce slough, is described to be—

‘ First, sloughing and ulceration, in order to separate the slough.

‘ Secondly, skinning over the part that has sustained the loss of substance, or, if this is prevented by some of the slough remaining or any other impediment,

‘ Thirdly, to generate a fungus which is for the most part a prelude to healthy granulations.’ P. 117.

Mercury is the great cure in the worst poison with which we in these countries are acquainted; and the mode of its action is justly laid down. Where the constitution had a disposition to the diseased action, or, according to our ideas, had

had not strength sufficient to carry away the virus by the usual secretions, a new action is generated, to which the morbid action must give way: by inducing the mercurial irritation we supersede the morbid irritation, by a phagedæna which will not be permanent. The only danger therefore in applying the remedy is, lest the new phagedæna should be more difficult of cure than the former one: and this is not unfrequently the case with those who are accustomed to give a certain quantity of mercury as absolutely necessary to perfect the cure, instead of attending exactly to the effects of the mercury, and observing when the original phagedæna is giving way to so powerful a remedy. From attending to the facts mentioned under this head, we are taught—

‘First, Why mercury will be often serviceable in ulcers that do not arise from morbid poisons.

‘Secondly, Why less will cure an ulcer arising from a morbid poison without a callous edge and basis, than where these are present.

‘Thirdly, Why it is frequently unsuccessful in ulcers from morbid poisons attended with slough.

‘And lastly, Why a later application of mercury will cure an ulcer from a morbid poison, which at first resisted that remedy.’ P. 123.

From hence our author with great judgment shews, why for the most part less mercury will cure an ulcer arising from a morbid poison, and why no quantity of mercury will ever cure a cancer,—and presents two observations as highly deserving our attention—

‘First, that less mercury will cure the secondary than the primary affections induced by morbid poisons.

‘Secondly, that mercury will not prevent the secondary actions of those morbid poisons, which it will cure when they do appear.’ P. 128.

And after referring to two important cases on these points, he sums up his remarks on mercury as a remedy, in the following manner—

‘It appears then, that mercury is a remedy we are justifiable in trying in all cases of ulceration, that resist common topical applications and restorative remedies, particularly if unattended with slough.

‘That where ulceration is unattended with a callous edge and base, mercury should be exhibited with greater caution, and the mercurial salts for the most part preferred.

‘That the secondary ulcers of some morbid poisons yield to less mercury than their primary ones.

‘That in some instances, where mercury has been freely exhibited

bited before the appearance of secondary ulcers, it has not prevented them. Yet in these same cases, when secondary ulcers have appeared, they have yielded to a much slighter mercurial irritation than was ineffectually raised to prevent them.

‘ That blotches or ulcers, which appear after the cure of secondary ulcers, seem in the manner in which they yield to mercury, to bear the same analogy to secondary ulcers, as secondary ones do to primary.

‘ And lastly, that if a primary ulcer, whether of the sloughing or true phagedæna, should at first refuse to yield to mercury, we may be justifiable in attempting it a second time with great caution, either when we conceive the disease kept up by habit, or so far familiarized to the constitution, that the novelty of the mercurial stimulus may be sufficient to excite a new action, however temporary.’ P. 132.

The diseases, which may be brought on by an injudicious use of mercury, are ably stated; and with them the chapter, in which much useful knowledge is communicated with great perspicuity and strength of reasoning, is concluded.

In the sixth chapter, are miscellaneous remarks on diseases occasioned by the application of animal matter to the broken skin of a living animal,—a subject, which deserves severe investigation, and on which we shall expect new light to be thrown by the future labours of our author. His remarks on the alarm occasioned by the first appearance of the venereal virus are just: and as we are daily making new discoveries on its effects, and have now traced it up to some determinate law, we may presume to hope, that in a few ages it will either disappear or cease to be formidable. Its origin is left in obscurity, and our author very wisely admonishes us ‘ rather to direct our attention to the laws by which every poison is governed, till an accumulation of facts shall enable us to form rational conclusions.’

The next chapter, on diseases usually called cancerous, will please every reader who is desirous of a more accurate discrimination of diseases: but the limits of our Review do not permit us to enter upon this subject, and we shall rather select a part, which shews not only that our author can enliven his researches, but that he is animated with a true spirit, which leads him to consider his profession as connected with the highest philosophy. The fatality attending these diseases leads him to the following remarks, deserving the serious perusal of every professional man—

‘ It would be to little purpose to deplore the insufficiency of our art; or to accuse the industry of its professors. Causes can only produce their effects; and perhaps the vast storehouses of nature
may

may not contain more than a palliative for these devoted sufferers. But when we consider the slow progress of the maladies, the frequency with which they occur, and the ample opportunities some of us possess of detecting every stage and form of them, can we say these opportunities have been improved with an industry proportioned to the magnitude of the object, and the sacredness of the functions we profess to be engaged in? If remedies have been unsuccessfully varied, and operations proved precarious; have we yet marked any of the causes by which we are to judge of the probable success of either? Have we discriminated those appearances in the trophies of our disgrace which may teach us to regulate our future practice, or in more successful operations have we learned the cases to which we are to attribute this desirable event? Have we yet agreed what is a cancer? Is there an author to whom an uninformed student can apply, that will teach him how to distinguish this most formidable complaint? and are not the definitions of the present day less perspicuous and wider from the mark than the description of a writer who has been two thousand years before us?

“Is goodness no part of wisdom; that while we seek to be wiser, we neglect to be better? Is it well that the study of philanthropy is precluded the schools of philosophy?” Such are the words of one who probably emerged from his study to wonder that men did not invariably pursue their truest interest. If by this time he has mixed with those who having completed their researches are exchanging them for the commerce of the world, will he not ask, “Is science no possession, that while we seek to be richer, we neglect to be wiser?” But let me not seem sullen, while I mean only to lament the weakness of human nature. Life is short, and our art much too extensive for the limitation of our capacities. Objects of distress are always painful, and doubly so where they associate the idea of our inability to offer the looked-for relief. We naturally hasten to those scenes which flatter our vanity, and relieve our feelings. Perhaps it is best for most of us that we do. The scope of professional enquiry is sufficiently extensive, and the path to fame and emolument is not by the intricacies of a labyrinth that may be only half explored, when the period of our usefulness ceases. In the midst of our enquiries we find ourselves overtaken with new passions, new fears, and new wants. The prospect of old age and penury very early alarms us, or views of ambition and aggrandisement present themselves; and at the period when the faculties of the mind are the strongest, they too often receive a bias fatal to all further improvement.

‘Must then true science for ever languish; or must the end be for ever sacrificed to the means? Must that industry which might be directed to the most useful of arts be wasted on the “silky texture of a flower,” or be consumed in the furnaces of the chymist?

I mean

I mean not to undervalue those arts, which, while they embellish life, might contribute to soften its calamities. But is the same accuracy conspicuous in the discrimination of diseases, as is displayed in the classification of plants, or the arrangement of fossils? Is the same patient investigation discoverable; the same progressive improvement—and if to these considerations we add the superior importance of the former, may we not be allowed to pause a moment to enquire into this apparent inversion of the order of things?"

P. 179.

The remaining chapters are employed in examining the systems laid down by Foart Simmons, Swediaur, John Hunter, Foot, Moore and Bell, and in which are interspersed many judicious remarks on the best medical writers. The extent of our author's reading, and industry of collection, deserve great praise: and if he at times bears rather hard upon some persons of repute, we cannot deny that his censures are in general well founded, and that the correction of palpable mistakes may have a good effect in introducing greater accuracy in a profession so nearly allied to general literature. We have indulged ourselves too long with this work, to permit ourselves the pleasure of pointing out a variety of places, in which the author (though by no means blind to his defects) has successfully shewn the superiority of his favourite Hunter, or has detected the fallacious mode of reasoning of other writers, particularly Swediaur. We trust that he will continue his researches into the general laws of morbid poisons; and that the faculty will contribute their assistance to a cause, by which the public will be so much benefited; and in recommending this work to the younger surgeons, we hope to excite them by the example before them to the study necessary to qualify them to analyse a disease themselves, instead of being contented with the mere merit of practitioners. We shall conclude, for the satisfaction of our readers, with the general recapitulation of our author's doctrine on the venereal disease.

' First, That the matter which produces chancre may produce gonorrhœa only.

' Secondly, That the matter absorbed from either circulates with the blood, and is thrown out by the common emunctories; but in its progress may contaminate other parts of the body, and give them a disposition to a disease different from the first.

' Thirdly, That when this disposition is given, the diseased action does not follow till a certain time, which varies according to the constitution, and other circumstances, but never happens while the constitution is under a mercurial irritation.

' Fourthly, That when the disposition has taken place, the

action may be suspended by mercury, but the disposition will remain, and the action show itself at some period after the mercurial irritation has ceased.

‘Fifthly, That when the action has begun in an order of parts, it may be cured, and will not return in the part or the order of parts to which it belongs, from the same stock of infection. But

‘Sixthly, That the diseased action will take place in another order of parts, if that other order has been contaminated: and in this order it must be treated as in the former.

‘Seventhly, That when the diseased action has taken place, and been cured in the part first infected; in the throat and fauces, the skin, and the bones or periosteum, the subject may be said to be free from the disease, as far as our knowledge has hitherto traced it.

‘Eighthly, That the usual time of the skin or fauces taking on the diseased action is, on a medium, six weeks after the mercurial irritation that cured the first symptoms has subsided; in the bones about twice that time, but this period has varied like other morbid poisons, and apparently in a greater proportion: but this has not hitherto been accurately ascertained, especially when we take into account the proportionate ratio in the varieties of other morbid poisons.’ P. 241.

Biographia Britannica: or, the Lives of the most Eminent Persons who have flourished in Great-Britain and Ireland, from the earliest Ages, to the present Times: collected from the best Authorities, Printed and Manuscript, and digested in the Manner of Mr. Bayle's Historical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of New Lives. By Andrew Kippis, D. D. F. R. S. and S. A.

(Concluded from Vol. XIII. p. 135.)

WE take up our review of this work (after an interval longer indeed than ought to separate the successive notices of the same book) with feelings in which all who knew its respectable editor will sincerely sympathise. During this interval, and while the task of biography was proceeding slowly under his patient and judicious hand, the unfinished story is broken off, the biographer himself has closed his useful exertions, and claims his place amongst those from whose recorded labours the next age will judge of the present. We are sensible the task does not belong to us to do justice to his character, which, whether viewed in a moral or literary light, is equally worthy of praise and imitation. His sound sense, his

his discriminating judgment, his large acquaintance with the state of general knowledge, and the commonwealth of letters,—his experience,—his extensive connections, which enabled him to be a bond of union between different classes and descriptions of men,—his unvarying candour and moderation, the urbanity of his manners, and the cheerfulness of his rational and manly piety,—cannot fail of being noticed by those who had the slightest acquaintance with his various merits. Though not distinguished by any brilliant productions, nor moving in any very offensive sphere of life, his death will make a void in many a circle of society,—in many a useful department of literature; and while we commend him to that honourable place in the annals of his times, which he has deserved by the varied labours of a long and active life, we have only to express our wishes, that those into whose hands the lamp of science may be delivered down for the service of another generation, may use it, as he did, to throw light and lustre on the best interests of mankind.

It has been already mentioned, that the additional lives in this volume are numerous.—Amongst them, are the two famous Scotus's, who, considering their ancient celebrity, we are surprised were omitted before,—Fairfax, the translator of Tasso,—Ditton, the mathematical friend and coadjutor of Whiston,—Dillenius, an eminent botanist,—John and George Digby, earls of Bristol,—Desaguliers, the experimental philosopher and lecturer in the last reign,—the redoubtable Dennis:—an accurate and copious life is given of De Foe,—Rofcommon,—Douglas, bishop of Dunkeld, styled by Warton one of the distinguished luminaries that marked the restoration of letters in Scotland at the beginning of the 16th century,—Echard, author of the Roman History,—Mr. Emlyn, whose sufferings for speculative opinions were such a disgrace to the Dublin ministers, and to the spirit of the then rulers,—St. Evremond, to whom the English biography has but a partial claim,—Farnaby, the grammarian,—and among the later ones, Dr. Delany and his widow,—The author of Grongarshill,—Doddsley,—Mr. Day,—Edwards the critic,—and Edwards the ornithologist,—Farmer, well known in the walk of scripture criticism, and many others. To the old lives large additions have been made. A note on the life of Davyson contains strictures on Mr. Belsham's Essay on the Character of Elizabeth, in which that author is desirous to throw the blame on Davyson, of having really acted in the affair of Mary's execution, without the knowledge of Elizabeth. This, as Dr. Kippis observes, is flying in the face of all history.—In the additions to the life of Dryden, there is much good criticism on his works.—The life of Fastolf, written anew, is chiefly for the antiquaries; G. R. N. ARR. (XV.) Dec. 1795. F f by

by others it will be considered as of little importance that his arms have been erroneously quartered in some old books of heraldry, and that *he bears or and azure quarterly on a bend gules.*—Among the new lives, that of Doddsley affords a pleasing piece of biography; for nothing is more grateful to a well-turned mind than to see a character rising from obscurity by the mere force of merit and talents, and continuing to exhibit the same example of modest worth in every situation of life.

‘Doddsley (Robert), a poetical, dramatical, and miscellaneous writer, was born at Mansfield, in Nottinghamshire, in the year 1703. The humble situation and circumstances of his parents precluded him from the advantages of a liberal education; and to his misfortune in this respect he has alluded in one of his poems.

“O native Sherwood! happy were thy bard,
Might these his rural notes, to future time,
Boast of tall groves, that nodding o’er thy plain,
Rose to their tuneful melody. But ah!
Beneath the feeble efforts of a Muse
Untutored by the lore of Greece or Rome,
A stranger to the fair Castellan springs,
Whence happier poets inspiration draw,
And the sweet magic of persuasive song,
The weak presumption, the fond hope expires.”

‘When he grew up to manhood, no better mode of subsistence offered itself than that of entering into service; and therefore he became a footman to the honourable Mrs. Lowther, in which station his good conduct and abilities soon brought him into notice. Several poems were written by him, which excited so much attention that he was encouraged to publish them; and this he did under the title of “The Muse in Livery.” The collection is now little known; but the writer of the present article remembers to have seen it above fifty years ago; and, as far as his memory serves him at so long a distance of time, and upon a slight inspection, the work was printed in large 12mo, or what now would be called crown octavo, had a handsome list of subscribers prefixed to it, and was dedicated to Mrs. Lowther.

‘What contributed still more to Mr. Doddsley’s reputation, was his writing a dramatic piece called “The Toyshop,” which being shewn in manuscript to Mr. Pope, he was so well pleased with the delicacy of its satire, and the simplicity of its design, that he took the author under his protection; and though he had no immediate connection with the theatre, procured such a powerful interest in his favour, that his production was brought without delay upon the stage. It was acted at Covent-Garden in 1735, and met with great success; and when printed, it was received with much applause by the public. “The hint,” say the writers of the *Biographia Dramatica*, “of this elegant and sensible little piece seems built on “Ran-
dolph’s

dolph's Muses' Looking-Glass." The author of it, however, has so perfectly modernized it, and adapted the satire to the peculiar manners and follies of the times he writes to, that he has made it perfectly his own, and rendered it one of the justest, and at the same time the best-natured rebukes that fashionable absurdity perhaps ever met with."

'The pecuniary advantages which Mr. Doddsley had derived from his first publication, and from the success of his dramatic satire, were applied by him to a very wise and useful purpose. Instead of adopting the precarious situation of a town writer, he determined to engage in some profitable business; and the business he fixed upon was happily suited to his literary taste, and favourable to his connections with men of learning. In 1735, he opened a bookseller's shop in Pall-Mall; and in this station, such was the effect of Mr. Pope's recommendation and assistance, and of his own good character and behaviour, that he soon obtained not only the countenance of persons of the first abilities, but also those of the first rank; and in a few years he rose to great eminence in his profession. Mr. Doddsley's employment as a bookseller, did not, however, prevent his pursuing the bent of his genius as an author. In 1736-7, he produced upon the stage, at Drury-Lane theatre, a farce, entitled "The King and the Miller of Mansfield," which met with a success not inferior to that of "The Toyshop." The plot of the piece is built on a traditional story in the reign of King Henry the Second. Of this story Mr. Doddsley has made a very pleasing use, and has wrought it out into a truly dramatic conclusion. The dialogue is natural, yet elegant; the satire poignant, yet genteel; the sentimental parts are such as do honour both to the head and the heart of the writer; and the catastrophe, though simple, is affecting and perfectly just. The scene lies in and near the Miller's house in Sherwood Forest; and Mr. Doddsley had probably an additional pleasure in the choice of his subject, from the connection of it with his native place. In 1737-8, he brought forward another farce, entitled "Sir John Cockle at Court." It was acted at Drury-Lane, and is a sequel to "The King and Miller of Mansfield." The miller, newly made a knight, comes up to London, with his family, to pay his compliments to the king. This piece is not, however, equal in merit to the first part: for though the king's disguising himself in order to put Sir John's integrity to the test, and the latter's resisting every temptation, not only of bribery, but of flattery also, is ingenious, and gives an opportunity for many admirable strokes both of sentiment and satire, yet there are a simplicity and a fitness for the drama in the story of the former production, which it is scarcely possible to come up to, in the circumstances that arise from the incidents of the "Sir John Cockle at Court."

'Mr. Doddsley's next dramatic performance was "The Blind Beggar

gar of Bethnal-Green," a ballad farce, which, according to Mr. Victor, was acted at Drury-Lane, in 1739, (meaning, without doubt, 1739-40), but the writers of the *Biographia Dramatica* say, in 1741. This piece did not meet with much success. In 1745, Mr. Doddsley was the author of "*Rex et Pontifex*," being an attempt to introduce upon the stage a new species of pantomime. It does not, however, appear to have been represented at any of our theatres. In 1748, our ingenious bookseller collected together, in one volume octavo, the several dramatic productions we have mentioned (and which had all of them been separately printed), and published them under the modest title of "*Trifles*." The treaty of Aix-la-Chapelle afforded to Mr. Doddsley another opportunity of displaying his poetical talents, in conjunction with his loyalty. On this occasion, he wrote "*The Triumph of Peace*," a masque, which was set to music by Dr. Arne, and performed at Drury-Lane, in 1748-9.

Mr. Doddsley, in the year 1750, was the concealed author of a small work, which, for a short time, had a very great celebrity. It was published under the following title; "*The Œconomy of Human Life*, translated from an Indian Manuscript; written by an ancient Bramin. To which is prefixed, an Account of the Manner in which the said Manuscript was discovered. In a Letter from an English Gentleman, now residing in China, to the Earl of*****." According to the pretended history of the said letter, as dated from Peking, on the 12th of May, 1749, the emperor of China, "very curious of searching after the writings of antiquity," commissioned one of the hanlins, or doctors of the first order, to go on a kind of embassy to the grand lama, or immortal high-priest of Tartary, the chief object of which was to obtain some of those ancient books, which were supposed to have been for many ages secreted from public inspection. He succeeded so far as to procure a number of valuable pieces of antiquity, amongst which, however, none had the preference in point of age, or merit, to this system of morality, written in the language and character of the ancient Gymnosophists, or Bramins, and translated in a style remarkable for its energy of diction, and shortness of the sentences, and which the translator judged came the nearest to the force of the original. Besides this apocryphal introduction of the book into the world, it derived some attention from its being elegantly printed on a fine paper, with a small page, and a very large margin, after the French manner. But what chiefly contributed to the popularity of "*The Œconomy of Human Life*," was its being universally ascribed to the earl of Chesterfield. This idea was strengthened by a letter that had been addressed to his lordship by Mrs. Teresa Constantia Philips, in which, to the no small surprize of the fashionable circles, she had complimented him on being the author of "*The Whole Duty of Man*."

Man." She had probably heard an account of the earl's letters to his son. However this may have been, the notion that "The Economy of Human Life" was written by lord Chesterfield procured it a rapidity and extensiveness of sale, and a height of applause, which it would not have obtained, if it had been known that it came from the humble pen of a bookseller. The Monthly Reviewers, though they gave to the work the praise which it deserved, were not carried away with the general report, but expressed their doubts concerning its authenticity. Neither were the editors of the Gentleman's Magazine among the number of those who were great admirers of the publication. After giving a short section from it, they added as follows. "The foregoing extract takes up sixty-six lines, making four pages of the pamphlet; which, besides twenty-three of preface, consists of a hundred and eleven pages, but twenty of these are lost, by fresh titles to the several parts and sections. The pamphlet is printed on a fine paper, with a large margin, and is industriously attributed to a noble earl, distinguished by his fine genius, and the elegance of his writings and speeches. But our readers will perceive, that in the sentiment there does not appear to be any thing new; and that the style and manner are so much beneath the great original from which they are copied, that the precept is rather enfeebled than enforced by the imitation." Upon the whole, "The Economy of Human Life" is not without a considerable share of merit. The subjects are well chosen; the advice is good; the style is succinct, and frequently nervous: but the work, in general, is deficient in that strength and energy, that vividness of imagination, and that luminousness of metaphor, which pervade those parts of scripture that were intended to be imitated, and which occur in many of the genuine oriental writings. The popularity of Mr. Doddsley's performance produced a number of imitations. There speedily came out "The Second Part of the Economy of Human Life;" and great pains were taken to persuade the world that it was the production of the author of the former publication. Nay, this was positively asserted in the title-page, though the writer of the first work had advertised to the contrary; and indeed had repeated his public disavowal of making any additions whatsoever to the piece. Another pamphlet was intended as a kind of a Burlesque on "The Economy of Human Life." It was entitled "The Economy of a Winter's Day;" and, though a short and hasty production, contained some pleasant strokes, and some sensible remarks. Next followed "The Economy of Female Life;" by a lady, as was pretended; but the work was too dull and too insipid to have come from a female pen. Concerning another publication, which appeared about the same time, it may perhaps be questioned whether it assumed its title solely from a principle of imitation. It was
F f 3
entitled,

entitled, "The OEconomy of the Sexes; or, the Doctrine of Divorce, the Plurality of Wives, and the Vow of Celibacy freely examined," and was a sensible and judicious performance. We have been the longer in our account of Mr. Doddsley's "OEconomy of Human Life," as, from the extravagant applause given it for a time, founded upon the supposition of its proceeding from a celebrated nobleman, it affords an instance of the power of *literary fashion*; the history of which, as it hath appeared in various ages and countries, and as it hath operated with respect to the different objects of science, learning, art, and taste, would form a work that might be highly instructive and entertaining.

Our author's next appearance in the world was in his poetical capacity. The subject was "Public Virtue," and was intended to be comprized in three books, including 1. Agriculture. 2. Commerce. 3. Arts. The first book however, which was published, in Quarto, in 1754, was all that was accomplished by Mr. Doddsley. It is probable that the reception and sale of the poem did not encourage him to complete his design. Indeed, to write a truly excellent Georgic is one of the last efforts of the human mind. Perfectly to succeed in this species of poetry requires a Virgil's genius, judgment, exquisiteness of taste, and power of harmony. With regard to Mr. Doddsley's production, there are, amidst its imperfections, a number of beauties in it deserving of applause. It contains several exalted sentiments, and the descriptions are often delicate and well expressed. But, at the same time, the diction is frequently too prosaic; many of the epithets are inadequate: and in some places, a sufficient attention is not paid to the harmony of the versification. The following address to the genius of Britain is pleasing:

"Genius of Britain! pure intelligence!
Guardian, appointed by the One Supreme,
With influential energy benign,
To guide the weal of this distinguished isle;
O wake the breast of her aspiring son.
Inform his numbers; aid his bold design,
Who in a daring flight presumes to mark
The glorious track her Monarch should pursue."

In the year 1758, Mr. Doddsley published "Melpomene; or the Regions of Terror and Pity. An Ode." This piece we regard as one of the happiest efforts of his Muse. It cannot, indeed, be compared with the odes of a Dryden, an Akenfide, a Mason, or a Gray; but it contains several striking and beautiful passages. The two first stanzas will furnish no unfavourable specimen of the poem.

"Opea

I.

“ Queen of the human heart ! at whose command
 The swelling tides of mighty passion rise,
 MELPOMENE, support my ventrous hand,
 And aid thy suppliant in his bold emprise.
 From the gay scenes of pride
 Do thou his footsteps guide
 To nature's awful courts, where nurs'd of yore,
 Young Shakspeare, Fancy's child, was taught his various lore.

II.

So may his favour'd eye explore the source
 To few reveal'd, whence human sorrows charm :
 So may his numbers, with pathetic force,
 Bid Terror shake us, or Compassion warm,
 As different strains controul
 The movements of the soul,
 Adjust its passions, harmonize its tone,
 To feel for others' woe, or nobly bear its own.”

‘ It was in the same year (1758), that Mr. Dodsley brought upon the stage his principal dramatic production, which was “ Cleone,” a Tragedy, acted at Covent Garden. This play was offered first to Mr. Garrick ; but it was rejected by him with some degree of contempt ; principally, as it should seem, because there was not a character in it sufficiently adapted to the display of his own peculiar talents. Nevertheless, when it came to be represented on a rival theatre, he betrayed a jealousy concerning it which added no honour to his reputation. To prevent its success, he himself appeared in a new part on the first night of its being acted. This scheme had no effect ; for the tragedy rose above all opposition, and had a long and crowded run ; which, however, was not solely owing to its intrinsic merit, but was derived, in a great degree, if not principally, from the exquisite performance of Mrs. Bellamy, who played the character which gives name to the piece. The Prologue to “ Cleone” was written by Mr. Melmoth ; and the Epilogue by Mr. Shenstone.

‘ An imperfect hint towards the fable of this tragedy was taken from the “ Legend of St. Genevieve,” written originally in French, and translated into English, in the last century, by Sir William Lower. Mr. Pope, in his very early youth, had attempted a tragedy on the same subject, which he afterwards burnt ; and he it was who had advised Mr. Dodsley to extend the plan to five acts. The circumstance of “ Siffroy's” giving his friend directions concerning his wife has some degree of similarity to “ Posthumus's” orders in Cymbeline. In the two last acts, the author appears to the greatest advantage ; Cleone's madness, in particular, over her murdered infant, being highly pathetic. This tragedy

has since been revived by Mrs. Siddons; but so strong were the feelings which her exquisite performance of the character of Cleone excited on the first night of acting, that the house was thin on the second night, and the play was dropped. The minds of the audience were affected with such real distress, that it overpowered the pleasure arising from dramatic fiction, and theatric representation.

‘ In 1760, Mr. Doddsley published his last separate work, and which added greatly to his reputation: we mean his “*Select Fables of Esop and other Fabulists. In three Books.*” This is indeed a classical performance, both in regard to the elegant simplicity of the style, and the propriety of sentiments and characters. The first book contains ancient, the second modern, and the third original, fables. Under the last head, the stories are wholly invented by the author and his friends; and this third part will not be found to be in the least inferior to the two first. There are two farther circumstances which give an advantage to the work over every former collection of the same kind: First, a “*Life of Esop,*” by Monsr. Meziriac; a very learned and ingenious Frenchman; and which is the only life of Esop that is consistent with common sense; that of Planudes being a ridiculous medley of absurd traditions, or equally absurd inventions. The second is an “*Essay on Fable,*” in which rules are delivered for this species of composition, drawn from nature; and by which these small and pleasing kind of productions, that were thought to have little other standard than the fancy, are brought under the jurisdiction of the judgment. The essay considers the fable regularly; first, with relation to the moral; secondly, the action and incidents; thirdly, the persons, characters, and sentiments; and, lastly, the language. This is one of the first pieces which has attempted to introduce a regular criticism concerning the subject; and Mr. Doddsley has been so eminently successful in his design, that we recollect only a single instance in which the propriety of his remarks has been disputed. Our author, before he committed his *Essay on Fable* to the press, subjected it to the revision of his literary friends, and especially of Mr. Shenstone. When that ingenious and amiable poet’s works were published in 1763, Mr. Doddsley prefixed to them a short account of his life and writings. A specimen of Mr. Doddsley’s talent at smaller pieces of poetry may be seen at the close of the third volume of his *Collection of Poems*, by different eminent hands. By this collection, which was extended to six volumes, 12mo, he performed a very acceptable service to the cause of genius and taste; as it has been the means of preserving several productions of merit, which might otherwise have sunk into oblivion. Another plan, which was formed and executed by him, was

“*A Col,*

* A Collection of Plays by old Authors," in twelve volumes, of the same size. This appeared in 1744, and was a valuable acquisition to the literary world; but it has been highly improved in the second edition, published by Mr. Reed, in 1780. In the new edition, besides Mr. Reed's excellent preface, some plays, before inserted, are rejected; and others, of greater merit, are introduced in their room. That eminently useful school-book, "The Preceptor," ought not to be forgotten; the design of which was framed by Mr. Doddsley, and the execution of which was accomplished by several of the distinguished writers of the age.

‘ In the course of his profession Mr. Doddsley acquired a very handsome fortune, which enabled him to retire from the active part of business. During the latter years of his life, he was much troubled with the gout, to which he at length fell a martyr, whilst he was upon a visit to his friend Mr. Spence, at Durham. He was buried in the Abbey-church-yard of that city, and the following inscription was engraved on his tombstone :

“ If you have any respect
for uncommon industry and merit,
regard this place,
in which are deposited the remains of
MR. ROBERT DODDSLEY;
who, as an author, raised himself
much above what could have been expected
from one in his rank of life,
and without a learned education;
and who, as a man, was scarce
exceeded by any in integrity of heart,
and purity of manners and conversation.
He left this life for a better
Sept. 25, 1764,
In the 61st year of his age.”

‘ As an author Mr. Doddsley is entitled to considerable praise. His works are recommended by an ease and elegance which are sometimes more pleasing than a more laboured and ornamented manner of composition. In verse, his numbers, if not sublime, are flowing; and his subjects are well chosen and entertaining. His prose is familiar, and yet chaste; and in his dramatic pieces he has always kept in view the one great principle, *delectando pariterque monendo*. Some general moral is constantly conveyed in each of his plans, and particular instructions are dispersed in the particular strokes of satire. The dialogue, at the same time, is easy, the plot simple, and the catastrophe interesting and pathetic. Mr. Doddsley's Essay on Fable will be a durable monument of his ingenuity. With regard to his private character, he is
6
equally

equally entitled to applause. As a tradesman he preserved the greatest integrity, as a writer the most becoming humility. Mindful of the early encouragement which his own talents met with, he was ever ready to give the same opportunity of advancement to those of others; and on many occasions he was not only the publisher but the patron of genius. There was no circumstance by which he was more distinguished, than by the grateful remembrance which he retained, and always expressed, towards the memory of those to whom he owed the obligation of being first taken notice of in life. Modest, sensible, and humane, he acquired the esteem and respect of all with whom he was acquainted; and it was his happiness to pass many years in an intimacy with men of the brightest abilities, and whose names will be revered by posterity.

‘ In 1772, a second volume of Mr. Doddsley’s works was collected together and published, under the title of “Miscellanies.” The volume contains “Cleone,” “Melpomene,” “Agriculture,” and the “Economy of Human Life.” P. 315.

The account of Mr. Farmer contains a large analysis and extracts from his work on miracles, as well as the following anecdotes of him—

‘ After Mr. Farmer had finished his academical course, he became chaplain to William Coward, esq. of Waltham-Stowe, Essex, and preacher in a meeting-house which had been lately erected by that gentleman, whose name is of great note among the dissenters, on account of the large bequests which he made for the education of young men for the ministry, and for other beneficent purposes. Mr. Coward was remarkable for the peculiarities and oddities of his temper; and in this respect many pleasant stories are related concerning him. Amongst his other whimsies, his house was shut up at an uncommonly early hour, we believe at six in the winter, and seven in the summer; and whoever, whether a visitant or a stated resident, trespassed upon the time, was denied admission. Mr. Farmer having one evening been somewhat too late, was of course excluded. In this exigence he had recourse to a neighbouring family, and it was one of the most fortunate circumstances of his life. Indeed, it constitutes the principal epocha of his personal history. The house in which he took refuge was that of William Snell, esq. a solicitor of the highest reputation for his abilities and integrity; and of whom no greater encomium needs to be given than that he lived in habits of intimacy and friendship with the lord chancellor Hardwicke, sir John Strange, and others of the first eminence, in that day, at the bar and on the bench. In this worthy family Mr. Farmer continued more than thirty years, during the lives of Mr. and Mrs. Snell, by whom he was treated more like

like an equal than an inferior. Here he enjoyed a long series of peaceful leisure, which he employed in collecting a large fund of sacred and profane literature, intended to be produced in the defence and illustration of natural and revealed religion. At the same time, he was peculiarly diligent, and peculiarly acceptable as a preacher. His congregation, which when he accepted the pastoral charge of it, was very small, gradually increased in number and in character; so that it became one of the most wealthy dissenting societies in or near the city of London. The writer of this article well remembers its having been attended with between thirty and forty coaches.' P. 664.

The account of Mr. Day is interesting, but we must remark it is not a *portrait*. Mr. Day was known for his singularities as well as his virtues: he was a humourist; and the writer should exhibit characters with all their prominent features. We have likewise to object to many of the lives, that they are swelled by a number of uninteresting particulars. In the life last mentioned, for instance, is the public interested to know that when Mr. Day married miss Milnes, *the ceremony was performed at Bath?* or in that of Mr. John Duncombe, that *he was privately baptised by Dr. Herring?* or to read a detailed account of the progress of mortality in that last scene which all must go through, and which cannot be an object of curiosity to the public, except when attended with uncommon circumstances?—Of what consequence is it whether Stephen Duck drowned himself in the Thames, or in a trout stream at Reading?

Many particulars may be pardoned or approved in the obituary of a magazine, which ought not to be admitted in a national work like the *Biographia Britannica*, which should be considered as written for posterity. We are sensible at the same time that the authors of such a work, being obliged to apply to friends and relatives for the necessary information, will receive many such particulars in the accounts transmitted to them; but all such accounts ought to undergo a strict castigation before they are submitted to the indifferent eye of the public. We must likewise be permitted to regret that the method of the old Biographers is followed, in throwing so much matter into the notes; which prevents the work from having a uniform appearance, or exhibiting a consistent whole.

These blemishes, in so respectable a work, it is right to notice, as it proceeds from a desire to make it still more respectable. We have only to add our wishes that the conduct of the work may fall into such able hands, as may diminish our regret for the loss of so agreeable a writer and judicious a

critic as Dr. Kippis. As a further specimen, we shall subjoin part of his critique on De Foe. The resemblance between him and Richardson is happily found.

* Another observation, suggested by the case of De Foe, is, that eminent literary and intellectual merit at length finds its due place in the temple of Fame. Dr. Bentley, as we have formerly seen at large, is a remarkable instance in point: and De Foe is another example to the same purpose. Though his abilities in certain respects were generally acknowledged, full justice was far from being done to his reputation, either during his life, or for a considerable time after his decease. By some persons he has been spoken of with contempt; and others have only regarded him as a ready miscellaneous author. But the world is at last become sensible of his great and various talents. The world is at last become sensible that he was a very uncommon man: and that, as a novelist, a polemick, a commercial writer, and an historian, he is entitled to a high degree of applause. His poetry, though much celebrated in its day, constitutes the smallest part of his praises.

* The rapidity with which De Foe must have written is not a little surprizing. In particular, his continuing "The Review," every week, for nine years, amidst such a multitude of other publications, and some of them large ones, is really astonishing. I was informed by the late William Russel, esq. fellow of the royal society, that he was told by Dr. Campbell, that De Foe once wrote two twelve-penny pamphlets in one day; and pamphlets had not then attained the ample margin, and the loose printing, of modern times. In point of celerity and variety of composition, De Foe might be compared with a most eminent literary character of the present age. But it is only in these respects that we mention the similitude; for the gentleman in question sustains a far higher rank in the discoveries of science, and the extent of literature.

* De Foe was possessed of an extraordinary knowledge of human nature, and had a singular capacity of sustaining the characters which he introduced into his works. His "Journal of the Plague Year," which is represented as having been written at the time by a sadler in White-chapel, deceived Dr. Mead: nor will this be deemed surprizing, when we consider the characteristic simplicity with which the book is composed. Many fine displays of natural sentiment occur in Robinson Crusoe's man, *Friday*, and there is one which, in reading it, appeared to the present writer particularly striking. It is in the conversation which Crusoe has with *Friday* concerning the Devil. *Friday*, being informed by his master that God was stronger than the Devil, asks, "If God much stronger, much might as the Devil, why God not kill the Devil, so make him no more wicked?" At this question Crusoe was greatly surprized.

prized and embarrassed ; but, having recovered himself a little, he answered, that God would at last punish the Devil severely ; that he is reserved for judgment, and is to be cast into the bottomless pit, to dwell with everlasting fire. Still, however, *Friday* not being satisfied, returns upon his master, repeating his words : “ Re-serve at last ! Me no understand : but why not kill the Devil now, not kill great ago ? ” “ You may as well ask me,” replied Crusoe, “ why God does not kill you and me, when we do wicked things here that offend him ; we are preserved to repent and be pardoned.” At this *Friday* mused a while, and then said, mighty affectionately. “ Well, well, that well ; so you, I, devil, all wicked, all preserve, repent, God *pardon all*.” Perhaps it would be going too far to assert, that De Foe intended covertly to insinuate that there might be a more merciful distribution of things, in the final results of Divine Providence, than he dared at that time openly to exhibit.

‘ It is observed, in note ZZZ, that the dramatic form, into which De Foe has thrown many parts of his works of imagination, has been evidently imitated by Richardson, in his *Pamela*, *Clarissa*, and *sir Charles Grandison*. The writer of this addition to the article derives the greater pleasure from the remark, as it coincides with an opinion which he has long entertained, that Richardson was formed upon the model of De Foe. Richardson seems to have learned from him that mode of delineating characters, and carrying on dialogues, and that minute discrimination of the circumstances of events, in which De Foe so eminently excelled. If, in certain respects, the disciple rose above his master, as he undoubtedly did, in others he was inferior to him ; for his conversations are sometimes more tedious and diffuse ; and his works, though beautiful in their kind, are not by any means so various. Both of these writers had a wonderful ability in drawing pictures of human nature and human life. A careful perusal of the “ *Family Instructor*,” and the “ *Religious Courtship*,” would particularly tend to shew the resemblance between De Foe and Richardson. Indeed, the extraordinary merit of these two productions might have claimed a more copious discussion, had not the article been already extended to so great a length.’ P. 74.

Philosophical Sketches of the Principles of Society and Government. 8vo. 4s. Boards. Elmsley. 1795.

THIS author's doctrine appears to be comprised in the following particulars. In part I. with respect to society, he determines that *right* did not exist antecedently to the establishment of society, but *possession*, whether natural or acquired,

acquired, was always liable to be transferred to the strongest : the whole, therefore, resolves itself into *power*. His second proposition is, that rights are acquired by, and result from, the relative situations in which animals are placed. *Right* not only originates with society, but it requires the continuance of society to maintain its existence. *Power* exists in every individual : *right* exists only in society. *Power* emanates from the several members, and centers in the community at large : *right* emanates, or returns, from the community, and centers in the individuals. There is an absolute necessity of attending to this distinction between power and right ; and the latter word ought never to be used when speaking of men in a state of nature. For want of sufficient attention to this distinction, he thinks that considerable errors have arisen, and a fatal delusion has spread itself over Europe. Several authors, supposing that the word *right*, when applied to men in a state of nature, carries with it the same import which it bears in society, have hastily concluded that *right* is coeval with man's existence ; and hence they have reasoned upon the inutility, nay, the inconvenience, of the very circumstances which originally gave birth to, and are necessary to the continuance of, all *right* whatsoever, viz. association ; and the social compact is represented under the unfavourable aspect of slavery and subjection.

After considering the first principles of society, and marking the reasons why man only, of all animals, requires a modified society, he observes that the immediate consequence of a variation of *experience* among human beings will be a variation in their modes of action : all will seek the same end, but each will arrive at it by different means. No society, therefore, can be formed by them, without first making some compromise, or agreement with regard to the different modes of each other's acting ; and this cannot be effected under the guidance of nature only, since the compromise or agreement itself constitutes an artificial law, and becomes the first step towards civil society. This brings him to treat of rights particularly.

Society he divides into two kinds,—*simple*, such as that which is under the guidance of nature only, as that of bees &c.—and *compound*, or such as is founded in nature, and regulated by art, as that of man. The principal object which man contemplates in associating, is the protection of person and property. To be entitled to the full benefits of the fund of power the society possesses,—to have that portion or surplus of power from the fund, which is not immediately employed by the society, constantly returned to him,—and to be allowed to traffic and trade with such surplus to his own private

rate advantage, provided that in so doing he does not injure nor interfere with that surplus which belongs to another,—these conditions constitute the *social compact*, a term which our author makes use of, in compliance with common usage, although he denies that it conveys the idea of an actual agreement entered into at one time or other. The *primary* rights of association, therefore, are protection of person and property,—to be compelled to do nothing, which the welfare of society at large does not require,—and to be allowed to do any thing which does not injure another. There are another set of rights, which may be termed *secondary*, or, with more propriety, *privileges*. These are such as cannot be claimed, in the first instance, by any of the members; but are such as the society voluntarily confers, as a gift, or boon, upon particular individuals.

Having thus sketched out the theory of rights, he proceeds, in Part II. to examine the rights themselves, or rather, the mode by which the enjoyment of them may be secured to the several individuals who contribute to their production. These are the several forms of government, two of which he examines,—the republican and the aristocratic constitutions. The first he condemns: but as his arguments are not new, although some of them are placed in a new light, we shall refer the reader to the work itself,—entering our protest at the same time against the following sentiment, which appears to us to be absurd, and pregnant with mischief—

It is 'not true, therefore, that any people, however enlightened they may be, are best calculated to form their own government; on the contrary, it appears probable, that the task would be always better performed by others, totally unconnected with the people in question; who, consequently, would be enabled, provided they had sufficient talents and information, to take an extensive and impartial view of all the circumstances, uninfluenced by caprice on the one hand, or private interest on the other.' p. 95.

The remainder of these sketches are employed in proving that the aristocratic constitution is the best possible; and the principles of it he finds in the British constitution. His arguments here are certainly ingeniously arranged, and operate with conviction. As a specimen of his manner, we shall extract Sketch XIV. in which he answers the common objections to hereditary privileges—

'The arguments, which are pressed in opposition to such an aristocracy as is proposed above, when divested of the ridicule, which has been called to their assistance, are reducible to three heads;

heads ; viz. the danger, the folly, and the injustice of such an establishment.

‘ First, it is stated to be unsafe to the cause of freedom, to trust a body of men with such privileges as render them no longer accountable for their future actions. But this argument is erroneously stated ; for the privileges, alluded to, have no interference with the primary rights of society ; for the sole security of which they are granted, and allowed. The individuals, therefore, who are permitted to enjoy them, remain equally amenable to the laws, and responsible to the nation, in all the common concerns of life : and, in their official capacities alone they are not responsible. And therein the great excellence of the institution rests, as they are placed above the reach of all influence, and remain the steady bulwarks of the system which they are intended to support.

‘ Neither is there the smallest room for the apprehension of danger from an establishment of this sort, when raised upon the broad foundation of universal freedom ; especially as the members of it are the judges, rather than the contrivers, of new measures. On the contrary, it must appear evident, when the weight of this body is balanced against the people, that the great danger will lie in the want, rather than the excess, of its power ; and that, at times, it will require all the assistance, which the wellwishers of the constitution can pour in, to preserve its influence, and maintain it in its situation. For if the people once become sensible of their own strength, they will naturally grow impatient of opposition, and, careless of the consequences, take the earliest opportunity of throwing off the restraint.

‘ Secondly, it is argued as a measure replete with folly, to confer privileges in perpetuity, the exercise of which implies, and requires, a degree of ability, and information, superior to the ordinary class of men ; seeing that the qualifications of parents by no means necessarily descend to their children. This argument, so specious in appearance, becomes futile in the extreme, when the conditions of the grant are impartially investigated. It would indeed be absurd, if the son were compelled to take upon him the same official situation, in which the abilities of the father shone forth conspicuously ; if he were expected to conduct the fleets, or to command the armies of the nation.—But this is not so ; the nation is looking for no such active service at his hands ; she requires only the faithful exercise of those functions, with which she has entrusted him, of protecting her rights, and defending her liberties. And to whom, I would ask, shall she look with greater confidence, whom shall she find more deserving her esteem, than those who have bled in her cause, or exerted their various abilities to the utmost in her favour ? And though, from the imperfections incident to humanity, her expectations may, in some instances, be thwart-

ed,

ed, yet, unless it can be shown that they must necessarily fail in general, the purposes of the institution will be fully obtained, a check will be given to the daring spirit of individuals, and peace and tranquillity will flourish in the nation.

‘ Thirdly, it is said to be unjust, and in some sort oppressive, to confer privileges upon one part of a society, from the enjoyment of which the remainder is utterly debarred. But that establishment, which is proved to be necessary for the well being of all, and the advantages of which are, from its nature, participated by a few only, cannot, according to the rules of sound reasoning, be unjust to any. And no man, strictly speaking, is oppressed, who is not either deprived of something which he was legally enjoying, or to which he can make out a fair and indisputable claim. But this being incompatible with the nature of a privilege, the charge of injustice falls instantly to the ground.

‘ Having answered the main objections which have been offered against aristocracy, I might go on, and point out the further advantages accruing from the establishment of it; the encouragement which it holds out to learning, the patronage to science, and the spirit of emulation, which it diffuses through the whole nation; but, as I proposed only to draw the mere outlines of a figure, I shall leave the shading, and the embellishments, to those who have more leisure.’ P. 141.

Upon the whole, these sketches may be recommended as forming an ingenious defence of the British constitution. In the theoretic part, no very essential difference exists between his sentiments and those of his opponents: but in the application to practice, he differs as widely as an aristocrate can differ from a republican; and, whatever share of approbation we think him entitled to, it is but justice to remark that the conviction he produces in the mind of the reader is not a little indebted to his keeping at a distance from all inquiry into the decay of principles, and the abuses of governments originally well constituted.

The Life of Caius Julius Cæsar: drawn from the most authentic Sources of Information. 12mo. 4s. Boards. Longman. 1795.

THE page of history exhibits few characters more worthy of contemplation, than that of Julius Cæsar, whether considered as a warrior, as one who took a most active part in the events of his time, or as an historian: and every complete history of this extraordinary man must necessarily consider him in these various characters.

C. R. N. ARR. (XV.) Dec. 1795.

G g

The

The memoirs of this hero have accordingly engaged the attention of the most eminent among the Greek and Roman historians and biographers,—Plutarch, Appian, Dio, Suetonius, Sallust, Paternulus, and Florus.

But the author of the present work informs his readers, that, having not seen any separate publication of the *Life of Cæsar* in the *English* language, he was induced to suppose—

‘ That such a work would meet with acceptance and attention. If the life of any individual merits a distinct and comprehensive detail, that of the renowned Julius may certainly claim it. The greatness of his character, the splendor of his exploits, the multifarious incidents of his active life, and the extraordinary extent of power which he acquired, are calculated to furnish an ample mass of interesting intelligence. The scenes of war will be diversified with the display of politics; and the mazes of intrigue will be succeeded by the stratagems of the field.’ p. iii.

As a work of this kind must be elucidated by the writings of the ancients, or a compilation from them, it is proper to observe that the author has availed himself of all the lights afforded by classic writers, with whom he seems well acquainted, and of whose assistance he has made a judicious use. The style is in general exceedingly good, the reflections pertinent, the arrangement natural; and we recommend this volume as a very useful publication.

To enable our readers to form a judgment of the present work, we lay before them a few extracts.

Of the progress of the Romans in their conquests, our author observes as follows—

‘ Harassed and endangered by the efforts of numerous enemies, the Romans did not obtain the dominion even of that part of Italy which extends from Tuscany to the Sicilian strait, till five centuries had nearly elapsed from the foundation of their original city. From that period, their progress was less tardy; and, though they were reduced to extremity in the second Punic war, they retrieved their affairs by their valor and perseverance, augmented their European possessions, and extended their sway into Africa and Asia. This extraordinary accession of territory, and the consequent increase of power and opulence, corrupted the simplicity and moderation of their character: an acquaintance with foreign luxuries propagated a distaste to the parsimonious habits and hardy manners of their ancestors: a patriotic desire of sharing in the toils of office gave way to an inordinate thirst of power, considered only as subservient to the gratification of licentious passions; and, amidst the general prevalence of ambition and rapacity, the laws of virtue, morality, and honor, were treated with contemptuous disregard.’

:p. 2.

The interview between Cæsar and Ariovistus, and their subsequent conflict, are thus described—

‘ Julius opened the conference by referring to the honors and favors which, at his desire, the German chief had received from the senate, when he had little claim to such envied marks of regard. He then adverted to the friendship which had long subsisted between the *Ædui* and the Romans; and observed, that, as it was the custom of the latter to promote the augmentation of the dignity and privileges of their allies, they could not be expected to acquiesce in the least infringement of the new rights which those friends had gained, still less of such as they had enjoyed before their connexion with the republic. He concluded with a renewal of the demands which his envoys had lately communicated. Ariovistus represented his expedition into Gaul as the result of invitation, and his subsequent conduct as the just consequence of his success; intimated, that, if the Romans should attempt to deprive him of the authority which he had acquired by arms, and of the tribute which he had imposed on the reduced states, he would gladly renounce their boasted amity; asserted his claim to the sovereignty of the whole territory of Gaul, except that which had been provinciated by the Romans; required the retreat of the invaders from the confines of his dominion, unless they wished him to treat them as his enemies; and, to secure the assent of Cæsar to this demand, offered him ample rewards, and effectual assistance in any of his other enterprises.

‘ While Cæsar was replying to the speech of Ariovistus, the German guard of cavalry advanced towards the Roman horse, and commenced some acts of hostility. The proconsul immediately desisted from his observations; and, having ordered his men not to return this aggression, lest he should be calumniated as having consented to a conference with insidious views, he retired to his camp. The barbarian affecting a desire of resuming the negotiation, Cæsar deputed two envoys to learn his determination; but, instead of being permitted to deliver their message, they were seized as spies, and loaded with fetters.

‘ The hope of an agreement being thus frustrated, Cæsar prepared for a conflict. Far from being intimidated by the ferocity, the corporal strength, or the number, of his adversaries, he trusted for success to the steady courage and discipline of the legionary soldiers, who, ashamed of their late terrors, and resenting the arrogance of Ariovistus, as well as the treacherous conduct of his horsemen, were eager for sanguinary collision.

‘ For several days, detached parties contended in skirmishes; but the Germans declined a general action. Surprised at this reluctance, Cæsar questioned some prisoners with regard to the reason of it. He found that it arose from superstition, with which barbari-

ans are usually infected in a strong degree. The female soothsayers whom they consulted, had declared, that, if their countrymen should give battle before the new moon, they would not be gratified with victory. This information induced Cæsar to take measures for constraining them to accept his challenge, that he might derive advantage from their superstitious fears. He therefore advanced towards their camp in martial array.

‘ The German leader, finding himself under the necessity either of engaging or submitting, led his forces out of the camp, and disposed them in order of battle. Cæsar immediately commenced the conflict with his right wing; and, when the enemy made so near an approach, as to debar his men from the use of their javelins, they had recourse to their swords, which they managed with such skill and effect, that the left wing of the Germans, despairing of success, fled from the field. Their right wing made a longer resistance, and gained some advantage over the left of the Romans; but the latter, being seasonably supported, prevailed in their turn, and triumphed over the opposing division. The carnage was great; and the victory complete. Ariovistus found means to escape into his native country; but his two wives, as well as one of his daughters, were slain by the pursuers; and his other daughter was made prisoner. The Suevi had no sooner heard of the success of the Romans, than they hastened back to their own districts; but the Ubii, who dwelt on the banks of the Rhine, attacked them in their retreat, and greatly diminished their number.’ p. 82.

We have quoted the preceding extract, as containing one of those strokes of military address, called stratagems, on which a celebrated Greek writer has written an entertaining treatise.

On the whole, Cæsar was rather a great than a good man: his genuine passion was ambition; and in proportion as new occasions of fame arose, his favourite passion expanded itself, and he could not be satisfied, till he had subjugated the Roman people. The character of Julius Cæsar is well exhibited by our author in the following words—

‘ The extraordinary man whose life we have detailed, was, in his person, dignified and agreeable. He was tall of stature, and well proportioned: his complexion was fair, his eyes were black and lively, and his features strong and expressive. His visage, though full in his youth, became extremely thin in his progressive years, so as to give him the appearance of premature old age. A series of exertions, both of body and mind, added to occasional fits of the epilepsy, may be supposed to have produced this effect.

‘ He paid particular attention to the neatness of his exterior, both with regard to his person and his dress. He even descended to foppery and effeminacy in these respects. Thus aiming at attractive elegance, he was mortified even at his partial baldness
which

which, being considered as a blemish, exposed him to ridicule; and it gave him no small pleasure to enjoy the privilege of concealing it by a wreath of laurel; one of the numerous honours granted him in consequence of his victories.

‘ He also cultivated elegance and splendor in his mode of living. He frequently gave sumptuous entertainments; and a multitude of attendants waited his commands. His habitations were replete with rich furniture: statues and paintings adorned his apartments; and his cabinets contained a variety of valuable curiosities. Amidst this profusion of expenditure, he was, for the most part, temperate and abstemious; but seems to have been less observant of the virtue of forbearance in the article of liquor, than he was in the use of more substantial nutriment.

‘ In his intercourse with the world, he was distinguished by his affable, friendly, and polite demeanor. In his way to power, he found the signal benefit of this behaviour; nor, when he had established his authority, did he neglect the general practice of the same habits. He was graceful in his address; and had the art of pleasing in conversation. He was cheerful in his deportment; and, apparently, frank and open. His talents of insinuation were eminently great; and qualified him to make a strong impression not only on persons of ordinary intellects, but on those who were possessed of superior sagacity and judgment.

‘ His politeness to the fair was accompanied with lascivious excesses. Not content with the seduction of unmarried females, he debauched, without scruple, the wives of Romans and provincials, of patricians and plebeians. Pompey and Crassus were among those who sustained a diminution of domestic honor by his adulterous practices. The beauties of Europe could not satisfy his thirst of variety. He was allured by the African charms of Cleopatra, and by the swarthy attractions of Eunoë, the wife of his Mauritanian ally. When his amours were conducted with secrecy, he rendered them subservient to his ambition; gaining, by the medium of the wanton wife, the interest of the unsuspecting husband. To his infamous and unnatural propensities, we forbear to advert.

‘ The passion which chiefly influenced him was the lust of power. It is uncertain whether he had conceived, in his early youth, the idea of making his way to absolute sovereignty, or was gradually led by favorable incidents to a height to which he did not at first aspire. Perhaps, of the two opinions, the latter may be the more just; for the obstacles and difficulties which he must have expected to meet, in an attempt to subvert the constitution of his country, might have induced him to content himself with the prospect of the successive dignities which the laws of the republic afforded; but, when he found, in the course of his gradual elevation, that his popularity had become so great as to authorize him

to form the most favorable presages of the acquisition of transcendent power, and that new occasions of fame and advancement arose, his ideas expanded themselves in an extraordinary degree; and he resolved not to rest satisfied till he had attained the sole supremacy over the Roman world. On the other hand, it may be said, that the example of Marius, and the success of Sylla, which he witnessed in his juvenile years, might have inspired him with an early thirst of despotic sway; that the degeneracy of his countrymen encouraged him in his views of obtaining, by artifice, insinuation, and perseverance, an exorbitant authority over them; and that, entering into public life with these sentiments, he adapted his whole conduct to this deliberate aim.

His genius, abilities, and address, displayed themselves in numerous instances, from his adventure with the pirates to his seizure of the supreme dominion. His sagacity discerned the true nature, and the probable result, of the measures that were pursued, and the circumstances which arose in his time: his judgment combined, or discriminated, with accuracy and precision; and the vigor of his mind was adequate to the most critical occasions. In his progress to the offices of the state, he assiduously cultivated the good graces of the people; and such was his success, that he soon became one of their principal favorites, and at length obtained, in their affections, an indisputable preference over all his countrymen. He secured this advantage by his commanding eloquence, his attractive complacency, and his profuse munificence. By art and intrigue, he counter-acted the opposition which he sustained from the leaders of the senate; and, by democratic aid, he greatly weakened the influence of the aristocracy. Stimulated by popular favor, his ambition was ultimately inflamed to the most elevated pursuits; and, the legal power of a consul not being so ample as his aspiring temper wished, he threw off all scruples, and formed the arbitrary scheme of triumviral usurpation. When this union was dissolved by the death of one of his associates, and by the thirst of undivided sway, which his surviving friend (now his rival) cherished, he was not displeased at the pretence which Pompey, by his cabals against him, afforded for the commencement of actual hostilities. He affected, on this occasion, the greatest moderation; declared himself an enemy to all injustice and violence; and affirmed, that he had no other aims than to maintain his lawful rights, and secure the republic from Pompeian usurpation. His plausibility did not impose on his adversaries; nor did they give any credit to that desire of peace, which, during the prevalence of the civil war, he so frequently pretended to feel. They well knew, that, if he had been inspired with true patriotism, he might easily have given indubitable demonstration of it. Indeed, neither of these intriguing rivals possessed any portion of disinterested public virtue.

His

‘ His military accomplishments aided the effect of his political talents. In the field of war, he emulated the glory of Alexander. In his childhood, he was fond of many exercises; in his youth, he applied to martial pursuits; and, though a long interval of political occupation followed his early campaigns, he did not relinquish his passion for the fame of a warrior. That brilliant character he amply secured by his exploits in Gaul; and, in his subsequent wars, he established his reputation on the basis of immortality. To the undaunted courage and laborious patience of the soldier, he added the enterprising spirit of an adventurer, and the discernment, the skill, the prudence, the comprehensive ability, of a consummate general. He treated his men with a mixture of rigor and indulgence; and, by his dexterous management, acquired an uncommon degree of authority over their minds; an influence which, even when it seemed most in danger of subversion, was found to be at its greatest height.

‘ His clemency has been the subject of extravagant encomium; both among ancient and modern writers. But some diminution of his imputed merit may justly be admitted. Though his enemies were brought under his power by his triumphant success, he had no right, either in point of equity or of justice, to wreak his furious vengeance on them. Their grounds of hostility were as justifiable as those by which he was influenced; and many of them supported the Pompeian cause from a conscientious regard for the public interest. By treating them as heinous delinquents, he would have acted iniquitously; and, therefore, his forbearance of extreme rigor is only entitled to the praise of negative humanity, not of positive and indisputable benevolence. It must be acknowledged, however, that, if we judge of his moderation by the practice of the generality of usurpers, his memory is not unworthy of a high degree of applause.

‘ His liberality was cherished by exorbitant rapacity. In the provinces which he ruled, he plundered the temples and public buildings, and exacted frequent contributions from communities as well as from individuals. These treasures he did not avariciously hoard, but employed them for the increase and confirmation of his influence. Two things, he remarked, principally tended to the acquisition, the maintenance, and the augmentation, of power. These were, troops and money; which, he said, were connected by mutual dependence; for the latter was requisite both to procure and support a military force, and the terror of arms enabled a commander to obtain pecuniary supplies.

‘ An English philosopher has accused Julius of being so wholly absorbed in the consideration of his sole and immediate interest, that “he established nothing for the future; he founded no sumptuous buildings; he procured the enactment of no wholesome laws.” But these assertions are not strictly true; for it appears

that he erected many splendid structures, that he promulgated judicious laws, and established various regulations, calculated for permanent utility. It may be allowed, however, that his love of fame, and his attention to public benefit, were subordinate to his thirst of power and dominion.

As oratory, which is so efficacious in a republic, was eagerly cultivated by the Romans, Cæsar did not neglect the study of it; and he soon acquired a high rank among the luminaries of the *forum*. He spoke with ease and fluency, with spirit and dignity, with elegance and accuracy. In general literature, he also excelled. As an author, he was greatly applauded by his countrymen; and modern critics have done equal justice to his merit. A treatise on the subject of analogy, two satires upon Cato, a poem descriptive of a journey, and other small pieces which he wrote, have not reached our times. But his military narratives are still extant. They exhibit an air of modest veracity, a strain of graceful and nervous simplicity, and great propriety of remark.

A modern Frenchman (Ophellot), who styles himself a philosopher, speaks with contempt of those writers who consider Cæsar as a great man. But unmerited contempt recoils on the assailant, and falls harmless on the object of it, like the feeble javelin of Priam, tinkling on the shield of Pyrrhus. If extent of genius, invincible fortitude and vigor of mind, heroic courage, unusual moderation and clemency, a capacity for the greatest enterprises, and a happy union of the talents of the statesman, the orator, and the warrior, entitle the possessor to the appellation of a great man, it may justly be attached to the name of Julius. That he added the purity of virtue to the brilliancy of greatness, cannot be affirmed with truth.' p. 268.

Church and State: being an Enquiry into the Origin, Nature, and extent of ecclesiastical and civil Authority, with reference to the British Constitution. By Francis Plowden, L. C. D.

(Concluded from p. 269.)

THE separation of the two powers, spiritual and temporal, is the chief feature in this work; and however just it may be in theory, the difficulty of maintaining it in practice is evident from the experience of all ages. The propriety of the separation will depend on the meaning annexed to the word *church*; and here the derivation of the word may perhaps be of assistance to us. It comes from the Greek word, *kuriaké*; and in Scotland, in speaking of the church, they use a term nearer to the original, calling it the *kirk*. It is in the original an adjective agreeing with *ecclesia*, expressed or understood, and means the lord's assembly or society. Persons, therefore, be-
longing

longing to the church, belong to the lord's society : the lord is Jesus Christ, who has laid down the laws, and is the declared head of this society. The question now is, whether Jesus Christ has given any authority to temporal governors in his society; and the contrary will appear from the doctrine and conduct both of himself and his apostles. In temporal matters his subjects remain amenable to the laws of the state; and he tells his disciples plainly, that they should be brought before kings and governors for their adherence to him; but he exhorts them not to be afraid of any temporal inconvenience, and to persist in their duty to him their chief. The early christians evidently followed this exhortation, and for nearly three ages the civil power harassed them by persecutions.

After this time the christians were taken into favour; and it is supposed by many, that this was followed by a less rigid adherence to the commands of their Saviour, and constant disputes arose on the limits of the spiritual and temporal powers. It could not from the nature of things be otherwise: for the moment the spiritual governors were indulged with temporal immunities and privileges, they could not fail of possessing some influence in the state; and on the other hand, the persons, who had the means of rewarding the spiritual governors, could not fail of possessing an indirect influence in spiritual concerns. This is seen in the most glaring colours in the modern elections of popes.

The fact then is, with respect to that part of the church called popish, the just separation has not always been strictly attended to; and this has led protestants to doubt the truth of another leading point in this work, the existence of a visible church upon earth. The lord's society, say they, consists of men in every age and country, who acknowledged Jesus to be their Lord, received his laws as coming directly from him, and conceived themselves to be amenable only to him for their spiritual conduct. If they met together for the sake of mutual edification, every thing was done in reference to Christ: no authority in spiritual matters was allowed to the meeting; and the regulations were such only as should be made for mutual convenience and good order. Against them the catholics contend, that supremacy was left by Christ to Peter and his successors, who, with the successors of the apostles, constitute the governors of his society,—that his spirit is with them to guide their spiritual councils to the end of time,—and with these councils the state cannot interfere any more than it could justly with the spiritual conduct of Christ and his apostles. To this, as protestants, we must express our dissent: we must say that the christian is bound by the commands

mands of his Saviour; but to the authority of general councils, the phrase of Christ's being with his church to the end of the age, cannot apply.

There is now some ambiguity in the use of the word church: for we say the church of Rome, the church of Greece, the church of England, the church of Scotland; and in these instances, it is used to signify a society of persons bound by certain laws differing from each other, and formed at different times and in different countries. Inasmuch as they differ from each other in points of doctrine, they cannot all strictly speaking be members of the church; for we agree with our author, that there is only one church, consisting of persons acknowledging Jesus Christ to be their head, and admitting no other doctrine than that which he taught. But who is to decide which of these societies belongs to the church? and it may be asked, whether there is not a solecism in saying the church of Rome, or the church of Scotland, as it should rather be the church in Rome or in Scotland, by which every one might be led to keep in mind the indivisibility of the church, and that the members of it meeting in Rome or Scotland acknowledged no other head than Jesus Christ, nor obedience in spiritual concerns to any other laws than those which he or his apostles ordained.

But if Jesus is the sole head of his church, as in the forms of the church of Scotland it is expressed, and in those of Rome implied,—since the pope is only his vicerent on earth, how can the church of England be part of the church, and retain the opinion of the king's supremacy in ecclesiastical matters? Our author has gone a great way towards solving this difficulty; and he has brought such strong grounds in proof of this supremacy being confined to the temporalities, not the spiritualities of the church, that divines will probably in future bend to his authority. If the king cannot consecrate a bishop, cannot ordain a priest or deacon, cannot officiate in a consecrated place in either of these characters, cannot in short perform any one office of a spiritual governor, the objection to his supremacy seems removed: and yet if either he or his parliament could alter doctrinal points, or establish any peculiar mode of religious worship independent of temporal matters, the supremacy of Christ in his church seems to be invaded. The question then is, whether the spiritual governors of the church made the articles of faith, and the parliament only gave its sanction to them, as a passport to temporal concerns,—or whether the parliament may be considered as participating in the spiritual act of directing the community. We are much inclined to coincide with our author

author in his opinion : and yet there remain some difficulties, which a further investigation of the question may tend to resolve.

Whether we allow the supremacy of the pope or not, the propriety of ecclesiastical government by spiritual censures seems evident. Every society, which meets for certain ends, must have a certain order : they who will not comply with this order, cannot be permitted to remain members of the body. Excommunication is an exclusion from a religious society,—in the Romish church, from that body which, according to the opinion of a catholic, is the only church. As this act may have been performed by a bishop without sufficient grounds, an appeal to the pope must be considered as a benefit. But in several churches, civil inconvenience follows the exclusion, and this will be said to arise from municipal regulations. The christian doctrine of excommunication is,—let the excommunicated person be as a heathen or a publican—that is, your spiritual concerns with him must not in the least interfere with the common intercourse of life, which subsisted between christians and heathens. This fact sets our author's opinion upon a sure basis : the pope might excommunicate a king, and do nothing but his duty ; an ecclesiastical court in England might do the same by a peer of the realm, and be equally justifiable ; a dissenting meeting may also exclude one of their members ; and if the clergy of these different denominations could have been contented with their spiritual punishment, no one would have a right to complain. But when this excommunication brings on the deposition of a king, the imprisonment of the peer, the ruin of the dissenter in his trade, the nature of spiritual power is not understood : and we recommend to the delinquents the perusal of this treatise to rectify their notions.

The separation between the two powers, spiritual and temporal, seemed to us to have been so well laid down in the course of this work, that we were rather surpris'd at what appeared to be a deviation from the general rule in the case of matrimony. Now matrimony is a sacrament in the catholic church, and therefore evidently under the controul of the spiritual power : inasmuch as property is concerned in the cohabitation of two persons together, the state must necessarily interfere ; but that the sacramental grace should depend on temporal laws, will hardly be proved from the decrees of the church, and is not consistent with the independence of the spiritual power. The state may indeed prevent by its laws certain parties from being married together, or endeavour

vour to oblige a priest to confer the matrimonial grace on parties whom the laws of the church have prohibited from receiving it ; but these must be considered as acts of force, similar to the persecutions of the early Christians.

In this, as in other respects, the two powers must be entirely independent of each other ; the church is the sole judge, on whom the sacramental grace may be conferred ; the state the sole judge of the legitimacy of children arising from this connection. We therefore must differ from our author, and indeed by following closely his own principles, in our opinion on a supposed marriage between two persons, one of very high rank in this country. 'The natural contract (says our author) could not be entered into by the parties in defiance of the marriage act, which is a positive civil law of this community ; and the sacrament could not be conferred on those parties, who had not contracted marriage according to the laws of their country.' We say, on the contrary, that, if the parties were determined on entering into the spiritual connection, and no law of the church prohibited them from entering into that connection, and the sacramental grace had been conferred according to the rites of the church, they were, in the eyes of the church, man and wife ; and the spiritual connection could not be dissolved, but by those persons in the church, in whom the proper authority of dissolving the matrimonial contract is vested. But though they were thus man and wife in the sight of the church, it does not by any means follow, that they were legally man and wife : of the legal connection, the state alone could judge ; and it might determine, that, in consequence of such a connection, the parties and their children might be barred from the succession to all property to which they otherwise would have been entitled. Again, if, deterred by these penalties, the parties should break through the matrimonial contract, the church might interfere, and denounce the severest censures against the offenders : it might, for this defiance of a sacramental grace, exclude them for a time from the sacraments, or cut them off entirely by excommunication.

In the above and a few other instances, we differ from our author in his views of spiritual power ; and protestants, indeed, cannot acquiesce in the whole of his reasoning upon this subject : still we understand its force, and, allowing for the principles derived from his church, see the justice of his conclusions :—God came down from heaven to establish the church, —he gave the supremacy of it under himself to Peter and his successors,—he gave laws for the government of it ; and hence arises in the minds of catholics a conviction of the necessity of

of obedience in spiritual matters to the governors of the church. This is all very clear; but on temporal power the argument does not seem so conclusive. God willed the existence of society; society cannot exist without subordination; there must be governors, therefore; but the choice of these governors, and the mode of government, is left with the people. 'The fundamental principle of all sound doctrine upon the rights, duties, and obligations of subjects, is, that the sovereignty of all human, civil, or temporal power or authority, is immediately derived from and constantly and unalienably resides in the people of each separate community.' Each of these propositions is subject to much dispute; the objects of the spiritual power, and the union of them in one body, we understand; but who are the people, and how is the community formed? The violent debates at this time, which this topic occasions, may excuse us from intruding our opinion: but as the nature of spiritual power has been so well derived from revelation, we cannot but think, that from the same source may be better derived the nature of temporal power.

The argument on the necessity of a civil establishment to religion, is as follows:—'As the majority of Englishmen adopt the Protestant religion, endless confusion, disorder, and discontent would happen in the nation, if they had not Protestant churches to frequent, and Protestant ministers to preach and administer to them the sacraments and rites of their own religion. It becomes then the duty of the legislators to prevent confusion, disorder, and discontent; and therefore our parliament under the existing circumstances is bounden to give a civil establishment to the Protestant religion in England.' The necessity of a civil establishment of religion being once settled, which from the nature of the things cannot be easily doubted, the necessity of that mode of worship, which the legislature thinks the best, follows of course.

We give our author full credit for being a true constitutional man: but in the present times he will hardly maintain this character with the violent of either party; and on this account we could have wished him to be more explicit in his description of, and accidental language on, the constitution. Thus, when he talks of principles 'on which our Roman Catholic ancestors framed, and supported for above nine hundred years, that constitution which every true Briton will sincerely pray, may in its genuine purity have an equal duration with society itself,' and we compare his remarks with fact, and with what is said in another place on our government, that it is the best, from being 'the most efficient in executing its commands, the most impervious to wanton change, and the most remote from subver-

sion and dissolution,' we are at a loss to discover what is meant by our constitution. - We look back nine hundred years, and find a government having but a very faint resemblance of the present form. The house of commons has now a great sway in the decisions of parliament; for some hundred years after the period above spoken of, it had scarcely an existence. As to efficiency in executing its commands, it has generally been supposed, that in this respect the old French government, and indeed all despotical governments, had the superiority. Compare again the English with the French government for the last nine hundred years, and the superior stability of the French must be acknowledged: besides, whatever form we had nine hundred years ago, it certainly underwent a great change by the conquest under William of Normandy. If we were to define the constitution of England, we should say, that it now consists of three independent powers,—the king,—the lords,—and the commons,—whose concurrence is necessary to make an act of the legislature: but the independence of these powers cannot be traced up to a very distant period, and the existence of the commons-house cannot be dated so far back, as we have observed before, as nine hundred years. Indeed, writers in general should be particularly careful in what they observe upon this head, lest, on one hand, they should countenance the foolish ideas of despotism, which some weak men think they can by idle alarms introduce into this country,—or, by not sufficiently limiting the extent of the democratical part of our constitution, subject themselves to the imputation of being jacobins, levellers, democrates, and be loaded with a variety of similar epithets, though perhaps their sentiments, if well examined by their antagonists, could never have given a foundation for such charges.

But if our author seems to us to have erred in giving too great an antiquity to our constitution, impartial men must think this a fault on the right side, as it proves his attachment to this constitution, and may lead to juster notions of the principles on which it has been gradually brought forward to its present state. The same may be said of the church, to which his predilection by no means blinds him, and he can blame with just severity her improper interference with temporal concerns. Thus he steers as well as could be expected between so many contending parties, and has proved that popery, in its true sense, cannot be dangerous to the civil power. Our ancestors were too much heated by religious controversy, to understand the question, and to make a proper distinction between church and state: that every papist must necessarily hold the most horrible opinions, was the common cry, and that the constitution must be destroyed by their holding any office

office whatever : yet popery has been established or tolerated in every species of government ; and it does not appear from the present state of Europe, that it is less friendly to civil liberty than any of the sects into which the protestants are divided. This fact, and the reasoning in the work before us, on the proper bounds of the civil power, deserve to be zealously impressed on the legislature, that all those laws, by which so considerable a body of our countrymen are aggrieved, and our statute-book disgraced, may be in due time obliterated.

The extracts which we have selected have shewn sufficiently our author's style. It is in general diffusive, and sometimes, from a desire of not leaving any argument unanswered, rather too prolix. References are made to various authors, whose authority is of little weight with protestants ;—but the reader is to keep in mind, that the questions discussed are of the greatest importance to catholics ; and it is necessary to convince them not only by strength of reasoning, but by an appeal to the best writers of their persuasion. On the whole, we trust, that a work conducted on so good a plan, and discussing a variety of questions, formerly obscured by controversies, with temperance, cannot fail of meeting with a favourable reception from the public :—and we hope that it may lead the different sects, into which this kingdom is divided, to agree in one opinion,—that intolerance is contrary to the laws of God, and that persecution of every kind is peculiarly hostile to the religion of Christ.

The History of Hindostan, its Arts, and its Sciences, as connected with the History of the other great Empires of Asia, during the most ancient Periods of the World. With numerous illustrative Engravings. By the Author of the Indian Antiquities.

(Continued from p. 316.)

IN a former number we announced this elaborate history with such expressions of respect to the author, as appear due to his talents and learning. We proceed to lay before our readers a few specimens of a performance, in which every reader may see much to admire ; and though some may differ from the historian on certain topics, none, we think, can peruse a work of this kind, 'involved (as Mr. Maurice expresses himself) in the mazes of fiction, and buried deep in the bosom of mythology,' without honouring the industry of the writer, and exercising a considerable portion of candour.

The high claims to antiquity made by the old Egyptians, th:

the Chinese chronologers, the Indian cosmogonists, and the Brahmin historiographers, are well known. It is also well known, that there have not been wanting men, who have admitted their antiquity, and even supported their authenticity. We mean not here to examine these pretensions, but shall lay before our readers the following Hindoo account of the creation of the world, which is curious,—and leave our readers to make their own reflections.

‘ A period of many millions of years, according to the Hindoo historians, has elapsed since the almighty fiat produced creation. Of that magnificent event, we are informed, in the Ayeen Akbery, that there are no less than eighteen different opinions prevailing in Hindostan, three of which that book enumerates, and affirms the last of the three to be the opinion most generally received. It is extracted from a book called *Surya Sudhant*; a book containing the true principles of the Hindoo astronomy: and it is there related, that towards the end of the Satya Yug, or first revolution of the world, a devout person, named Mydeyit, struck with awe and astonishment on a survey of the wonders of creation, became anxiously desirous to know the true history of that event, and for that purpose supplicated the *Sun* for the space of a thousand years. The illuminator of heaven and earth at length appeared to Mydeyit under a beautiful form, and asked him what was his desire? Mydeyit answered, “Draw back the veil, that conceals the wonders of the stars, and of the heavens; discover to me the things that are hidden; instruct me in the divine mysteries, and bestow upon the ignorant the light of knowledge.” The celestial form replied, “Employ thyself in a certain place in worshipping me, when quickly a form shall appear, who will instruct thee in regard to these things.” At the appointed place, the promised figure appeared, and the substance of the information, as recorded in the book above-mentioned, was, that the Almighty formed a hollow sphere of gold, composed of two parts, to which he imparted a ray of his own light, and it became the *Sun*. The sun produced the twelve celestial signs, and the signs produced the four *Vedas*. Then were created the *Moon*, the *Akasi*, or ætherial light, *Air*, *Fire*, *Water*, *Earth*, &c. I forbear to prolong this relation, because however indefatigable might have been the minister of Akber, in his efforts to procure authentic intelligence concerning the opinions of the Hindoos on this and other subjects, the English, in more modern times, have been still more successful in penetrating the obscurity that had so long veiled both their history and philosophy.’ P. 49.

But

But from the more authentic sources of information discovered by the laborious researches of many of our own nation, Mr. Maurice gives at large the real sentiments entertained by the natives of Hindostan, concerning the creation of the universe, and the formation of its inhabitants.

Of the doctrine of the metempsychosis, which it is well known was believed by them, as well as by the disciples of Pythagoras, and the ancient Druids, Mr. Maurice observes as follows—

‘For the better comprehension of this extraordinary system, it is necessary to remind the reader that, according to their extensive conceptions, the earth we inhabit is but one of fifteen regions intended for the transmigration of spirits, or Dewtahs, who have fallen from their original rectitude, and who are doomed successively to ascend from the lowest sphere of punishment and purgation to the most exalted mansion of purification and perfection. Upon this basis the whole system of that theology, which is so intimately blended with their earliest history, rests, and a proper attention to this circumstance, will serve as a perpetual clue to guide us through the most obscure and intricate avenues of that vast labyrinth. We shall cease to deride the extravagant benevolence which erects hospitals for aged goats and cows, and which prepares luxurious banquets of sugar and rice for the humble progeny of ants and flies; and we shall forbear to condemn, as rashness and insanity, the pious zeal which cherishes beneath an human roof the brood of envenomed snakes and noxious vermin.’ p. 51.

In our former Review we had occasion slightly to notice Mr. Maurice's theological notions. If some readers may think these make too prominent a part of this curious performance, others will doubtless think them the most important and interesting. To whatever sources different persons ascribe the origin of these opinions, or to whatever extent the doctrine may have reached,—the following passage, as being the foundation of Mr. Maurice's hypothesis, and as being in itself curious, will be gratifying to most of our readers.

‘The Hindoos, convinced that the world was made by *one God*, yet at the same time having certain ancient traditions, descended down to them from their patriarchal ancestors, that in the unity of the godhead there are three distinct hypostases, have imagined three divine and holy beings, as agents in the creation, whom they call Brahma, Veeishnu, and Mahadeo, or Seeva. Not able by the strength of natural reason to comprehend this wonderful distinction in the divine nature, and having forgotten the genuine allusion of those traditions that

C. R. N. ANN. (XV.) Dec. 1795. H h revealed

revealed it, they are reduced to the necessity of admitting the absurdity of a created God, in Brahma, whom at the same time they still invest with the name and attributes of a Creator. Veesnu and Seeva are his assistants in that stupendous work; and thus they are depicted in Mr. Holwell's first plate, illustrative of the Hindoo Cosmogony: there Brahma is represented recumbent on a lotos leaf, and floating upon the boundless waters of the chaos, while Veesnu and Seeva are depicted attendant, in postures of devout admiration.' P. 53.

We quote the above passage merely as matter of history. We are not ignorant of the conclusions that have been drawn from the fact. Whether the hypothesis here maintained, or the opposite doctrine, be most fairly deducible, would lead into too wide a field of speculation.

The opinion of Mr. Maurice, and other writers on the subject of Indian antiquities, that the early history of the most ancient nations is nothing more than the history of the revolutions of the sun, moon, and stars, will certainly be a sufficient reason for his going so far into astronomical and chronological calculation. Where, according to his opinion, there is to be found so little of civil history, astronomical must supply its place. This subject is one of the most important inquiries relative to ancient history, and is entitled to the most impartial examination.

In order to facilitate the inquiry, whether there was not a more ancient sphere than that which has descended to us from the Greeks, Mr. Maurice takes a very interesting survey of all the opinions and assertions of the best Greek writers concerning the rise and progress of astronomy in Greece, and pursues his observations down to the improvements of modern astronomers. After this abridged history of astronomy, he opens this curious subject in the following manner—

'The reason and the necessity for my having entered so extensively into the preceding detail of all that is called genuine and certain in the science of astronomy, will immediately be apparent to the reader. He has now the whole system of Grecian astronomy correctly abridged, and arranged in chronological order before him, and he can advert to it, at pleasure, as we extend the eye of observation wider through Asia, and more particularly direct it to the parent country of the world. We might safely adopt it for the only true, as it doubtless is the best authenticated history of the science, did we not recollect the ardent curiosity naturally inherent in the human mind, and had not the page of history informed us that long before the period of the visit of Thales, the prince of the

the Grecian astronomers, to Egypt, her pyramids, like the pagodas of India, were placed with such astronomical precision as to front the four cardinal points of the world; that long previously to the æra of the Argonautic expedition, distant naval expeditions were undertaken, and an extensive maritime commerce vigorously flourished among the Phœnicians; that the Chaldeans were immemorially astronomers, and that the temple of Belus at Babylon was a stupendous observatory. Now it will scarcely be denied, that those nations of the ancient world who first cultivated habits of commercial intercourse with their fellow mortals in distant quarters of the globe, and who frequently traversed the vast ocean, must necessarily and diligently have observed the stars; nor that those, whose country abounded with sandy deserts of almost boundless extent, and where no objects, but earth and sky, met the view of the benighted wanderer, could scarcely avoid fixing their eyes upon some celestial body of greater magnitude and brilliancy, or of more singular form than the rest, as a guide to direct their devious feet. Bearing this reflection in constant remembrance, let us now proceed to examine what previous observations had been made by Oriental astronomers in respect to those five constellations, which we have recently observed were alone mentioned by Hesiod; Sirius, Orion, Arcturus, the Pleiades, and the Hyades: and those two others, alone taken notice of, in addition, by Homer; Bootes and the Lesser Wain. These seven constitute almost the whole of the constellations enumerated in the oldest systems of astronomy, and I shall examine the history of them in successive order.

‘ Sirius was an object too important to the very existence of the Egyptians, not to have been in the most remote periods of time accurately and vigilantly observed by them. The name is derived from Siris, the most ancient appellation of the Nile; for when this star *rose heliacally*, that is, at the moment Sirius disengaged itself from the rays of the sun, and became visible to the Egyptians, their year commenced, and the inundation of that river, which was to them the source of national triumph and national abundance, began likewise to take place. He was the faithful watch-dog of the land of Egypt; the Latrator Anubis, the celestial BARKER, whose warning and friendly voice told them that the event which convulsed Egypt with joy was at hand. They conferred, therefore, upon this star the name of their river; and, as was the usual custom in the ancient world, paid it divine honours. The Greeks, says Diodorus Siculus, by placing an O before the word, converted it into Osiris, and made it unintelligible to the Egyptians; as unintelligible, I may add, as they did the term *Gogra*, a river of India, to the Hindoos, when they softened it down to *Agoramis*. We should, perhaps, never have been able to penetrate to the root of the word *Siris*, had not a modern tra-

veller, by an expedition as unprecedented for the toil and hazard accompanying it, as for the firmness and spirit with which they were endured, obtained an intimate acquaintance with the language, and history of the Ethiopians, the undoubted parents of the Egyptians. That author informs us, that Sirius is originally derived from *Sair*, an Ethiopic word signifying the *dog-star*, which gave its name to *Sirè*, a considerable city of that country; and that the still greater city of Axum is full of hieroglyphics relating to this particular constellation. That the Thebans were very early astronomers, or at least *observers*, there is this demonstrative evidence, upon which Mr. Bruce has very properly laid great stress, that Ptolemy has by their means been able to record an heliacal rising of Sirius on the fourth day after the summer solstice, answering to the year 2550 before Christ: and from all these united circumstances it results, that Sirius may safely be referred to the Egyptian astronomy, having been *first* designated on the sphere of a people to whom his particular situation in the heavens was of such infinite importance.

By attending, in the same manner, to the second in order of the seven constellations particularized above, we shall probably arrive at the true history, and first designation on the sphere, of Orion. But before I quit this subject, a circumstance very important to the proper comprehension of this history, and in a high degree interesting to the historian, who has ventured to assert on his very outset, that the history of the greater part of the illustrious personages of antiquity, I do not mean of Grecian antiquity, but those of higher, and more early renown, is to be found inscribed in conspicuous characters on the celestial sphere, ought to be particularly noticed: for with renovated confidence I repeat that assertion, and am now about to enter upon the proofs of it, as far as at this remote period, and from the scanty fragments of very ancient history that have descended down to us, it may be possible to prove it. In doing this, however, I must again request the exertion of the candour and patience of my readers, during an investigation that will necessarily take up a considerable portion of the early pages of these volumes.
P. 184.

From part III. chap. XII. we should like to make copious extracts, more particularly on the subject of the state of science in very ancient times,—but we have already exceeded our usual limits.

Our historian devotes a whole chapter to consider the Oriental accounts of the general deluge, which has been so much investigated by Mr. Bryant and other writers. Mr. Maurice's sentiments may be collected from the following quotation—

‘Whatsoever objections may have been urged by certain persons, at all times more inclined to cavil than commend, against particular

ticular portions of the Analysis of Ancient Mythology, in my humble conception, no facts can be more firmly established than the following are, in that most learned and laudable undertaking; I mean, that the general deluge was the grand epocha of every kingdom of the ancient world; that the first post-diluvian king in every country, under whatever title he may have been distinguished, was the Mosiac Nuh, or Noah; and that the most ancient monuments and principal memorials of all nations allude to the sin of mankind by the former event, and to the renewal of the world in one family. Every additional step, which my subject leads me to take on that hallowed ground of antiquity, which Mr. Bryant has so ably traversed, confirms my belief, that in all their varied mythology, we must look upon the great patriarch as the *ultimate*, in whom the history finally determines. He was the Xisathrus of Chaldaea, the venerable *Krovo*; of the Phœnicians, the supreme Osiris of Egypt; the ancient Fohi of China; the great Dionusus, or Bacchus of the Greeks; and, doubtless, the Satyaurata, or seventh Menu of India. Early canonized and adored by his too grateful posterity, to that most ancient monarch of the earth properly belonged most of the symbols of the post-diluvian pagan deities, that is, the future heroes of his line exalted to the rank of divinities. In Noah we find the great Jupiter himself, the august fire of gods and man; although the timid dove be converted into a towering eagle, and the peaceful olive-branch that decorated its mouth, into a wasteful thunderbolt. In Noah we recognize a nobler Neptune, whose trident first clave the astonished deep. He was the great Prometheus, whose virtue brought down the true fire from heaven, to kindle the hallowed flame of the first altar erected after the flood; the sage fish-god, Oannes, that taught the first principia of the sciences to the renovated race of man; the only genuine Deucalion; the mighty Janus Bifrons, with one majestic aspect turned towards each of the two worlds in which he lived, the desolated and the regenerated world, and the keys of which adorned his hand, and who is called in India, Ganeses, the guardian of the hospitable portal, and the benevolent conveyer to heaven of the petitions of the supplicating sons of Brahma; the parent of agriculture, to whom, therefore, the bull both in Egypt and India was consecrated; the planter of the vine, the institutor of all sacred rites, the founder of all civil ordinances, and the fountain of all post-diluvian arts and sciences.

The interesting region of India not having been so extensively explored, nor its venerable monuments and genuine history so accurately known, when Mr. Bryant wrote, as they are at present, through the exertions of the Asiatic Society, it will not, I trust, appear presumptuous in me, although I can by no means boast that gentleman's profound knowledge and solid judgment, to attempt to extend his observations on the head of the general deluge to India, and

to inquire if ancient Sanscrit records of undoubted authenticity do not afford as ample proof of that grand event, as the records of any other kingdom of Asia.

‘ We have already repeatedly mentioned it, as the decided opinion of sir William Jones; our only certain guide on this intricate subject, that the most ancient Sanscrit histories do absolutely and unequivocally allude to this catastrophe, and that especially those which relate to the three first Avatars, are entirely founded upon it; that the name of the virtuous monarch, miraculously preserved in the manner to be immediately related, is Satyaurata, whose patronimic name was Vaivafwata, or, *Child of the Sun*; and I have before observed, that such a genealogy as this in the historic page of India, is only a shelter for absolute ignorance of his real ancestors, and a proof that they can mount no higher in human genealogy. We have his express authority for asserting, that in this supreme Menu, or Nuh, as sir William asserts Noah was called by the Arabians, and he adds, probably by the Hebrews themselves, though we have disguised his name, all the fourteen fabulous Menus mentioned before, and whose origin seems to be purely astronomical, are verified and centre, and that it is to some obscure notions of his character, office, and history, that the whole train of their most early mythologic chimeras may be traced. The present is rather an early period for the discussion, considering how recently all genuine Sanscrit information respecting India has been acquired, and how much more valuable sources of intelligence are likely soon to be opened, by the exertions of Mr. Wilford, and other Oriental scholars; but, having undertaken to detail the Indian accounts of this disputed event, I shall proceed to state them, as far as known, with fairness and precision, satisfied that the candour of the reader will be proportioned to the difficulty and intricacy of this hitherto little investigated subject.

‘ The Almighty Creator, seeing that the elements of nature, his secondary agents, had usurped, as we intimated in the preceding chapter, the worship due only to himself from man, resolved to punish the rebel, by means of the imaginary gods to whom they paid this idolatrous obedience. As those elements, by their union and coalescence at the creation, had materially contributed to produce the harmonious system of nature; so now, by their discord and outrage, they were to become the principal instruments of its disorganization; to vindicate his authority, and to manifest his supreme control over that nature which they adored, and that matter which they made eternal; he, for a season, inverted the order of the one, and changed the properties of the other. The earth and atmosphere were convulsed, and flame and water usurped the place of each other. In vain do naturalists, by alleging physical causes, utterly inadequate to the effect, endeavour to solve the phenomena of this stupendous event; if there are some which can be explained by human science and ingenuity, there are others, it must still be confessed,

ferred, that wholly elude their united research. It will be the object of the present chapter to investigate this interesting subject with that attention which its high importance demands, and what particularly falls within the province of an Eastern history, to examine into the Oriental traditional accounts concerning it, as well those anciently known, as those recently discovered. P. 508.

Mr. Maurice is certainly an ingenious man,—and his history is very well written. Some assertions he however makes with too great confidence, upon points which, to say the least, he has not clearly established. The History of Hindostan, however, is a work of learning, and attended with very great expence, and, as opening a large field for speculation, is entitled to the patronage of the literary and affluent.

(To be continued.)

MONTHLY CATALOGUE.

Considerations on Lord Grenville's and Mr. Pitt's Bills, concerning Treasonable and Seditious Practices and Unlawful Assemblies. By a Lover of Order. 8vo. 1s. 6d. Johnson. 1795.

These observations on the two Bills are drawn up in a very masterly manner, and shew a mind capable of investigating a great political question with as little bias as possible to party attachments. It is not our business to decide the question, by which the public mind has been of late so much agitated: for we are members of the republic of letters: and in that republic, whenever pains, or penalties, or force appear, proceedings are stopped. The intruders are considered as members of another community, which cannot interfere with the debates of a society, consisting of kings without their sceptres, prelates without their mitres, judges without the insignia of their office, merchants without their wealth, generals without their swords,—in short, of a selection of the highest and the lowest of mankind, submitting their works to the general censure, acknowledging no superior but right reason, by which, and not by a majority of voices, all questions are tacitly determined.

We shall briefly analyse the work before us. After a few trite observations on the importance of political knowledge, the danger in correcting abuses, the fears of approaching anarchy from the critical state of affairs at home and abroad,—a very judicious line is drawn between the duties of a statesman, and a minister of criminal justice,—which is followed by an examination of the irregularities intended to be corrected by the two Bills. The first is the institution of the London Corresponding Society, which is said to be an

H h 4

imitation

imitation of the Jacobin Club, and consequently insinuated to be very dangerous. Its meetings are said to be of an alarming nature; and as a proof of their probably bad consequences, the riots in 1780 are produced. Hence the statesman's duty is laid down to consist in a very careful and uninterrupted attention to their operations.

The next irregularity to be corrected by the Bills, is the political lectures given by Mr. Thelwall, to which may be added the discussions in the debating societies. The propriety of giving any political lectures seems to be doubted by our writer; but he tells us, that 'it is not difficult to pronounce, whether the political lectures, that are likely to be delivered by an impatient and headlong reformer, are entitled to approbation.' Reform, according to this writer, is to be carried on by slow and almost insensible steps: and he here gives a very strong picture (we hope it is a caricature) of the lectures delivered at Beaufort-buildings. He tells us, that the lecturer, in his opinion, set out with uncommon purity of intention, but that, from the nature of the lecture, he must, instead of giving the tone to, take it from his audience,—that 'the audience do not hasten from the lecture room, and hurry the minister to the lamp post; their passions are only in training for destruction:' and the lecturer is compared to 'Lord George Gordon preaching peace to the rioters in Westminster-hall,' and to Iago working up Othello to the most desperate fits of jealousy. On this subject he concludes, not without some token of esteem for the lecturer,—'I can see,' he says, 'talents in him, that might be ripened for the most valuable purposes; but I deplore the seeing (of) them thus arrested in their growth, and thus employed.' On the two subjects, the Corresponding Society and the political lectures, this conclusion is drawn—'The London Corresponding Society is a formidable machine; the system of political lecturing is a hot-bed, perhaps too well adapted to ripen men for purposes more or less similar to those of the Jacobin society of Paris.'

Irregularities then there are to be corrected: but a delicate hand was requisite in applying the remedy; and we come now to inquire, whether our statesmen have had the foresight, wisdom, and benevolence, which the occasion required. Lord Grenville's Bill is first considered; in which the ambiguity of the language is properly animadverted on, though it may not quite justify the author's expressions, that 'Ministers have indeed studied in the school of Draco;' that 'Ministers gladly seized the opportunity to provide a remedy ten times larger than the evil in question; to provide a remedy that would suit all their purposes; that would suit all the purposes of private revenge or sanguinary alarm; a remedy so large, as should render them secure that they would never need to come to parliament again, however much any future evil might differ from the evil now to be provided against.' This subject is illustrated by observations on some clauses in the act; on a memorable

able speech of Bishop Horfley; and by conjectures on the treatment which Hume and Rousseau must under this act have necessarily experienced. 'Philosophy and science, (it is said) in all their most eminent branches, though venerable as the pillars of the world, are by this act sent to school to Lord Grenville. He is to teach them good manners; he is to brandish over them the rod of correction; he is to subject them to the rigours of such discipline, as to his judgment shall seem meet.' In this part of his subject the writer speaks with great energy; and we should not do justice to our readers, if we did not transcribe his reflections on spies and informers, which close the remarks on Lord Grenville's Bill—

'It will perhaps be thought too trite, if we were to dwell, in this place, upon the ill consequences to result from instituting a national militia of spies and informers. What kind of a man is a spy? He is a man that insinuates himself into your confidence in order to betray you. He pretends to be uncommonly vehement and intemperate, that he may excite you to be the same. He watches your unguarded moments, he plies you with wine, that he may excite you to speak without restraint. He undertakes to remember words, and he has an invincible bias upon his mind, inducing him to construe them in a particular way, and insensibly to change them for words more definite and injurious. His very income depends upon the frequency of his tales, and he is paid in proportion as the tales that he brings, whether true or false, tend to the destruction of the persons to whom they relate.

'Miserable beyond compare must be the state of that country, where such men as this are to be found in every town, in every street, in every village, and in every house. "Evil communications corrupt good manners." It is impossible that I should continually associate with knaves, without losing something of the unsullied lustre of my virtue. Two virtues are most important in civil society; frankness, that I should practise no duplicity, that I should play no part under a mask; and mutual trust and confidence. Now, what confidence can there be, when men are surrounded with spies and informers? When, from the frequency of the phenomenon, I am unable certainly to tell, whether my friend or my brother be not a man, whose trade is accusation, and who will one day cause me to be transported or hanged? In a country where the existence of spies and informers is frequent, the whole nation must, of necessity, be made up of two classes of hypocrites: hypocrites, who hold out a false appearance, the better to ensnare; and hypocrites, who hold out a false appearance, that they may not be ensnared.' p. 50.

Mr. Pitt's Bill is esteemed not quite so atrocious as that of Lord Grenville: by destroying the most essential article in the Bill of Rights,

Rights, it may make discontent more furious; by the power of silencing given to a magistrate, it creates an authority most despotical, most disgraceful, and least practicable to be endured. On the punishment of death so often denounced in this Bill, the writer exclaims—

‘What sort of hearts are these men endued with? What sort of understandings? They scatter about punishments upon every occasion, and the punishment of the slightest offence is death. They know no principles of compassion, they are dead to every feeling of the heart, they pronounce with total indifference the punishment of death upon multitudes yet unborn; in the spirit of king Richard in the play, “I will not dine, until his head be brought me!”

‘Well may these men be the enemies of science, well may they declare every philosopher who investigates the nature of man or society subject to the pains of high treason; well may they emulate the irruptions of the Goths and Vandals, who spread barbarism and intellectual darkness over the whole face of the earth! They know no touch of civilization; they were never humanized by science or art; they come forth in all the pride of ignorance; laugh at the scruples of human kindness, and trample upon all the barriers by which civil society can alone be preserved.’ P. 57.

The precedents on which these Bills were grounded are now examined, and the spirit of the times of Queen Elizabeth and Charles the Second is compared with that which at present prevails in the world. The ministers are said to be entirely ignorant on these points, and are compared to the seven sleepers, who, after a slumber of three hundred years, expected to find their contemporaries in the same state as when the drowsy fit first came on.

In conclusion, ministers are said to have been right in looking out for a remedy to the irregularities in the country, but to have erred entirely in their attempts to cure them. They have been led away by passion, and have forgotten the dignity of their station. They have preferred the means of force to the means of conciliation—

‘It is not probable that their warmest advocates will pretend, that they have proceeded with a very cautious step; that they have shewn any uncommon solicitude for the preservation of our liberties, through all their minutest particles, and their widest and tenderest ramifications. Their warmest advocates will not pretend, that they have not advanced to this business with a sort of youthful alacrity; and that they have not rather seized a pretext, than been pressed into the service by an occasion. They have no sympathy with the friends of liberty. They consult not the coolness of philosophy, but the madness of passion. When the time calls upon them to reason, they begin to rail. Their profession is that of invective; and invective has been their principal medium for working on the minds of their countrymen, for the last three years. They

act with the unsteadiness and vehemence of passion; and, if they produce a salutary effect, it will be by the same kind of accident, as the painter, who produced upon his canvas the appearance he wished, by throwing his brush at it from the impulse of impatience and despair.' P. 75.

A circumstance often mentioned is here stated as a fact,—namely, that the government of this country is carried on 'by certain individuals, in habits of personal intimacy with the king, and his ostensible advisers;' between whom there is not the strictest union: but on this subject, from our situation, we are necessarily silent. We go on with our author to the question, whether the Bills will answer their ostensible purpose. He thinks not. He thinks, that the human mind is got out of leading strings,—that the adversaries of reform are ridiculously infatuated,—that the London Corresponding Society has been to blame, but not in an equal degree with the ministers,—and that the advocates for real liberty need not be alarmed at the present supposed innovation on their rights, as it is the act only of 'presumptuous confidence, it is dictated by a sentiment of dejection and despair.'

Having thus analysed the work, we shall point out one or two to us apparent inconsistencies in it. In speaking of the meetings of the Corresponding Societies, he overlooks entirely the tranquillity, good order, and decorum, which their advocates boast have prevailed in them, and hurries us back to the riots of lord George Gordon. Without pretending to enter into the motives or the propriety of the former meetings, as impartial men unconnected with either, we cannot but think that insinuations on the possible effects of a meeting, without stating that meetings had been held without producing such effects, or seeming likely to produce them, are acts of injustice to the society which called the meetings.

But if the writer's zeal has thus apparently hurried him too far, in speaking of the Corresponding Society, we must confess that there appears something still more extraordinary in the language used towards the lecturer of Beaufort buildings, if the writer (as has been said) was, till he published this pamphlet, the lecturer's *friend*, and was received by him at all times with open arms. The lecturer could scarcely have been treated in such a manner by his greatest enemy: and at a time when the opinions of the public are much divided concerning him, very strong facts indeed ought to have been alleged in proof of the author's assertions; and even then the voice of *friendship* might have urged something in mitigation of the offence. If the insinuations are false, Iago's conduct, and that of the writer, claim equal reprobation: but we speak as men who respect the sympathies of friendship, and are not initiated into that *philosophy*, which would teach us to reject some of the best feelings of human nature. We are not inclined to give up the lesson which we learned at school—

—absentem

absentem qui rodit amicum ;
 Qui non defendit, alio culpante ; solutos
 Qui captat risus hominum, famamque dicacis ;
 Fingere qui non visa potest ; commissa tacere
 Qui nequit ; hic niger est : hunc tu, Romane, caveto.

As the writer uses the warmest colouring on one side, we will do him the justice to say, that he lays it on equally on the other. But as we have not sufficient ground to justify his language in the former part of the book, we will by no means pretend to vindicate his censures of the ministers. If strong measures require, as it is said, strong language, the reader will find it in this pamphlet : but we are inclined to receive it, as Micio does the complaints of his brother—

Nec nihil neque omnia hæc sunt quæ dicit.

Observations on Mr. Stedman's History of the American War. By Lieutenant-general Sir Henry Clinton, K. B. 4to. 2s. Debrett. 1794.

Sir Henry Clinton's introductory remark, though it has no immediate connection with the subject of the pamphlet, is highly important as coming from such authority—

‘ It has been a fashion with many (owing to what cause I will not pretend to say) to declare, that in losing America, we have neither lost commerce, military character, or consequence. Tho’ I had differed in opinion respecting all these, I knew full well that until this country felt some dire misfortune, in consequence of the loss of that, I should meet with few advocates for my opinion. Alas ! has not that dire misfortune now befallen us ? Notwithstanding the zealous, officer-like, and successful exertions of our land and sea chiefs, and their gallant navies and armies, these last are reduced by sickness to a debility the more alarming, as it cannot, I fear, diminish, but must increase. Had we possessed the continent of America, our fleets and armies might have retired to its ports during the hurricanes and sickly season, attended to their sick, recovered and recruited both navy and army, and returned to the West-Indies with the means of further exertion. Where have we now a healthy safe port ? Halifax is almost as far as Europe ; while in the American ports the tri-coloured flag flies triumphant, and scarcely a British ship is to be seen except as a capture. If appearances are so unpromising now we are said to be in alliance with America, how it will happen, should we unfortunately add them to the number of our enemies, I need not predict.’ p. i.

Sir Henry proceeds to state that he finds himself obliged to notice some insinuations, and contradict some assertions, in Mr. Stedman's history. Some of these appear to be important to the character of Sir Henry, and of course not less so to the veracity of the historian.

rian. It cannot be expected that we should interpose in disputes of the kind. The readers of Mr. Stedman's history will no doubt think it necessary to examine the contents of this pamphlet,—and from Mr. Stedman himself a reply is due.

Three Letters to the Right Hon. Wm. Pitt, on the subject of the Statutes of Mortmain: containing an Enquiry into the Origin and present state of the Possessions of the Clergy, under that Tenure. 8vo. 1s. 6d. Robinsons. 1795.

It is the opinion of this author, that it has ever been the aim of the clergy, whether we consider them as druids, papists, or of the established church, to render themselves independent of the civil society of which they form a part, and to which they are indebted for their support; and he undertakes to shew that it is not the fault of that body, if they are not in possession of a much greater portion of the land of this country, to the acquisition of which they are ever, and ever have been, either directly or indirectly tending, and to which their attention will ever be directed, unless the principle of their property is entirely changed,—unless, in short, they are prevented from possessing lands under any pretext whatever. This bold attack upon the existing constitution of the church is attempted to be supported by an historical review of the conduct of the clergy, as a body, in all ages, from the time of William the Conqueror. In the course of this, the author must be allowed to have pointed out sundry abuses which are incontrovertible; and he contends for such a reform as a well-established government is entitled to make for the good of the nation,—a reform, which, by anticipating the object, would annihilate the plans of the turbulent and seditious. But a specific reform he has not proposed; and consequently we may be excused from any farther remark on these letters, than that they are written with great legal ability, but not in the truest spirit of candour, or respect for the clergy, in whom, as a body, he discovers nothing but excessive ambition, attended by artifice and meanness.

P O E T I C A L.

The Convention Bill, an Ode. By Peter Pindar, Esq. 4to. 1s. Walker. 1795.

The Convention bill has drawn out the light as well as heavy artillery of opposition against its impending terrors:—but whether the nature of it is too serious to admit of the wild railery of Peter Pindar, or whether his wit grows flat, certain it is he has given us but a dull poem on the occasion. The following questions, however, to Mr. Pitt, are not amiss—

‘ Say the full plan thou meanest to pursue,
To curb of Liberty this upstart crew :

Our

Our eyes are, hawk-like, on the sharpen'd gaze.
 Pronounce how many men shall meet together,
 'To canvass our political foul weather,
 And shake their heads, in hopes of better days.

If not too pert—Thou great *reforming Man*,
 How many wilt thou suffer in a clan,
 To groan their grievance, whisper woeful tale,
 Where the small tap-room pours its gin and ale?

Sedition lurks within a *porter-mug*—
Eke in a *glass* of *gin* the knave lies snug!

Who *drinks*, in rank rebellion dips his nose!
 I like not *healths*! too oft they carry treason:
 Then let us cut at once the rascal's weasand,
 That dares to drink "a Rope to Freedom's Foes!" P. 4.

The Imperial Epistle from Kien Long, Emperor of China, to George the Third, King of Great Britain, &c. &c. &c. Translated into English Verse from the original Chinese Poetry. With Notes by various Persons of Eminence and Distinction, and by the Translator. 4to. 2s. 6d. White, Piccadilly. 1794.

Various translations of this imaginary Epistle have, we believe, been given to the public by wits and satirists,—or rather by those who supposed they were in possession of such attributes. Great, indeed, must be the present writer's opinion of his abilities, when he fancied them capable of keeping his readers awake through a tedious poem of 438 lines, in which the characters the author *sports* with, unfortunately afford no amusement to any one else.

Poems. Consisting of Elegies, Sonnets, Odes, Cannonets, and the Pleasures of Solitude. By P. Courtier. 8vo. 4s. 6d. Boards. Law. 1795.

We are informed in the advertisement prefixed to these poems, that 'the author has not yet attained his twentieth year;' and indeed most of the pieces in the volume now before us bear evident marks of a *young poet*. The traits of genius are however frequently discernible; and in the midst of much that is tamely prosaic, there are some lines which deserve the appellation of poetical. In 'the Pleasures of Solitude,' the reflections are strictly appropriate. And though it is a subject on which it would be difficult to say any thing new,—in the selection of images brought together by the poet, the reader will discern a considerable degree of taste and skill.

A Poetic Epistle to a Prince. 4to. 1s. Parsons. 1795.

We do not apprehend the prince, to whom this epistle is addressed, will be much inclined to cultivate the author's correspondence: for thus he addresses him—

'Believe me, SIR, who braves a Nation's hate,
 But madly rushes on the jaws of fate.' P. 6.

This

This *Sir*, printed in capitals, and meant no doubt to be pronounced with a certain air, *Sir-r-r*, we are really afraid was intended to be very affronting; nor is what we find in the next page much more soothing—

‘How then, with face unblushing, canst thou come
For this enormous, this amazing sum!’ p. 8.

In short, the prince is called over the coals in this epistle very freely: but, alas! in these cases, where plain prose fails to convince, poetry, even if much better than our author’s, has a very indifferent chance of producing any effect;—it is but tickling with a rod of feathers.

The Sympathy of Priests, addressed to Thomas Fyfe Palmer, Port Jackson, to which are added, Odes written in 1792. By J. T. Rutt. 4to. 1s. 6d. Ridgway. 1795.

In the *Sympathy of Priests*, the Levite makes a conspicuous figure. We shall transcribe the whole passage—

‘Yes, Palmer, would I emulate thy mind,
To wrongs superior, and to Heaven resign’d;
Ardent the plans of human bliss to form,
Yet calm to view Corruption’s wildest storm;
While Virtue brings to dissipate the gloom,
Her hope that gilds the dungeon or the tomb;
Hope such as oft inspir’d the Christian sage,
For human weal to scorn the tyrant’s rage,
To view unmov’d the dread array of death,
And bless his foes with nature’s faltering breath.

‘But say, where veils she now her form divine,
Whose charms still bright on history’s tablet shine?
Ah me! the beauteous guest of heavenly birth,
How spoil’d and mangled by the sons of earth!
Thus the torn traveller in days of yore,
‘Midst ruffians fall’n, lay weltering in his gore;
‘Twas then a priest, I ween no man of God,
At distance ey’d him as he pass’d the road;
Perhaps a chaplain of the Jewish court,
Eager he hasten’d to the gay resort,
His taste to charm with luxury’s dainty dishes,
To share the more substantial loaves and fishes;
Or haply hir’d to cry reformers down,
Depress the people, and exalt the crown.
For ah! what deeds have stain’d the page of time!
Here tyrants deem superior worth a crime;
There while the bigot wields the scourge of power,
Compassion pleads in vain, or pleads no more.

Thus

Thus Laud could triumph o'er thy blameless age,
 Leighton! the mangled victim of his rage;
 This injured Biddle's varied woes proclaim,
 How "priests of all religions are the same." P. 4.

To Bishop Laud, in the rapid imagination of the poet, succeed Horley, Durham, and the Scots doctors:—What right the Scottish doctors have to be found in such good company, is not very clearly explained; it would perhaps have been more consistent with the liberal spirit of philanthropy, to have pointed out the errors of an individual, than to have loaded a whole sect with indiscriminate obloquy.

The Apostrophe to Religion,—the Address to the Sceptic,—and the prognostic of those happy times

'When Peace, with all the virtues in her train,
 O'er the wide world shall spread her halcyon reign,'—

rise far superior to that heavy mediocrity which characterises so much of the poetry we are fated to peruse.

Of the Odes addressed to Mr. William Smith, and the Hon. Thomas Erskine, it is sufficient to say, that they are written with classic taste, and replete with the ardent spirit of liberty.

Sonnets and other Poems, by Samuel Egerton Brydges, Esq. A new Edition. 8vo. 3s. 6d. Boards. White. 1795.

To this new edition, a new Preface is annexed,—containing nothing so new as to be worthy of remark.

L A W.

The Law respecting Horses. By A. Stevin. 12mo. 1s. 6d. Butterworth. 1794.

The multiplicity of buyers, sellers, and dealers in horses, and the variety of indiscretions, impositions, and frauds, to which all dealing in horse-flesh is and always was liable, render this tract peculiarly useful for every proprietor of a horse. Amongst the Romans, when gentlemen bought horses upon their own judgment, they had the precaution always to have them led out and tried in body clothes, lest the useless beauties of the animal should withdraw their attention from the primary and essential qualities of the horses,—action and bottom.

Regibus hic mos est; ubi equos mercantur, opertos
 Inspiciunt: ne si facies (ut sæpè) decora
 Molli fulta pede est, emptorem inducat hiantem,
 Quòd pulchræ clunes, breve quòd caput, ardua cervix.
 Hoc illi rectè.

In this they were right: but we, who deal much more largely in horse-flesh than the Romans did at the time of Horace, find it requisite

quisite to rest our security against imposition and fraud, in some more substantial redress; and therefore we superadd to the judgment of the purchaser, the good faith and assurances of the seller,—there being so many material objections against a horse, which may elude the observation of the keenest judges.

————— *Ne corporis optima lyncis
Contemplerè oculis.*

The fundamental security of a buyer against absolute fraud or over-reaching, is the warranty, which he takes in the bargain from the seller, as to soundness, age, &c. The law is now settled, that where there has been an express warranty at the time of the sale, the bargain is complete; and if it be fraudulent on the part of the seller, he will be liable to the buyer in damages, without either a return or notice. We mention this, because it does away the old prejudice and error, that the lapse of a certain number of hours after the sale precluded the buyer from any redress, unless he gave notice, or returned the horse. Where there is no express warranty,—

‘The seller almost always either affirms that the horse is sound, which amounts to a sale with warranty, or otherwise sells him as unsound, and then the buyer must take him as he is. Should it happen, that there is no affirmation that the horse is sound, and he proves to be unsound, the seller is liable, it is conceived, to take him again within a reasonable time, provided he is sold for what is called a sound price.

‘What is a reasonable time depends upon the situation of the parties, their places of abode, and the facility of communication between them; and seems to be, as in the case of bills of exchange, partly a question of law, and partly a question of fact.’ p. 10.

The compiler has favoured his readers with much useful knowledge upon horse-stealing—the responsibility of innkeepers and farriers—of those who take horses to grass—and of those who hire horses. The case of an auctioneer, selling a horse under the reserved price put upon it by the owner, is a case so general and important to many, that our readers will not be sorry to see it.

‘In an action against an auctioneer, for carelessly and negligently selling the plaintiff’s gelding, which he had directions not to let go under 1*g*l. for a less sum, viz. 6*l*. 16*s*. 6*d*. contrary to such directions, a verdict was given for the plaintiff, subject to the opinion of the court, upon this question; whether the auctioneer was bound to bid for, and buy in the horse, if no one bid to the amount of 1*g*l. for it? Lord Mansfield, upon reporting the case, said, that the practice at auctions, of owners buying in their own goods, struck him as a fraud upon the public; and that the nature of these sales required

C. R. N. ARR. (XV.) Dec. 1795.

I i the

the goods should go to the best real bidder. And, after hearing counsel, his lordship said, there is no express undertaking on the part of the defendant, nor is it, as has been ingeniously said, a direction that there should be no bidding under 15l. which might be fair. But the direction given to the defendant is, "not to let the horse go under 15l." which implies, there might be a bidding under that sum. Upon full consideration, I am of opinion, that a bidding for the owner, in the manner contended for, and agreeable to the directions given in this case, would have been a fraud upon the sale; and, consequently, that this action against the defendant, as an auctioneer, cannot be maintained. Aston, Willes, and Ashurst, justices, of the same opinion. Cowp. 395.' P. 30.

The remainder of the work relates to the turning out horses, either sound or scabbed, upon commons, killing or maiming them, and of slaughtering and selling their carcases in and about London. Those whom it concerns are accurately informed of the duties upon the different species of horses, saddle and carriage, race and post-horses.

The Economy of Testaments; or, Reflections on the Mischievous Consequences generally arising from the usual Dispositions of Property by Will. Written by Mr. John Cranch, of Kingbridge, in Devonshire; and published, with a Preface, by William Langworthy, of the Honourable Society of the Inner Temple. 8vo. 1s. Dilly. 1794.

This is partly an invective against the usage of fettering property by any species of check or limitation, and partly a dehortation to apply to lawyers, to draw up the wills of those who mean to dispose of their property in any other manner than the law would of itself operate.

'I should not' (says Mr. Cranch) 'advise any well-meaning man, who has a will to be drawn, to restrain such a business bi-gottedly and exclusively to a professed lawyer, any more than to a professed tinker, to the exciseman, or clerk of the parish, or to himself. I should judge it sufficient to employ, indifferently, any ingenious man of letters, in habits of giving prudent advice—of guarding things from obvious and avoidable difficulties—and (above all) of expressing rational intentions, in terms which, at once, can be understood, and cannot be misunderstood.' P. 13.

He finds much fault with the general doctrine of trusts, particularly as trustees, not being immortal, may probably pay the debt of nature before the completion of their trusts; and representatives, who are uncertain in their persons, consequently unknown to the creator of the trusts, may be unfit, incapable, and unwilling to act in them.

He

He forgets, however, that the court of chancery exercises an uncontrollable jurisdiction over all trusts,—both to give them effect, and protect them from abuse. The author is more than reasonably severe upon the delays and intricacies of the court of chancery, but seems little aware of the accumulation of suits, which would accrue from his recommendation of committing the wording of wills to non-professional persons, who must be supposed ignorant of the purport and full legal effects of many technical terms, which unavoidably occur in every disposition of real and personal property. The gentlemen of the long robe will largely profit of the prevalence of Mr. Cranch's system: for it may almost be proved to demonstration, that some difference, dispute, or litigation, will arise out of ninety wills in the hundred, drawn by persons not of the profession of the law.

D R A M A T I C.

The Rival Sisters. A Tragedy. By Arthur Murphy, Esq. 8vo. 1s. 6d. Bell. 1794.

This play is altered from *Ariadne*, a tragedy by the younger Corneille. The plot is however in every material respect the same. The English author has left out the unnecessary part of a female confidant, and shortened in many places the dialogue; besides which, the character of Ariadne is marked, still more than in the original, with the unresisting softness of unbounded attachment. Hers is, indeed, the only interesting character in the piece: that of Phædra is feebly drawn in both plays; for the strength of her passion ought to have been painted with much greater force, in order to account for its overcoming so many ties in one who is not meant to be represented as entirely abandoned. Mr. Murphy has made one alteration which we think rather injudicious. In the play of Corneille, Ariadne falls upon the sword of Pirithous: but the consequence is not declared to be fatal; and the concluding speech leaves the reader to suppose, that, after the first transports of her grief, she may admit of consolation. In the English play, she dies upon the stage, which is a contradiction to a part of mythological history so well known, that it is scarcely allowable to violate it. Indeed the knowledge we must have, when we begin the play, that Ariadne was at length comforted by Bacchus, renders the subject, in our opinion, not so happy a one as it would otherwise be, for interesting the tender feelings in behalf of the deserted lady. The language of this play is sufficiently poetical, but has no striking beauties.

The American Indian; or, Virtues of Nature. A Play in Three Acts. With Notes. Founded on an Indian Tale. By James Barron. 8vo. 2s. Harrison. 1795.

The author of this play has taken his story from a poem written

by an American lady ; and the style betrays its origin ; for it is scarcely prose. The story is briefly this. A European saves the life of the consort of an Indian chief, and falls in love with her : she is in love with him too, but persists in being faithful to her husband. He afterwards rescues the husband from the stake where he is about to be tormented, who, in gratitude, resigns his wife to the European, having observed their mutual passion. The lovers make some difficulty of accepting the sacrifice : but the chief informs them he shall make himself quite easy by marrying the young Zisna, who is equally enamoured of him. In truth, one could not easily meet with a more good-natured and accommodating set of lovers.

F A S T S E R M O N S.

(Concluded from p. 355.)

The Times, a Sermon, preparatory to the Public Fast, February 25, 1795. By W. Gilbank, M. A. Rector of St. Ethelburga, London, &c. 4to. 1s. Robson. 1795.

A confused medley of politics and religion, little calculated to prepare the mind for those reflections which the approaching solemnity ought to excite. A description is given of the French nation previous to the revolution ; and to the profligacy of manners in the gay circles of that people are justly attributed the ready attention paid to the apostles of infidelity, and that atheism with which the whole country has been overwhelmed. Whether the author is entitled to much credit as a prophet, we shall not take upon ourselves to determine ; but he declares boldly, that the time cannot be far off, when they shall be ' glad to surrender at discretion to the usurped authority of some adventurous individual of superior capacity and controuling genius.'

The common arguments against the establishment of a republic in France are urged,—such as the extent of territory, and the intriguing spirits of its inhabitants : but what is all this to a congregation preparing to solemnise a fast for its own sins and those of the nation ? We were struck, however, in the midst of descriptions and prophecies, with a period, which must have escaped the author's pen, as it does not seem to be at all in unison with the rest of the discourse. ' For be assured, says he, that true liberty must exist, wherever the laws are paramount ; and at the same time are enacted, revised, corrected, by and with the consent of the people themselves, in the persons of their chosen representatives, assembled in council, whether the intention of those laws be carried into effect by a power delegated to one person or to many.' This sentiment seems to have been borrowed from some of the reports of the convention, or of those societies in England, which the preacher holds in abhorrence.

A panegyric follows upon our own constitution, and the writer's political sentiments may be seen in the following extract—

' Let

‘ Let me then entreat you to understand your own happiness, and to stand fast in the liberty wherewith God of his great goodness hath made you free. On this subject however, I hope I have little need to press you ; I hope I am speaking to those of the same persuasion with myself ; that there were no delegates, no emissaries from this congregation to the late assemblies of political parricides and anarchical partizans.

‘ Thanks be to the over-ruling and directing providence of God, we seem not now to have much to fear from secret enemies. The vigilance of government, and the general loyalty of the subject alarmed to a general display of sentiment, to vigorous exertion for the suppression of mischief, and to crowding round the standard of union, have for the time suppressed the machinations of the hydra of innovation. But how long this will continue to be the case, will very much depend upon the continuance of the same sentiments, and the same exertions which have hitherto proved successful.’ P. 16.

‘ The trumpet has been blown in Zion, but who has regarded it? Government, with the best means of information in its hands, has repeatedly called upon the inhabitants to stand upon their guard ; yet how many are there prepared rather to stab a poignard in the bosom of their afflicted country, than hearken to the voice of reason, and those duties which form so beautiful a part in the religion of former times?’ R. 18.

We cannot approve of this mode of preparing a congregation, and recommend to the preacher to read over with attention the addresses of the prophets to the Jews, in the times of national humiliation ; and if he finds them dwelling upon the sins of their enemies, instead of expostulating with their countrymen for their own sins, we shall think him in some measure excusable in thus attempting to excite the indignation of his audience against the crimes of another nation.

A Sermon preached at the Church of St. Mary Magdalen, Taunton, on Wednesday, the 25th of February, 1795. By the Rev. John Gardiner, Curate of the above Church, and Rector of Brailford, &c. in the County of Derby. 4to. 1s. Rivingtons. 1795.

In the preface we are informed that the state of pulpit eloquence in this country has long been the subject of complaint : and this discourse, which, if it receive public approbation, is to be followed by others in a similar style, is an attempt to give a new turn to the energies of the pulpit. On the necessity of preachers exhorting their audience to an animated love of religion and their country, our orator thus breaks forth

‘Alas, if the ministers of God were to be silent on this subject—if they did not again and again resound in your ears, that in the present extraordinary war, the interests of religion as well as of humanity are at stake—the stones of these walls, the vaults from under your feet would cry out—Or rather, the manes of your ancestors would arise from them, and reproach you with the sacrifices they once made, the hardships they endured, the chains and punishments they braved, the blood that poured generously from their veins, and their triumphant exultations in their last agonies, when they brought about the glorious reformation, when they established that pure system of Christianity we have the happiness to profess.—These holy men esteemed liberty of conscience more than they did liberty of person.—The same principles that made them tremble for the fate of the constitution, alarmed them still more for the fate of the church.—In contributing to the security of an earthly kingdom, they had respect also to the glory of their father which is in heaven. They resisted unto blood—They welcomed the dungeon and the scaffold, that they might hand down to future generations the rights of a free worship and an unshackled profession of the faith—and will you, when required not to exchange one system of religion for another, not to renounce this or that article of your creed—but when a total abolition of Christianity is threatened, when the same blow that would overwhelm the state would demolish your altars, when every thing that would lead to a remembrance of your divine Saviour is to be expunged, and when the edifices consecrated to his honour are to be converted into dwellings for the beasts that perish—at sight of such unparalleled enormities, will you the base and degenerate offspring of a valorous ancestry, coolly sit down to calculate and draw a distinction between your country and your religion? Will you feel an interest in defending and cherishing the one, and unmoved for the other leave it with a kind of presumptuous indolence to the protection of him who planted it?’ P. 12.

The Taunton volunteers were at church on the fast day, and were thus apostrophised—

‘Go on, then, generous lovers of your country, strenuous supporters of our constitution, volunteers in the cause of justice, humanity and truth—go on with that same vigour and unanimity which have hitherto characterised your beginnings.—To you and those that will follow your example, at the near approach of danger we look up with confidence for success.—You in a case of extremity, whether from foreign invasion or internal sedition, will be our great support, our ultimate resource. Imagine not, then, that by persuading you to adopt the language of my text, we wish to depress your ardour, or diminish your zeal; on the contrary, bind

bind yourselves by one sacred tie, adhere to it with firmness and resolution, swear that should an enemy presume to invade your rights, or outrage the persons of yourselves or families—swear that should the necessity of the case compel, you will *draw the sword from the scabbard*, and in the use of it either perish yourselves or destroy your opposers—but at the same time forget not your duties as men, as philanthropists, as Christians—Open your bosoms to sentiments of tenderness and compassion—Dread as the most horrible of all evils the effusion of human blood—Have a just and profound sense of the dangers that threaten us—Prostrate yourselves with humility before the throne of grace, and in common with your fellow-citizens, send up to heaven this supplication, *O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest and be still.* Yes, my brethren, whether we consider the interest of humanity, of our country, our religion or ourselves, nothing can be more becoming in our mouths than this prayer.' P. 15.

To these flights of eloquence we must confess our preference of the sober appeals to reason and scripture, which prevail in most of our churches: and indeed the style and sentiments of the discourse before us are little adapted to those feelings, which the solemnity was intended to excite.

A Fast Sermon preached in the County of Durham, on Wednesday, February 25th, 1795. 4to. 1s. Longman. 1795.

The author has forgotten to put his name to this discourse, in which there are some common-place thoughts on fast days, introduced by a few remarks on Jonah's preaching at Nineveh. He professes in one place not to talk politics, and immediately enters upon the motives of our engaging in the present war. Some compliments are paid to our sovereign, and we are exhorted to draw near to God, if 'we earnestly desire that God would hearken to our prayers, and bless our fleets and armies with success.' The whole is a tame composition, likely to produce the same effect in the closet, as it probably did in the pulpit.

The cause of National Calamities and the Certain Means of preventing them, a Sermon on 1. Sam. xii. 14. (intended to have been preached on the Twenty-Fifth of February, 1795, the day appointed for a General Fast; but not delivered on that Day, on account of the Author's Indisposition.) By D. Taylor. 8vo. 1s. But-ton. 1795.

The congregation was not a great loser by this indisposition. A long, tedious, unconnected harangue, with a few good remarks, and quotations from scripture without end. The sins of the nation enu-

merated are the non-observance of the sabbath, the frequenting of the play-houses, the slave-trade, and the pride and temporising spirit of the ministers of the gospel. In the conclusion each man is exhorted to assist in removing the cause of national calamities, by reforming himself; and it is to be hoped that the motives urged for self-reformation, may have the desired effect on the few persons who most probably will give this discourse a perusal.

The Pacific Temper of the Priesthood. A Sermon on the National Fast, February 25, 1795. By an Orthodox British Protestant. 8vo. 6d. Johnson. 1795.

When we reflect that peace on earth, and goodwill towards men were proclaimed by the heavenly messengers on the birth of our Saviour, we regret exceedingly, that not only in former times, but in the present days, many, who have dedicated themselves particularly to the service of this prince of peace, should have given occasion for the severity of censure against a body of men, whose chief business it is to preach peace to mankind. Nothing indeed can be more inconsistent, we will not say in a clergyman, but in any disciple of Christ, than to blow the trumpet of war, to excite the malevolent passions against any of our fellow creatures, to teach people to consider others as their enemies, or in short to exert their influence in promoting the temporary views of men in power, instead of cultivating a general spirit of benevolence to all mankind. The subject chosen by this preacher was well calculated for the day, and for an assembly of divines, and may be read with edification in the closet by those clergymen or ministers, who, instead of standing in the gap like Aaron, and averting, by prayers, the wrath of God against sinners, have endeavoured to exaggerate the crimes of their enemies, and to encrease the animosity which subsisted between contending states. In this discourse, from the history of the prophets who falsely predicted success to Ahab, occasion is taken to make a few observations on what has too often been the conduct of priests, both before the preaching of Christianity and afterwards. in the dark ages, as they are frequently termed. Secondly, to mark out what ought to be, and no doubt is, the conduct of most ecclesiastics in the present age; and lastly, to draw some practical influences from this day's solemnity. We recommend strenuously to the clergy of all descriptions, the practical inferences made from the short history given under the two heads. To avoid censoriousness, lest they should appear in the sight of God like the proud Pharisee, instead of the humble publican; to curb their tongues when speaking even of their enemies; to have an abhorrence of war, as opposite in the extreme to their profession; and to guard against that spirit, which has within some few years produced such disgraceful effects in this country.

National

National Calamities the Consequences of National Guilt, a Sermon, preached at the Parish Church of Chertsey, in Surrey, on the 25th of February, 1795, being the Day appointed for a Public Fast. By the Rev. E. W. Whitaker, Rector of St. Mildred's, and All Saints, Canterbury. Published at the Request of the Parishioners for the Benefit of their Sunday Schools. 4to. 1s. Rivingtons. 1795.

From a political sermon we turn with pleasure to one, whose object it is to establish just sentiments on the solemnity which gave rise to it, and to bring each individual to reflect on his own conduct and the share which he has had in contributing to the national guilt. The example of France is held out to us, not as a palliation for our offences, not as a justification of the war in which we are engaged, but as a warning to us, lest we should for our faults be involved in similar calamities. From two extracts, the tenor of the whole discourse will be seen : and the questions proposed by the piety of the writer, in the latter extract, we recommend to the serious attention of our readers—

‘ Most of you may remember that during the continuance of that war, when combined nations sought our destruction, our sovereign repeatedly called us to acts of humiliation similar to the present. Again and again did we assemble, and supplicate for the pardon of those offences, which, we acknowledged, were but justly punished ; and for the divine grace so to amend our lives, that our transgressions might no more call down the avenging hand of heaven. But while we thus drew near to God with our lips, what was the reformation really wrought among us ? The particular alterations in the conduct of each individual may in some measure be known only to himself. The amendment of some particular habits, and the introduction of a more serious turn of thought among some classes of society, might be noticed by those immediately connected with them. But any thing like a general return to the paths of temperance and piety, must have occasioned a change in the manners of the nation at large, that could not have escaped general observation, nor have left ground for those reflections which may justly be made on the progress of voluptuousness and irreligion among us, since the conclusion of that war. Had such a reformation then taken place, it could not have been said, that the houses, the tables, and the equipages of the great, continued to exhibit instances of the most wasteful and unfeeling luxury : much less, that the inferior ranks copied with avidity the sad example. We should not in that case have had to reprove the tradesman with affecting the manners of the prince ; with confounding the natural seasons of labour and of rest ; and with detracting a material portion from those hours which were wont to be applied to business, that he may spend the more in the indulgences of fashion ; nor the mechanic and the husbandman with relinquishing that simplicity of dress and of diet, from which their la-
thurs,

thers, far from being ashamed of it, would have deemed it reprehensible to depart; and exchanging the cheap produce of their own flocks, and their own fields, for expensive garments and costly wines purchased in foreign lands. We should not then have had to lament, that impiety, profaneness, and infidelity, instead of being confined to a few whose prosperity has been their ruin, whose riches have betrayed them into profligacy, have spread even to the lowest ranks: and the servant and the labourer, whose narrow circumstances and daily necessities are so well calculated to preserve in them a constant sense of their utter dependence on the mercies of Providence; the inferiority of whose situation here might incite them to earnestness in securing for themselves a better situation hereafter, pay as little attention to the laws, shew as little regard to the outward observances, nay, manifest a more marked neglect of the most sacred rite of christianity, than the generality of those above them.' P. 6.

'Nearly this time last year the whole nation was assembled, as at present, declaring, that they had been taught by the judgements of God, to feel and lament their sinfulness, in having ungratefully forsaken Him, "the fountain of all true happiness, and sought for it in their own vain and foolish imaginations: and beseeching him to strengthen and confirm their resolutions of amendment." In what then, has the sincerity of these resolutions since appeared? Have we in our practice, manifested the willingness, which we then professed, to put away all ungodliness and sinful lusts, and hold fast the profession of our faith, in purity of heart and mind? Have we endeavoured to preserve, as we prayed we might, a constant sense of his presence, and of our dependence on him, that we might not yield again to those evil passions and desires, which brought down his judgments upon us? If indifference in religion be as openly professed as before; if licentiousness and vice in all their various shapes as boldly stalk abroad; if by swearing, and lying, and killing, and stealing, and committing adultery, the inhabitants of the land continue to transgress; whereto has served the multitude of our past vows, but to convict us of hypocrisy?' P. 9.

An earnest Invitation to the Friends of the Established Church to join with several of their Brethren, Clergy and Laity, in London, in setting apart one Hour of every Week for Prayer and Supplication during the present troublesome Times. 12mo. 1d. Matthews. 1795.

This is the republication of a tract, said in the preface to have been "very useful in all the former wars, from the year 1756:" and there is no reason to doubt that it will not do just as much good in the present, as in the preceding times of trouble. The hour pitched upon for the exercise of prayer is between eight and nine o'clock on the Sunday evenings:—the arguments used to excite us to this

this prayer, are stated in plain language, and the objects for our meditation are taken from the words of the Prayer Book. There is something fanciful in the idea of setting apart a certain hour for uniting the prayers of the faithful, and taking heaven as it were by storm, which put us in mind of a practice observed under the old government of France, where, when the prayers of the church were desired for the king, it was the custom in every cathedral that there should be one person always kneeling at the altar. The ministers of the church in this holy exercise were relieved every hour: and perhaps it will be difficult to persuade a protestant that there was not something of superstition in the practice: if the same thought should occur on the pamphlet before us, we may inform our readers, that the editor of the pamphlet seems to have been a serious person; and if he has erred in recommending too nicely a particular hour, some of his observations on the use of private prayer may lead them to a sense of the propriety of this duty in times of distress.

The Shaver's new Sermon for the Fast Day, respectfully inscribed to the reverend and laborious Clergy of the Church of England. By their humble Servant, Pasquin Shaveblock, Esq. Shaver Extraordinary. 8vo. 6d. Parsons. 1795.

The title intimates sufficiently what the reader may expect from this discourse. We wish that various descriptions of men, whom he slashes without mercy, had not any individuals in them so negligent of their duty as to give too much occasion to the severity of his censure. The Shaver's razor might have been better used on some other occasion, and yet such of the clergy, who smart under his irony, will do well to consider whether their conduct, in the present trying times, does not justify it. Many of the clergy are openly and privately the ministers of peace and good will among men: if some are led away by their passions, and inadvertent in their use of political language, they must not blame Pasquin, but their own misconduct.

R E L I G I O U S.

A Defence of the Methodists, in Five Letters, addressed to the Rev. Dr. Tatham, containing sundry Remarks on a late Discourse, preached by that Gentleman at four of the Churches in Oxford, and entitled, 'A Sermon suitable to the Times.' By Joseph Benson. 12mo. Paramore. 1793.

In the sermon in question, Dr. Tatham, in consequence of many people at Oxford frequenting the conventicles of methodists and dissenters, has thrown out some general reflections on their teachers, contrasting their acquirements and opportunities of improvement with those of the established clergy. He charges them with ignorance and enthusiasm, and hints at their dissatisfaction to the church, king, and constitution.

Mr. Benson, in the present pamphlet, steps forth as the champion

of his order, and endeavours to vindicate it against these accusations; but this, we are sorry to observe, he chiefly does, by retelling the stale abuse, which has been so often, and so abundantly thrown on the clergy, the discipline of our universities, &c.

Dr. Tatham had observed, that among the qualifications of a teacher he ranked 'ability of head and integrity of heart.' To this our methodist violently objects, and putting himself and his fraternity on a footing with the apostles, insists that their qualifications for the ministry are 'supernatural illumination,—a birth from above,—a new creation, &c.' In short, throughout these letters, which are written with some ability, we find disgusting instances of that intolerable bigotry, which allows no man to be a christian, who does not find in the scriptures the mystical tenets of methodism, and condemns all mankind as outcasts from God, except the zealots that crowd our modern conventicles.

In speaking of the preparatory studies for orders in the established church, Mr. Benson seems not to know any thing of the long list of books on divinity, which the bishop of London and others have recommended to candidates, and in which they are so far examined as to know whether they have read them with attention,—nor that a certificate from the professor, of having regularly attended the public lectures on divinity, is indispensably required of them.

The following extract, we trust, will not be unacceptable to the generality of our readers, as exhibiting a specimen of Mr. Benson's performance, and also a curious fact relating to himself, which, however, we find it hard to admit otherwise than as a caricature.

'Nor are we so illiterate a people as you seem to imagine. In this respect we are pretty much upon a level with our neighbours; although we are far from exalting *learning* above *grace*, or even of equalling it therewith, and much more from supposing, as you seem to do, that it will supply the place of it. That you have "magnificent libraries, built by the generosity of founders and others, for the benefit of your studies," and great advantages for attaining learning and science, we know. We only wish, that these advantages were made a better use of than they are, by the generality of young gentlemen who resort to the universities, and spend years in those abodes of erudition. But as the matter is, hundreds that never visit these seats of science, but are ordained from schools and private academies, are equal, if not superior in education, to many that learn to pronounce *alma mater*. And some, through the incapacity or negligence of the tutors appointed them, or from other causes, find not the advantages there which they expected.—I, for one, sir, can bear testimony to this. Above twenty years ago I entered at Oxford, in hopes of perfecting my education in the languages and sciences. And as this was soon after the doctors and masters in full convocation, a general search being made,

made, had expelled from the university not only all that prayed extempore, or read and expounded the Scriptures to the poor and ignorant in private houses in town or country; but also, all that were judged deficient in capacity or learning; had I not reason to expect I was become a member of a very learned, as well as pure-body? But how great was my astonishment and mortification, when waiting upon my tutor Mr. B——, to know in what books he would give me lectures, I was given to understand that the books which the gentlemen under his care read, (some of whom were in orders) were Cornelius Nepos, and the Greek Testament, and that I must go through these books with them. After attending a few times at the hours appointed, unable any longer to brook so much loss of time, I made bold to intimate that these books, and most of the Latin and Greek classics, were very familiar to me, as I had taught them all for some years at a grammar school near Bristol. He then informed me, that he would excuse my attending, but as none of the other gentlemen under his care were capable of reading any other books, he could not conveniently give me lectures in any other. I was therefore obliged, though at the university, to be, what you call “self-taught,” for I did not receive the smallest assistance from any, save that I attended, for a few times, public lectures on divinity, read by the regius professor at Christ church, and went through a course of lectures on experimental philosophy. I should have been glad if my tutor, who so willingly excused me from attending his *learned lectures* in Cornelius Nepos, would also have excused me from paying him the usual stipend; but though he did not do the *work*, he had no objection to receive the *wages*, which I accordingly regularly paid him, and for which I still have his receipts. But to return: among the methodists, whose preachers you wish to hold out to contempt and ridicule, as wholly unqualified for their office, a very different plan is pursued, as to the admission of teachers. They have no more idea of commissioning a servant of the Devil, to oversee and feed the flock of Christ; or of setting apart a man, who is himself ungodly, to teach godliness to others, than they have of appointing a wolf to take care of sheep. With them, therefore, the first consideration is piety; and what you term ability, is but the second. And in judging of this ability, they would be sorry, with you, to appeal to “magnificent libraries,” or years spent in what you term, deep and important studies; knowing, that some of the veriest block-heads in the age or nation can boast of these. Nor do they attend chiefly to skill in languages and sciences, although these, they allow, have their use; and in these several of them are not a whit behind many of the clergy in the church of England; but they regard what is of far greater importance, a thorough knowledge of the Scriptures, and of the grand doctrines of christianity, and such

such a measure of elocution as will enable them, with previous meditation and prayer, to communicate, as opportunity offers, that knowledge to others. With the methodists, sir, it is a maxim to admit no person as a preacher, no not upon trial, of whose genuine piety and good conduct they have not had satisfactory evidence; and of whose acquaintance with the truths of the Gospel, and ability to instruct a congregation, there is not, at least, what is thought sufficient proof. And after a person is received upon trial, he is not continued, unless it manifestly appear that there are fruits of his labours, and that lost sinners are brought to God by his ministry. Add to this, that a person must be, at least, four years upon trial, before he is received into full connexion; and at the end of that time he is not admitted, unless it be manifest, 1st. That he has given every proof of solid piety, and has adorned the Gospel during these four years: 2dly. That he has ability for the work in which he is engaged; and 3dly. That his labours have been attended with the divine blessing. And even when he is admitted, he is not admitted for life; but if at any time afterwards, during the course of his ministry, any thing of importance can be proved against him, as to want of piety, ability, or fruit, he is still rejected, and another more fit for the important office is put in his place.' p. 25.

A Sermon, preached at the Meeting House in Hoxton Square, on the fifteenth of March, 1795, upon Occasion of the Death of the Rev. Thomas Toller, who departed this Life on the third Day of the same Month, in the sixty-third Year of his Age. By Andrew Kippis, D. D. F. R. S. & S. A. to which is added, the Address, delivered at the Interment of the Deceased, by the Rev. Hugh Worthington, jun. 8vo. 1s. Robinsons. 1795.

We have to lament that the following sermon was unfortunately mislaid: and that must be our apology for not announcing it sooner. It will be interesting, as being the last publication of the late learned Dr. Kippis, on the occasion of whose death our next article exhibits some serious reflections, and as being written on the death of a gentleman, every way to be esteemed for talents and worth.

In this sermon Dr. Kippis considered with accuracy and precision the view that is given of the temper and behaviour of the faithful disciples of Jesus,—and, secondly, the happiness that will be conferred upon them in a future state.

The oration delivered at the grave is equally suited to the occasion. It is animated and sensible: the character of Mr. Toller, drawn by Dr. Kippis, is well written, and reflects equal honour on Mr. Toller, and the preacher—

‘To

'To a strong natural understanding our deceased friend added large acquirements in many branches of learning. Theology, which was his proper and professional study, more eminently engaged his attention. In divinity, both speculative and practical, he was extensively read. How well furnished he was for the pulpit, and how able as a divine, are apparent from his several publications. His two sermons on the Lord's Supper display his earnestness on an important subject, without deviating into enthusiasm or mystery. His sermons to tradesmen contain a rich treasure of advice and admonition. They were extremely well received; and they deserve to be impressed upon the memory, and lodged in the heart, of every man that is engaged in business. The discourse preached at Romsey, on occasion of the settlement of the rev. Mr. Thomas Porter, with the congregation of the Protestant Dissenters there, shews, in a clear and striking point of view, how ably Mr. Toller could evince that mankind will be treated hereafter according to the improvement they make of their respective moral and religious advantages; and his sermon at St. Thomas's, for the benefit of the charity school in Gravel-lane, Southwark, is a proof how strongly he could plead for a benevolent and useful institution. In his discourse on the coming and enlargement of the kingdom of God, he exerted his powers of persuasion upon a still nobler and more extensive object,—the society in Scotland for propagating Christian knowledge in the Highlands and islands of that country. While, in this discourse, he manifests a laudable zeal against the errors and corruptions of popery, he contends for the free exercise of religion, and displays a candour and liberality of sentiment becoming a minister of the Gospel. At the close of the sermon, there is a fine passage, in which Mr. Toller expresses, with great animation, his admiration of the true principles of our happy constitution. Indeed, he was firmly and zealously attached to the cause of civil and religious liberty, as built upon, and capable of being extended on the basis of the revolution. In the attempts of the dissenting ministers (at length successful) for the enlargement of the Toleration Act, he took a warm and active part.

'No one could be more excellent and exemplary in the domestic relations of life than Mr. Toller. To his wife and children he was indulgent and affectionate in the highest degree. His loss, after an union which subsisted for thirty-five years, in the utmost fidelity and harmony, must to Mrs. Toller be a deep and severe wound. I pray God that she may be supported, and I trust that she will be supported by every divine consolation. Of such a father his children will cherish the memory with perpetual respect and gratitude; and they will, I doubt not, be particularly solicitous to emulate his virtues.' P. 33.

A Sermon

A Sermon preached at the Meeting-House in Prince's-street, Westminster, on the Eighteenth of October, 1795, upon occasion of the much lamented Death of the Rev. Andrew Kippis, D.D.F.R.S. and S.A. who departed this Life on the Eighth Day of the same Month, in the Seventy-First Year of his Age. To which is added, the Address delivered at the Interment of the Deceased. By Abraham Rees, D.D. F.R.S. 8vo. 1s. 6d. Robinsons. 1795.

This is a sensible and well-written tribute of respect to a very respectable man, in which the author delineates the character of the upright man with accuracy,—shews for what purposes persons of this description should be the objects of peculiar attention and regard,—and closes with a pertinent application.

The address at the grave partakes of the qualities of the sermon; it is serious, sensible, and well written.

This tribute of affectionate respect is such as might be expected from Dr. Rees, whose literary character has been long established in the learned world, and whose intimate friendship with Dr. Kippis renders him a very proper person to delineate his character.

The following extract will, we doubt not, afford pleasure to all our readers—

‘ It is not easy to do sufficient justice to the eminent talents, the extensive labours and exemplary character of Dr. Kippis. It requires the pen of a biographer, such as he was himself, duly to appreciate his distinguished merit, and to transmit such records to posterity, as shall enable them to form a just judgment of that combination of excellent qualities, which engaged the love and respect of all who knew him, and which will intitle him to everlasting remembrance.

‘ His mild and gentle temper, his polished manners, his easy and graceful address, and a variety of external accomplishments, prepossessed those who first saw him in his favour, and could not fail to conciliate esteem and attachment on a more intimate acquaintance. These qualities contributed very much to recommend him to persons in the higher ranks of life, to several of whom he had occasional access; and qualified him, in a very eminent degree, for the situation in which he exercised his ministerial office. But he was no less condescending, courteous and affable to his inferiors, than to those who occupied superior stations. Dr. Kippis had nothing of that austerity and reserve, of that haughtiness and superciliousness, of that parade and self-importance and ostentatious affectation of dignity, which forbid access, and which mar the freedom and the pleasure of all the social intercourses of life. And yet these disgustful and odious qualities sometimes accompany literary men, and especially those, who have acquired any considerable degree of eminence and reputation.

‘The mental abilities of our friend were of the superior kind. He possessed a comprehensive understanding, a sound judgment, a retentive memory, a correct imagination, a refined taste, a quickness and a facility of exerting his faculties on any subject or occasion, however suddenly they might occur.

‘The natural powers of his mind were cultivated with an assiduity and perseverance of application, in which he had few superiors and not many equals. They had been habituated through life to regular and constant exercise, and had acquired strength and vigour from use. He was never hurried and distracted by the variety of his literary pursuits; and though he had many engagements which required his attention, and which diverted his mind from the objects of study to which he was devoted, he never seemed to want time. Every kind of business was referred to its proper season. By a judicious arrangement of his studies as well as of his other occupations, the number and variety of which he never ostentatiously displayed, and by the punctuality of his attention to every kind of business in which he was employed, he avoided confusion; he retained on all occasions the possession of himself; and he found leisure for reading and writing and for all his literary avocations, without encroaching on that time which he appropriated to his professional duties and social connections.

‘Indeed, there have been few persons, who read so much and with such advantage to themselves and others as our late friend. Hence he acquired that extensive acquaintance with books and with the literature of ancient and modern times, and particularly of the last century, which rendered him an instructive companion, and which directed him where to apply for necessary information on any subject, that employed his own attention or that of others. But though he read much, he was not one of those who waste their time in desultory reading, and who make no addition to their stock of useful knowledge by the volumes which they turn over for mere present amusement. He read with attention and discrimination. He formed an accurate judgment of the intrinsic value of every publication, to which he had recourse: and there have been few works in the department of literature, with which he was conversant, that have issued from the press for many years, of the specific objects and real merit of which he could not give a just and satisfactory account.’ p. 32.

The Gracious Presence of God, the Chief Joy of his People, considered, in a Sermon occasioned by the Death of the Rev. Samuel Stennett, D. D. late Pastor of the Church of Christ, meeting in Little Wild Street, London, who died Aug. 25, 1795. Preached at Abingdon, Berks, September 6, 1795. By Daniel Turner, M. A. 8vo. 6d. Johnson, 1795.

This sermon is written by a gentleman, who we understand has long endeared himself to that denomination of Christians, called C. R. N. ARR. (XV.) Dec. 1795. K k Baptists,

Baptists, by his amiable manners,—and who has published various theological works. In the present sermon, Mr. Turner considers at large, what is to be understood by the *presence* of God, and shews, how it appears that the happiness arising from this presence is the fulness of joy,—and closes with an improving application of the doctrine. We differ from Mr. Turner on some topics contained in this sermon, but discover sufficient proofs that he is a sensible and conscientious man. We lay before our readers the character of Dr. Samuel Stennett, on the occasion of whose death this sermon was written—

‘Dr. Samuel Stennett was distinguished amongst the protestant dissenting ministers for his useful learning, cultivated taste, extensive knowledge; well acquainted with the gospel salvation, not only in *notion*, but in real experience of its vital power;—a spirit of genuine piety and virtue marked his character. He was descended from ancestors celebrated for their literary accomplishments, ministerial abilities, and cordial devotion to the cause of Christ, and civil and religious liberty; highly respected in the churches, honoured and esteemed by the sober and judicious, amongst those in the higher ranks of life.—He was himself a dutiful and beloved son, a tender husband, an affectionate parent, and (which is not always the case with even good men) happy in truly pious and dutiful children; a steady and sympathizing friend, a loyal subject, a faithful and laborious minister of the gospel; justly beloved by his people, and thousands besides, who are now lamenting their loss of him. His natural temper was sweet, affable, courteous, benevolent; his manner polite; and his profession of Christianity sincere; his dissent from the established church purely conscientious, and maintained with truly Christian candour, moderation, and charity. His various publications do honour both to his understanding and his heart; have been, and will continue to be read, by such as have any true taste for pure and undefiled religion.’ p. 22.

M I S C E L L A N E O U S.

Some Particulars of the Life of the late George Colman, Esq. written by Himself, and delivered by Him to Richard Jackson, Esq. (One of his Executors,) for Publication after his Decease. 8vo. 2s. Cadell and Davies. 1795.

Those who expect to be entertained with the Life of Mr. Colman, will find here but a meagre repast. Mr. Colman's only object, in writing this pamphlet, was to place in a proper light two particulars in which his conduct has been misrepresented. The opinion of his character, he says, has been chiefly founded on two propositions;—one, that by his literary pursuits and dramatic compositions, he lost the favour and affection of the earl of Bath;—the second, that by his purchase of a fourth of the patent of Covent-garden theatre, he knowingly and voluntarily forfeited the intended bequest of the
Newport

Newport estate under the will of general Pulteney. According to the evidence before us, these assertions appear to be groundless.

Another current report was, that Mr. Colman was the *son* of lord Bath. This he refutes in the following manner—

‘I have mentioned, that lord Bath considered me as his second son: and, indeed, his avowed partiality for me, induced many persons, not intimately acquainted with the history and connections of the family, to think me really so, and of consequence to report it as a fact. Not to dwell on the grossness of the supposition, implying a criminal intercourse between his lordship and his wife’s sister; there were certain physical impossibilities in the case. My mother went over to my father, who was resident at Florence, four or five years before I was born. Mr. Pulteney and his family were in England; I had a sister born there two years before me, so that neither of us, natives of Florence, could derive our origin from my mother’s brother-in-law, considering the unfortunate intervention of the Alps and the Mediterranean. We had, indeed, each of us, the honour of a royal godfather and godmother, as children of a British plenipotentiary, from whom we took our several names of George and Caroline.’ p. 6.

In our opinion, the *grossness of the supposition* accords but ill with the levity of Mr. Colman’s remarks on *physical impossibilities. Sed de Mortuis, &c.*

Copies of Letters, merely intended for, and by the Desire of, Intimate Friends. 4to. 1s. Wilkies. 1795.

These Letters, of which one is from France, and two from Canton in China, are indeed solely calculated for the *desire of intimate friends*,—for it is impossible they should be *desirable to any one besides*.

Rudiments of constructive Etymology and Syntax. 8vo. 2s. Knott. 1795.

It is doubtful, at least to us, whether the principles of grammar are not of too abstract a nature to be fully comprehended by children. Much time appears to have been lost in teaching *words* to which very vague ideas, if any, can be affixed. However wild may be some of the notions of Rousseau, respecting education, the foundation on which he rests his system is, in some measure, just. Children can only be taught, with effect, immediately from the senses, or, by experiment. The study of syntax and etymology demands a vigorous exertion of the understanding:—the imagination, so susceptible and so lively in early youth, is, here, of little use, or, rather, operates as an impediment to the serious application, which the investigation of grammatical science requires.

To be able to express ourselves, whether in speaking or writing,

K k 2

W 11

with perspicuity and propriety, is a great advantage in the common departments of life, and absolutely necessary to complete the character of a scholar or a gentleman: but we are of opinion, that this knowledge would be obtained, with greater facility and effect, at a more advanced period of youth, when the memory might be assisted by the more active powers of the mind.

The present work will prove an agreeable and valuable auxiliary to the grammars of Ash, Lowth, and Priestley. The author has executed with propriety, and some degree of elegance, the plan which he has sketched in the Preface.

‘ In the following epitome, little originality is assumed. The principles are nearly the same with similar compilations.—The form or dress only is different or new.’

‘ A concise and clear definition has been attempted; accompanied with exemplifications, designed to lead the pupil, by easy and imperceptible steps, to a perfect comprehension of the rudiments of the English language. In both of these, a natural and easy collocation has been particularly regarded.—The utility of a beautiful or pleasing arrangement, in books adapted for children, is evident. The manner, proportion, or appearance of all objects in nature, when conformable to certain principles of beauty, pleases; and when neglected or violated, offends the eye. Thus, a beautiful edition, which strikes the eye, wins upon the mind, and, by that innocent charm, invites the reader’s attention. On the contrary, where this is sacrificed to the niggardly consideration of compressing, as much as possible, the contents of a book into a small compass, confusion takes place of perspicuity: deformity of beauty; and, in some degree, the improvement of the mind, to the sordid thirst of paper.’ p. iii.

‘ He has also endeavoured, in the selection of sentences for examples and exercises, to exhibit, to the pupil, the graces of language: by which he is prompted to a cultivation of the mind; not restrained in ignorance, or allured to puerility. The opinion of the editor differs from those who prefer trite or vulgar sentences, from the idea that such are best adapted to the capacities of children. He humbly thinks, that if pure language, or graceful diction, were constantly presented to the pupil, his infant genius would infallibly imbibe a taste for its beauty, his mind expand to the precepts it conveyed, and thereby a correct and elevated judgment be established. For want of this, the mind grovels in mental obscurity and ignorance; or rises only, by extraordinary efforts, or self-taught discernment.’ p. ix.

‘ The little performance, here presented to the public, is an attempt, chiefly intended to remedy the inconvenience of a crowded and confused collocation; but utility has not been sacrificed to novelty.

velty or innovation—the method, here pursued, is, it is presumed, constituted on a rational basis.

‘What has hitherto been done in this science, by the late Bishop of London, Dr. Priestley, &c. does honour to their literary and critical abilities. A single glimpse of the present epitome will not convey an idea of superceding those useful and valuable tracts. It is here presumed, only, to conduct the pupil to those more ample portals of the temple of letters; to secure their young footsteps from error; and to strew their path with flowers.’ P. x.

An Account of Books published from the Year 1760 to 1795. By Richard Clarke. No Price, nor Publisher's Name.

This Catalogue contains the following works, with observations on each article—

1. A Copious Comment on Psalm lxxviii. judged to be the most sublime, but most difficult of all, by the late bishop Lowth. In which, all the dreadful images are shewn to be corrective, and not destructive of the sufferers. Price 4s. 6d. in boards.
2. A Discourse on the Third Day of our Lord's Resurrection, and a General View of Signs of Times, by the days, months, years, &c. Price 1s. 6d.
3. Voice of Glad Tidings to Jews and Gentiles: in which, the salvation of all men is shewn to be immutably fixed in the *elect*, or the *Israel of God*. Price 3s.
4. The Gospel of the Daily Service of the Temple: in which the six branches of that magnificent ministration proclaimed good news to all nations. Price 4s.
5. A Volume of Letters. 1. To the late Dr. Adam Smith on David Hume's Death. 2. To the late Dr. Johnson, Soame Jenyns, and James Harris, on the Marriage of Vulcan and Venus: with a Discourse on our Lord's Resurrection, and a Synopsis of all the Numbers of Time in the Law, the Prophets, and the Gospel. Price 4s.
6. A Collection of Poems and Letters, &c. Price 1s. 6d.
7. A Dialogue to the Jews. In this Tract, Jesus Christ is shewn never to have been called Son of Man, but Son of *the Man*, the *Ancient of Days* in Daniel vii. 13. and Revel. xii. 1—5. Price 9d.
8. A Discourse on the Cloud from 1. Cor. x. 1—8. Price 1s.
9. Predestination shewn in a different View from the late Martin Madan, in his Exposition of the Thirty-nine Articles—in his second edition, he dropped the long Preface against the late Dr. Samuel Clarke, who was charged with a falsehood in this piece. Price 9d.

Publications out of Print.

1. Feast of Trumpets on the First Day of the Seventh Month of the Law

Law. The late Bishop Newton confessed, that he had received a more enlarged view of the Law and the Gospel from this book than from all the others he had read: so the Compositor now living told the Author.

2. *Essay on the Number Seven*, published at the earnest request of the late Dr. Edward Young.
3. *Sabbatical Year of Moses in all its privileges explained by the Gospel*.
4. A small Tract in Defence of Moses. Of this, the Monthly Review, February 1784, speaks thus: "The epitome of the evidences in support of the divine œconomy of the Mosaic Law; we think very clear, striking, and satisfactory." This, with some enlargements, was republished lately in the Morning Advertiser, in eight Letters, by the assistance of a generous friend, as an Answer to Paine's Age of Reason.

N. B. Babylon is proved to be the *whole creation* groaning in bondage according to the Apostle. Rom. viii. 19—23. and the *Man of Sin* is shewn to be every man born of the *old Adam*, under death. The Pope and Mahomet are the most eminent Antichrists among the *many* who were to appear; and who went out, even in the days of John the Evangelist. I. John ii. 18. 22. ch. iv. 3. P. 1.

Mr. Clarke appears to be a man of sense and integrity. His explications however of scripture contain the united peculiarities, some would call them the mysticisms of the celebrated William Law, and Glas of Scotland. Many of our readers, we apprehend, will be unfavourable to his expositions. Mr. Clarke has however obtained many admirers: The *Essay on the number seven* was published at the request of the late Dr. Edward Young, and the *sabbatical year of Moses in all its privileges explained by the Gospel*, contained, in the judgement of the late bishop Newton, the greatest number of *prophesying*, spiritual interpretation, ever bestowed on one person since the Reformation. The reader will be able to form an opinion of the temper of this work from the following specimen—

‘Under *Jacob* the *typical* head and father of all the first-born; the Egyptians were blessed by this patriarch in his son, *Joseph*. *Egypt* is called by John the *great city*, and *spiritually* signifies the whole body of the gentile nations, which have been shut out from the knowledge of the *promised seed*, *Jesus Christ*, for 3500 years; in whom, however, they and all tongues must be ultimately blessed. Rev. ch. xi. 8. *Paul* opens this dark mysterious exclusion by informing us, that God has shut them up, both Jews and Gentiles, *nationally* considered, that he might have *mercy* upon *all*, by the *first-fruits* as the *root* bearing all the branches. Rom. xi. xvi. and 7. 32—35. This hard knot of Providence is unravelled by this
great

great apostle of the Gentiles, and *Eſau* will be found with his father's blessing, as testified by *Moses* and *Paul*, though priests and preachers in all communities, from *Auſtin* in the fifth century to this day, have, through ignorance or somewhat worse, defended the blasphemous doctrine of an *exclusive* predestination; by which, *Eſau* and his posterity, (the greatest part of mankind) as the Christian doctors, professors and rabbies teach, will be consigned to endless miseries, instead of being brought home, and blessed by the first-born, and first fruits, *kings* and *priests* over all nations. Gen. xxvii. 38—40. Heb. xi. 20.

This year 1795, the time for that part of the Gentiles called to run for the kingdom and priesthood expires. The gospel was not published, till *Paul* was called and separated to preach it to the Gentiles about thirty-six years from the birth of Christ. Between this time, and the year 1805, the *everlasting gospel* will be preached openly by a few witnesses separated for that purpose; but whether any Jews from this remnant of two tribes and a half will have this privilege, is only probable, not clearly ascertained. As to a third city, and third temple, and the second possession of the old typical *Canaan*, none can be expected, but by foolish people, who prefer the babbling of Millenarian preachers to *Paul* and *John*; who speak of no city, but the *New Jerusalem* above, and the Temple in Heaven; which at last becomes the *whole city* of the *living God* and the *Lamb*. I saw no temple therein, for the *Lord God Almighty* is the *Temple*, and the *Lamb*. And the city had no need of the *sun* or of the *moon*, that they should shine; for the *glory* of *God* did enlighten it, and the *lamp* is the *Lamb*. Revel. xxi. 22—23. Galat. iv. 23—28. Let the preceding coincidences and correspondences of time, by days, months, years, and the evening, be impartially considered. Few can consider them as *fortuitous*, or undesigned.' p. 18.

N O V E L S.

Jemima. A Novel. In Two Volumes. By the Author of Zeraida, or Village Annals, &c. 12mo. 6s. Sewed. Lane. 1795.

An artless and amusing tale, which, if it exhibits no superior powers of invention, displays great benevolence of sentiment. The writer neither aims at elaborate description, nor romantic adventure, but, with unaffected simplicity, entertains the more from making no extraordinary pretension. An amiable family picture is delineated; and the several characters, without having any claim to originality, are not ill supported. Perhaps *Rosina* and *Drusilla* are rather too nearly counterparts of each other; and we hope, for the honour of human nature, that *Levet* is merely an imaginary being. There is much truth and good sense in the following observation—

'The

‘The world, replied the major, is in a great degree what individuals choose to make it. Oppression excites disgust; injustice, resentment; ill will, dishumour; pride, contempt: he, therefore, who would pass his days with tranquillity and honour, must so conduct himself as to be approached with pleasure by his friends and dependents, a safe companion to the one, a benign patron to the other. How then, let me ask you, unless surrounded by monsters in a human form, how could he so conducting himself fail to have social and delightful intercourse with persons of all descriptions?’ Vol. i. p. 67.

The Haunted Cavern: A Caledonian Tale. By John Palmer, Jun. 8vo. 3s. Sewed. Crosby. 1795.

In truth, we are almost weary of Gothic castles, mouldering turrets, and ‘cloud enveloped battlements’—The tale of shrieking spectres, and bloody murders, has been repeated till it palls upon the sense. It requires the genius of a Radcliffe to harrow up our souls with these visionary terrors, and speak of ghosts that rise ‘with twenty mortal murders on their crowns.’—The little interest which this Caledonian story might have had (in which, however, we perceive not a vestige of originality) is destroyed, by its being split into innumerable episodes.

Memoirs of Madame De Barneveldt. Translated from the French by Miss Gunning. In Two Volumes. 8vo. 12s. Boards. Low. 1795.

‘I desire to find’ says the heroine of this novel, ‘in what I read for my amusement, sterling wit, chaste sentiment, useful morals, good diction, and characters well supported.’—We hope the readers of Madame de Barneveldt will be less unreasonable in their expectations; or miserably will they be disappointed. To repay the trouble of wading through the tedious narrative of unnatural and improbable events which fill these two octavo volumes, we now and then stumble upon a lively thought, a lucky caricature, or a judicious remark:—in the following upon novels we heartily concur—

‘Oh! they are frightful books, made up of nonsense: but suppose them not absolutely foolish, yet they are so stuffed with adventures—gallantry—tender sentiments—flaming portraits—and delicate distresses—none of which rhapsody can possibly please a refined palate, that has only a relish for the sublime; what, I would ask, can recompense a woman of talents for the time she bestows upon them?’ Vol. ii. p. 14.



A P P E N D I X

TO THE FIFTEENTH VOLUME

OF THE NEW ARRANGEMENT

OF THE CRITICAL REVIEW.

FOREIGN ARTICLES.

Salomon's Prediger und Hohes Lied. Neu übersezt mit kurzen erläuternden Anmerkungen von D. Johanna Christoph Döderlein. Zweyte, verbesserte Ausgabe. Jena. 8vo.

The Preacher and Song of Solomon. Newly translated, with short Explanatory Remarks, by Dr. John Christopher Döderlein. The Second Edition, improved.

THE rapid progress which has been of late made by the Germans in every department of learning, and more particularly in the study of the scriptures, reflects the highest honour upon them. For as (whatever the sciolist may pretend) the Bible contains the only authentic information that can render the remains of profane learning intelligible and consistent, so the assiduity with which its contents have been studied is not only subservient to this valuable purpose, but, by conducing to give the truest views of the divine dispensations, and acquainting mankind with their destiny and duty, is productive of more important effects.

The question respecting the translation of the scriptures was formerly much and furiously agitated; but it follows as an infallible conclusion, that, if it was right to translate the scriptures at all, it must not only be right, but an incumbent duty, where the scriptures are exhibited in translation, to exert every effort that the translation should be as perfect as possible. For what follows upon the opposite principle?—Not to insist upon the fluctuation which two or three centuries must make in a lan-

APP. VOL. XV. NEW ARR.

L 1

guage,

guage, nor the great advancement, in that space, of Biblical learning,—does not every error or imperfection retained in the translation bear the sanction, to those who understand not the original, of *divine authority itself*? and what must become of those solemn requisitions exacted by the bishop from every priest in our establishment—of a determination to instruct the people committed to his charge, and to teach nothing (as required of necessity to eternal salvation) but that which he shall be persuaded may be concluded and proved by the scripture? and further, ‘that he will be ready with all faithful diligence to banish and drive away all strange doctrines contrary to God’s word,’ and ‘diligent in reading the holy scriptures, and in such studies as help to the knowledge of the same?’—If it be again said, as it often has been, that our present translation, though not perfect, is on the whole so excellent as to leave no objection of weight upon these grounds,—we answer, this is taking for granted the very thing in dispute. Nay more, it is making those who presume to pronounce thus decidedly, themselves infallible judges.

Many respectable ornaments of our own church have not only refused to abide by such decisions, but, in opposition to them, have re-translated various portions of the Bible, and thus effectually opposed them. In Germany this work has been extended much farther; for the whole of the Bible has been often new rendered, and these versions improved in repeated editions. Of this the volume before us is a conspicuous instance, whilst the new Preface to it contains still further corrections. Dr. Döderlein, preserving in the margin the ordinary distinctions of chapter and verse, has divided the *Ecclesiastes* according to the sense. Considering the first verse as the *Title*, and the second and third as the *Contents*, the fourth to the eleventh comprehend the *Introduction*, and the twelfth to the end, the *first section* of the book. Chapter the second begins the *second section*, which is divided at the end of the eleventh verse: again, at the end of the ninth verse of the third chapter, and closes with the eighth verse of chapter the fifth. The *third section* thence commencing, concludes with the eighth verse of the sixth chapter, and the *fourth* goes on to the third verse of the ninth. The *fifth section* comprehends from the eighth verse to the sixth verse of the eleventh chapter; and the *sixth section* thence extends to the ninth verse of the twelfth, which, with the four verses that remain, forms the conclusion.

Whoever will be at the trouble to attend to these divisions, must perceive that they are made with great judgment, and will see that of themselves only they give much clearness to the book. Many excellent turns of expression occur in the
version;

version; and the illustrations are at once both masterly and acute.

THE SONG OF SOLOMON,

which HERDER very properly styled not only the most ancient but the most beautiful poetical production of the East, makes the second part of this volume. After the pains which the last mentioned author, and KLEUCKER, one of the first oriental scholars in Europe, have bestowed in translating and explaining it, little, it would be imagined, could remain to be done; and it might argue, in most men, no small portion of temerity to hazard the attempt. Dr. Döderlein, however, has ventured, and with a considerable degree of success. Were it not to extend the article too far, we could with pleasure contrast the three: but as the last is our more immediate object, we will confine ourselves to it.

Taking the first verse for the title of the poem, which is divided into dialogue, the *Bride* begins (a):

- Ch. I. 2. Let him kiss me with a kiss of his mouth!
 For thy love is better than wine!
 Amid the smell of thy rich unguent
 3. Thy name (b) is the purest perfume,
 Therefore do the maidens love thee.
 4. Thou drawest me hence, we run after thee,
 When the king takes me into his harem.
 We skipping sportively round thee
 Sing of thy love more than wine,
 More than the poets that love thee.
 5. Swarth am I, but buxom*,
 Jerusalem's beauties!
 As the tents of cedar (c),
 As the tapestry of Solomon (d).
 6. Look ye not with surprise that I am so swarthy:
 The sun hath made me thus brown.
 Me unkindly did my mother's sons

(a) The Song begins with a wish suggested by the irresistible impulse of love!

(b) The *perfume of unguents* is appropriate to Oriental luxury. To hear only the name of the beloved is more reviving than all perfumes!

* In the original, *büßsch*;—excepting the word *buxom*, we have none that will answer; nor will that, but as used by GRAY:

Their *buxom* health of rosy hue,
 Will wit, invention ever new,
 And lively cheer of vigour born. REV.

(c) Swart brown.

(d) Beautiful. [rather, of a vivid colour. REV.]

Appoint for a keeper of the vineyard (e).

The vineyard, that I should, I might not keep.

7. Tell me, beloved, where thy flock goeth forth,
And whither thou retirest at noon,
That I may not fall in with the flocks of other
shepherds that are near.

HE.

8. If thou knowest not, most beautiful of beauties,
Follow out the track of the flock,
And leave thy goats on the pasture near the herdsmen's tents.
9. I liken thee, O love, to the pair that draw the
chariot of Pharaoh (f).
10. Beautiful look thy cheeks through their ornaments,
Thy neck through the wreathing of pearls.
11. We will make for thee trappings of gold
Punctured with studdings of silver.

* * *

SHE.

12. Whilst the king lingers in his banquet-room,
I scent the fragrance from my frankincense (g).
13. A nosegay of myrrh is my beloved (h),
Fixed upon my bosom.
14. A cluster of camphire is my beloved,
From the vineyard of Engeddi.

HE.

15. Beautiful art thou, O bride.
Beautiful thine eyes like doves!

SHE.

16. Beautiful art thou, O bridegroom, and thou captivatest with a smile.
Our sofa is green moss,
17. Our canopy cedar,

(e) In the east, brothers are superintendents, or lords, of their sisters after the decease of the father. Here the sister had her abode appointed her in a vineyard, or confinement in the country: restrictions intolerable to love.

(f) Whoever recollects, that the horse is held in the highest estimation by the easterns, and that they ornament him with chains and trappings in an extraordinary manner, will perceive the richness and dignity of this comparison, without needing explanation. The points of similitude themselves are also well brought forward.

(g) Let the king banquet amidst the fragrance of balsam and perfumes extracted by art: may I, happier than he, breathe in my garden the balsamic exhalation of flowers. A contrast of the court and country life is altogether pertinent to such a song: and the conclusion is—I am happier than the king!

(h) In the language of feeling and tenderness, whatever we protect is an object of love: a nosegay of flowers, a violet, a rose; and here a bunch of myrrh, or a cluster of camphire. Myrrh is a high-priced balsamic plant.

Chap.

Chap. II. 1. The terebinth our columns (*i*).

I am a narcissus of Saron,
A lily in the vale.

HE.

2. As the lily among thorns,
So is my beloved amongst the maidens.

SHE.

3. What amongst the trees of the wood is the apple-tree,

That is my beloved among the youths.
I delight in his shadow whilst near him,
And his fruit is sweet to my mouth.

4. He brought me back to my vineyard (*k*),
His deceit however is love.

5. Strew green vine-leaves about me,
Revive me with apples :
For still am I sick with love.

6. Be his left hand under my head !
And let his right embrace me !

HE.

7. By the gazels do I conjure you,
Ye maidens of Jerusaleml
And by the roes of the plain,
Wake ye, disturb not
The bride, till she will.

SHE.

8. The voice of my beloved (*l*)! that way ! he comes !

9. My beloved is like a roe,
Like a young hart.

See ! see ! already stands he behind our eminence,
Bounds he hither over the cliff, stops on the hill,
Appears through the window, glimmers through
the blinds !

10. My beloved speaks :

" Up, bride, said he to me: Beauty, come with me !

11. " The winter is gone, the rain-time is over, is past,

12. " The young shoots are seen in the fields,

(*i*) Who is there that does not feel the noble and sweet simplicity in this description of an unsophisticated country life ? a turf-bank for a sofa, a cedar for a shady retirement, an alley of terebinths for a walk, and the lovely female the wild flower on which the eye fixes !

(*k*) Vineyard, in the Hebr. *Wine-house*, which is avoided, as suggesting an unfavorable association. It was her lodge in the vineyard. She is alarmed, left her lover, drawing her back, might bring her to her former situation ; but she testifies also for him that this mockery is no more than an incitement [why is not *agacerie* naturalised ? RAY.] to love !

(*l*) A dream ! The beloved appears, and invites her to participate in the enjoyment of the spring.

13. "The season of singing is come: on our plain,
"The cooing of the turtle already is heard.
14. "The fig-tree pushes forth her fruit,
"Already the young bloom of the vine yields its
smell.
15. "Up, bride, come with me!
"My dove, in the openings of the rocks,
"On the silent rise, let me see thy looks!
"Let me hear thy voice!
"For thy voice is soft, and beautiful is thy look,
16. "Take for me the foxes, the little foxes,
"The destroyers of the vineyard.
"For our vines are already in bloom."
17. My beloved is for me, and I for him.
He feedeth among the flowers of the lily,
Till the day cool*, the shadows flee (*m*).
18. Back, quick, as the gazel:
Like a young hart on the mountain of Bether.

- * * *
- Ch. III. 1. On my bed at night sought I him,
The beloved of my heart.
I sought him and found him not.
2. I arose from my bed, instantly through the city,
Sought I in the streets, in the roads, him
The beloved of my heart:
I sought him and found him not.
3. *The watchmen, that go about the city, I accosted:*
"Have ye not seen the beloved of my heart?"
4. Scarcely was I gone when I found him,
The beloved of my heart.
I held him fast and let him not loose (*n*),
Till I brought him to the house of my mother,
Into my mother's apartment.
He.
5. By the gazels, ye beauties of Jerusalem!
And by the roes of the plain!
Awake, disturb not
The bride, till she will.
6. Who comes up yonder out of the wilderness (*a*)
Like volumes of smoke,

* Till the cool breezes of morning arise. Rev.

(*m*) My beloved is a shepherd, or nomade.

(*n*) Another dream. But who judges of a dream by the rules of etiquette?

(*a*) Of this passage the principal object is the comparison. The bridal train of the king extending from afar likened to the clouds of incense and amber, the attendance of the heroes in procession, the splendour of palanquins, the whole of Jerusalem come forth agaze, all are eclipsed by the predominant splendor of the Beloved.

In exhalations of myrrh and frankincense
With every fragrant perfume ?

7. Lo, there the couch of Solomon !
Sixty heroes around, of the heroes of Israel,
Each his hand on his sword, each renowned in war,
8. Each his sword on the thigh
Against the terror of the night.
9. King Solomon made himself a state-bed
Of the cedar-wood from Lebanon ;
Of silver were its pillars,
Of gold the base, the canopy of purple :
10. The loveliest of all the beauties of Jerusalem
Adorned it in the midst.
*Come forth ! daughters of Sion ! joyful behold
King Solomon in the flower-garland
With which his mother crowned him on his bridal-day
At his feast of joy !*

- Ch. IV. 1. Beautiful, O bride, art thou !
Beautiful within thy veil thy turtle eyes.
Thine hair is like a herd of goats
That winds along mount Gilead (p),
Thy teeth a flock of unshorn sheep
That come from the place of washing,
All twin-paired, and none defective (q) :
3. Like a purple braid are thy lips,
And thy speech inveigling.
Like a cut pomegranate (r) thy cheeks
Within and through thy veil.

(p) Fleecy.

(q) White and in two rows.

(r) Fine, flesh coloured, streaked with fibres of the purest red.—[On this occasion we cannot help citing a note, from a work but little known, which appears to be much to the purpose. " Simonis interprets פלח by *eruptio floris*, and Guarini by *balaustrum*; senses, which the following passage from Pliny will support:—*Primus pomi hujus partus flore incipit entis Cytinus vocatur Græcis.*—In hoc ipso cytino flosculi sunt, antequam scilicet malum ipsum prodeat, erumpentes, quos balaustrum vocari diximus. Dr. Durell, justly disatisfied with the versions before him [i.e. of this passage in Solomon's Song] hath rendered the hemistich thus: "thy cheeks are a piece of pomegranate,"—and adds: "The cheeks are compared to a piece of this fruit, because the pomegranate, when whole, is of a dull colour, but when cut up, of a lively beautiful vermillion."—But if this interpretation be allowed, Solomon was less apt at a simile than Sancho: for whether the cheeks of a blooming bride—or the inwards of a man, just "cleft from noddle down to neck"—be more like a *split pomegranate*? "let the forest judge" *Durell's remarks*, p. 293. *Don Quixote*, tom. iii. p. 222. HISTORY of the CALIPH VATHEK. p. 309.—The simile of Sancho, as rendered by Blount, is: "I'll swear that (quoth Sancho) he should have received a slash that should have cleav'd him from top to foot, like a pomegranate."—In conformity, however, to the above note, Solomon's point of comparison is not the *flesh with its seeds*, but the *flower* of the pomegranate: a comparison, of which Sir W. Jones's Commentaries on the Asiatic Poetry will furnish various examples. Rev.

4. Thy neck like David's tower, built for an arsenal,
Is hung with a thousand shields,
Bright armour for heroes (s).
5. Thy breasts like two roes,
Twin-gazels on their pasture among lilies.
6. Till the day come * and the shadows flee,
I will withdraw hence to the hill of myrrh, to the
mountain of frankincense (t).
7. All beautiful, art thou, and faultless, O bride.
8. Thou camest from Lebanon,
My betrothed, to me from Lebanon camest;
And lookedst hither from the height of Amana,
From the height of Senir and Hermon;
Hither from the haunt of lions,
Hither from the mountain of tigers (u).
9. There robbest thou me, my dear sister, of my heart,
Robbest me of my heart with one of thine eyes,
With a single lock of thy neck.
10. How sweet is it, dear sister, to love thee!
O! thy love is far sweeter than wine,
And the scent of thy unguent, than every balsam!
11. From thy lips, beloved, the honey-comb drops:
Honey and milk are under thy tongue;
Like the smell from Lebanon is the smell of thy dress.
12. The garden is shut up, best of sisters.
The garden is shut up (x),
The fountain is guarded.
13. Thy plants are walls of pomegranate
Full of the choicest of fruit,
Camphire and spikenard,
14. Spikenard and saffron,
Calamus and cinnamon, with many shrubs of frank-
incense,
Myrrh, aloes, with the richest of balsam.
15. The garden-fountain a stream of living water,
That wells forth from Lebanon.

(s) At regular gradations hung with pearls.

* Till the breeze of the morning (as before) arise. Rzv.

(t) To the hill of myrrh, to the mountain of frankincense:—the scene through which the poet is passing with his flock is a paradisaical plain.

(u) The abode of the beloved is placed in the wildly beautiful and romantic scenery of Lebanon. See chap. ii. 15.

(x) The garden and fountain, as images of chastity, are not meant here to symbolise the beloved, but belong to the residence of the lover. Vineyard, garden, nut-thicket, vale of lilies, Paradise, all are expressions appropriate to a situation peculiarly delightful. The garden, full of the choicest fruits and flowers, (vv. 13. 14.) is shut up, carefully guarded: the admission thereto is sacred, probably, to the beloved; the garden fountain of living water, cool, and inexhaustible, but sealed up, is cautiously secured.

SHE.

16. Arise, thou north ! come, O south ! blow through my garden !

Already is its balsam dropping (y) !
My betrothed will then come to his garden,
And to its choicest fruit !

HE.

- Ch. V. 1. I will come to my garden, dearest of sisters !
And pluck off my myrrh with my balsam :
I will eat my honey-comb with my honey,
I will drink my wine with my milk.
Eat, friends ! drink your fill, beloved !

* * *

SHE.

2. I slumber ! yet my heart is awake (z).
The voice of my beloved !—ah ! he knocks !
“ Open to me, beloved dear sister !
“ *My turtle, my best !*
“ *My head is full of the dew ;*
“ *My locks of the damp of the night.*”
3. Already have I put off my dress,
How can I again put it on ?
Already have I washed my feet,
How can I soil them again ?
4. My beloved thrust through the opening his hand,
And my whole heart thrilled for him.
5. Then rose I up to open for my beloved.
From my hand did myrrh trickle down,
From my fingers rich myrrh on the bolt.
6. I opened to my beloved :
My beloved was vanished away.
My heart followed him—whither he beckoned me ;
I sought him, and found him not.
I called him, but he made no reply.
7. The watchmen that go about the city drave me,
And struck me bloody and wounded.
The wardours on the walls tore off me my veil.
8. Ye beauties of Jerusalem, I conjure you,
If ye happen on my beloved,
That ye tell him : I am wounded of love.

(y) The north and south winds in the eastern countries are most pleasant. The west brings rain, and the east, heat. The poetical invocation of the winds is highly pertinent. Spread your soothing murmurs through my garden, disclose the perfume of the blossoms, and fill the air with their sweets.

(z) Another visionary scene, and not a waking story. Every one must perceive how exquisite an opportunity this illusion affords the poet, for making the beloved introduce her eulogium.

9. “ *What*

9. "What is peculiar to thy beloved,
"Most beautiful of women!
"What is peculiar to thy beloved,
"That thou so conjurest us?"
10. My beloved is fair and red,
Distinguishable from ten thousand.
11. His head the finest of gold,
And his raven-black locks rising high.
12. His eyes are like turtles' by the outlet of waters,
Bathed in milk,
Their sockets full set.
13. Like a field of flowers, like spice-beds,
Are his cheeks;
His lips lilies dropping with myrrh;
14. His hands golden cylinders beset with hyacinths;
His body a master-piece of ivory, covered with
sapphires;
15. His legs pillars of marble, reared upon feet of
gold;
Like Lebanon his figure, conspicuous as a cedar;
16. His mouth a stream of honey;
And all, his all is lovely.
This is my beloved, this my friend!
Beauties of Jerusalem!

Ch. VI. 1. "Whither is thy beloved gone,

- "Most beautiful of women?"
- "Whither withdrawn, thy beloved?"
- "That we may seek him with thee!"
2. My beloved is gone into his garden, to the field
of flowers,
And will pasture in his garden, plucking the blossoms.
3. My beloved is for me, and I for him.
He feeds among the lilies.
HE.
4. Beautiful art thou, O bride, as Tirza,
Majestic as Jerusalem.
Awful art thou, as a warrior host.
5. Turn thine eyes away from me:
For they have abashed me.
Thine hair is like a herd of goats
That winds along Mount Gilead;
6. Thy teeth a flock of sheep
That come from the place of washing,
All twin-paired, and none defective.
7. Like a cut pomegranate are thy cheeks
Within and through thy veil,

8. There

8. There are sixty queens (a),
Eighty concubines, and maidens without number.
9. My turtle, my best, here is one :
The only daughter of her mother
The maidens saw, they praise her,
The queens and the concubines extol her.
10. How looked she,—like the blush of the morning !
Beautiful as the moon, bright as the sun,
And awful as a host of warriors !
11. I went into the nut-garden that overlooks the green
valley ;
To see if the vine as yet sprouted,
If as yet the pomegranate put forth (b).
12. Altogether unaware, I was startled with surprise
At the sight of a splendid retinue.

- Ch. VII. 1. " Turn back, turn back, Sulamith, turn back,
" Turn back, that we may behold thee."
How gaze ye upon Sulamith, as if at a jubilee-train!
2. " How beautiful are thy feet in sandals, O daughter
of a prince !
" The swell of thy hip is as chain-work,
" Wrought by a skilful hand ;
 3. " Thy belly round as a goblet,
" Richly filled with must ;
" Thy nipple a heap of wheat
" Garnished round with lilies ;
 4. " Thy two breasts like young twin-gazels ;
 5. " Thy neck an ivory tower ;
" Thine eyes like the lakes at Hesbon,
" Near the gates of Bathrabbim ;
" Thy nose as the tower of Lebanon,
" That looks toward Damascus ;
 6. " Thine head upon thee as Carmel ;
" The tresses on thy head as royal purple
" Gathered up in folds."

(a) A side glance on the love at the court, to shew how much it is beneath the simple love of the country. There a thousand, here one,—one, to whom in beauty that thousand ascribe the pre-eminence.

(b) Whether he or she be here the speaker, is uncertain, but more probably he. The high and particular eulogiums bestowed by the queens, &c. on the beloved, are too pointed, for a modest young woman to repeat but as the attestation of others. The scene appears to me to be very artfully introduced, and the development a masterpiece. He, full of passion, and absorbed in thinking on his Sulamith, sees her at a distance; but being unexpectedly approached by a royal train, the whole assemblage of queens, concubines, and all the beauties of Jerusalem together, views them with surprise, and surprised at hearing them exclaim, " turn back, Sulamith!"—before he introduces their eulogic strains—himself inspired addresses them: " How, with what transport do ye gaze on her, as though it were a jubilee procession!" Then goes on their song, v. 2.

7. How beautiful, how captivating art thou, O bride!
Daughter of delight!
 8. Thy growth is like a palm-tree,
And thy breast to its clusters.
 9. I wished: might I climb the palm-tree!
And fasten on its boughs!
And were thy breasts like the bloom of the vine,
 10. And the smell of thy nose like apples!
And thy tongue like the best wine,
That sweetly going down prompts the love-strain
of the poet,
And inspires the grey-head with a song.
- SHE.
11. I am for my beloved,
And his love is only for me.
 12. Go with me, my betrothed! into the fields.
We will take our abode in the hamlet,
 13. At day-break there go to the vineyard,
And see if the vine be yet shot,
The bloom of the cluster burst forth,
And the tree of the pomegranate blown.
 14. There will I bring to my love (c) the citron fragrant of smell,
At our entrance the shining produce, young and likewise old;
For, what I myself love, for thee have I kept.

- Ch. VIII. 1. O! wert thou but my brother!
That hadst sucked the breast of my mother!
When I found thee in the street would I kiss thee,
And for it no one would jeer me.
2. Then would I bring thee to thy mother's habitation:
She there would teach me to prepare for thee
sherbet,
Pomegranate-juice mingled with racy wine.
- * * *
3. His left hand is under my head!
His right hand embraces me!
- * * *
- HE.
4. By the gazels, beauties of Jerufalem!
And by the roes of the plain!
Wake, disturb not,
The bride, till she will.
- * * *
5. Who is she that comes yonder from the desert,
And her arm stretched out to her beloved?

SHE.

- I called thee from under yond apple-tree (*d*) ;
 There brought thy mother thee forth !
6. Place me as a seal on thy breast,
 As the ring of a signet on thine arm.
 For love is invincible as death,
 And jealousy unrelenting as the grave :
 The heat thereof is glowing like fire,
 And the fire thereof is a flame.
7. The strongest flood quenches not love,
 Nor doth the torrent wash it away.
 Would any renounce his all for love,
 It would utterly be condemned.

* * *
THE BROTHERS (*e*).

8. Immature, unmarriageable, still is our sister.
 What shall we do for our sister, if any one purpose
 to woo her ?
9. Were she like a wall, we might build on her a bas-
 tion of silver (*f*).
 Were she like a portal, we might lay on her beams
 of cedar.

SHE.

- I am like a wall ; and my breast is a bastion (*g*).
 Already, already I have pleased him.
11. At Baal-Hamon had Solomon a vineyard :
 The vineyard he gave up to keepers :
 For his fruit shall each pay a thousand pieces of silver.
12. For my vineyard, a thousand, Solomon, to thee !
 Two hundred to the guardian of the fruit (*h*) !

(*d*) More rural imagery. In the country was she born, and in rural life she delights.

(*e*) This seems appropriate to what went before. The brothers, who had placed their sister as a keeper of the vineyard on account of her youth, are now concerned for her *future* establishment.

(*f*) Were her stature high, like a wall, we might adorn her : were it low like a door or portal, she should not be left without ornament. [It might have been added as a further illustration, that in the Hebrew language no figures are more common than those which apply the language of building to the raising up a family : thus Psalm cxxiv. 12.—‘that our daughters may be as corner stones,’ &c. R.V.]

(*g*) With what *naïveté* does she reply to the consultation of her dilatory brothers ! already am I of sufficient growth, and have no need of your adorning. Nature has given me enough : instead of waiting till hereafter to please, I have pleased already.

(*h*) The adventure closes on the original scene, the lovers' retreat. The beauty is at Baal-Hamon : here is her seat, her vineyard, which she lets out at farm. The proprietor, Solomon, receives his proportion : but she commits it for the time assigned to the care of a substitute, that she may enjoy her love without interruption ; of which the wages she pays is the price.

HE.

HE.

13. Odweller in the garden ! to whom the neighbours
listen !

Let me too hear thy voice (i).

SHE.

14. Flee, love, like a gazel,
And a young roe on the mountains of balsam.

We could with pleasure have annexed many critical remarks of Dr. DÖDERLEIN, from his *Scholia in Libros Veteris Testamenti Poëticos*, which have for their object the illustration of this book : but the article is already of sufficient extent. It is for the same reason that we have not entered into the scope of the poem itself, which, though not in the sense commonly understood, appears to us altogether allegorical. In the foregoing translation we have ventured to give, we hope for a little indulgence, and we trust no reader will withhold it, who is aware of the difficulty of at once keeping close to the Hebrew and the German.

Theophanis Nonni Epitome de Curatione Morborum Græce et Latine ope Codicum Manuscriptorum recensuit Notasque adjecit. Jo. Steph. Bernard. 1794. 8vo. Gotha.

Theophanes Nonnus on the Cure of Diseases.

THE Germans are very fond of exploring libraries, and employing their literary labours on whatever falls into their hands, without much regard to the merits of the author whose works they undertake to publish. The work before us is presented to the public by one of the most learned among modern physicians ; and it is rather surprising that he should not have employed his critical acumen on the more ancient professors of medical science, than on a miserable compiler of the middle ages. This compiler was in general called Nonnus, but in some manuscripts he is named only Theophanes. In the preface we are told, that he was a monk, who lived in the tenth century, and drew up this work at the command of Constantine the seventh, or Πορφυρογεννης. It is probable that he was the *πρωτοβεσπαρχης* or master of the robes in the Byzantine court, mentioned under this name by Cedrenus in his *Chronic.* p. 625, ed. Paris. under the year 917 ; as it appears from Du Cange and the ceremonial book at Constantine, that this office was very frequently conferred on the physicians of the court.

(i) A new song is requested ; but the beauty reminds her lover of his engagement to rove through the plain. The close is like the Eclogue of Virgil :

Claudite jam rivos, pueri, sat prata biberunt.

The

The text, with the opposite version, is tolerably correct: but the great encomiums bestowed on this part by the editor might have been spared, as, in the notes particularly, there are many errors, and throughout the well-known Baldwin Rensseus is printed Reussius. That the text is perfectly correct, we cannot allow. Bernard had the use of four Vienna and one Paris manuscripts. The Parisian manuscript is without doubt the best, and by it the editor has in general made his corrections, but not often enough nor with a sufficient degree of freedom. Thus, page six, after συναγωγης, he should have taken γραφαι βουλομενος out of the Paris copy, and σαφηνειας πασης should have been made σαφ. πασαν την ιατρικην.—p. 120, for ευκραλου τονου ουλος, read ευκραλου του του ουλος.—p. 170, for πομαλα απαρελεις, read πομ. παρελεις.—p. 172, for προσεσμουμενου, read προσδεσμουμενου. p. 206, for κεκαυμενου του σωματος, read κεκαυμενου του ομμαλος. p. 214, for δια τα υδρα, read διατη υδρα.—p. 328, for παχυησις, read τραχυησις.—p. 372, και κουφιζομενην is unintelligible:—should it not be μη κουφιζομενων? And in several other places the Parisian manuscript might have been used with greater advantage: and if the editor did not choose to insert his conjectures in the text, he might at least have given them in the notes.

The notes are rich in antiquarian and critical knowledge; but this is hid in the endless multitude of them, and the tiresome collection of parallel places for the easiest and most common forms of speech. There are good remarks, p. 11, on the daily anointing of the head by the ancients,—p. 16, on their constant practice of eating in the baths,—p. 67, on the state of physicians among the Greeks,—p. 70, on the headach occasioned by dates,—p. 72, on the custom of crowning themselves being rejected at first by the Christians as heathenish, and resumed again in the time of Sidonius Apollinaris,—p. 108, on the plants under the same name, described differently by the ancients and moderns,—p. 134, on the difference between παλαιος and αρχαιος,—and sometimes attempts are made, and with success, at correcting passages in ancient authors.

But our learned editor is in his notes frequently deficient, and, on medicine, instead benefiting by modern knowledge, rests entirely on Dioscorides or Mattioli. Sometimes indeed he falls into considerable errors, as in p. 145, in which he tells us that ‘Avicenna used to call melancholy a dæmon.’ It may be so in the vile translation of Alpagus, &c. which, by commuting the Elif and Waw, has turned the Dschenun of the original, meaning melancholy, into Dschenan, the word for dæmon. Again in p. 180, it is said that ‘the Greeks were not acquainted with sugar.’ True, they had not our sugar, but they had very early the σικχαρον or αλς; Ινδιαν, μελι κλλαμινον, the Tabaschir of the Arabians; and later Greeks had our sugar
out

out of the sugar-cane, and the Saracens at the end of the twelfth century planted the sugar-cane in Cyprus, as may be proved from Bongars *Gesta Dei per Francos*, vol. ii. p. 270. Similar errors may be found in other parts: yet the editor deserves praise for the manner in which he has published his work, though Theophanes himself was scarce worth the expense bestowed upon him.

Tratado de las ocho Questiones del Templo propuestas por el illustrissimo Señor Duque de Infantado, i respondidas por el Doctor Vergara Canonigo de Toledo. 4to. Madrid.

An Answer to the eight Questions relative to the Temple, proposed by the Duke of Infantado, and answered by Dr. Vergara, Canon of Toledo.

THIS valuable little tract, which has been lately reprinted, was first published in 1552, and reflects singular honour as well on the duke who suggested the difficulties, as the doctor to whom he addressed them. The duke's letter, which introduces the subject, begins with relating, that, having retired into the country to amuse himself with hunting*, and there reading the prophet Isaiah, he found, in the 44th and 45th chapters, that it was the will of God, that Cyrus, whom he had ordained to be king over many nations, should send back his people into their native country, to rebuild the temple at Jerusalem,—that, though Esdras in his first book, had cited the 24th and 25th chapters of Jeremiah, as asserting the same, it appeared to have been without evidence sufficiently explicit,—and that the duke had elsewhere read, the temple was built in the reigns of other kings. Being embarrassed by those difficulties, and unable to gain satisfaction from the books of Esdras, the Prophets, and Chronicles, together with several other authors, he solicits Vergara to consider the subject, and assist him in removing his doubts.

The *second question* is stated as follows:—Esdras, Book I. Chap. i. says that, in the first year of Cyrus king of Persia, to fulfil the word of the Lord by the mouth of Jeremiah, the Lord stirred up the spirit of Cyrus king of Persia, to make a proclamation throughout all his kingdom, that the Lord had charged him to rebuild him a house at Jerusalem, which is in Judah, and that the whole of his people were permitted to go to Jerusalem for this purpose,—that he restored to them the vessels of the temple which Nebuchadnezzar had brought

* Though but few dukes, of any time, much trouble their Bibles,—to the honour of this country, we have one exception, whose hunting seat is no less conspicuous than this illustrious Spaniard's, for taste, learning, and religion.

away,

away,—and that the Levites in particular were commissioned to accompany them, for the purpose of restoring the building. The doubt then, hence arising, is, how what is here said of refounding the temple in the time of Cyrus, can agree with what Josephus, book vi. c. 2. relates, that the Cutheans prevented the Jews in their work, and that Cyrus, occupied in the war with the Massagetæ, no more resumed it.

Admitting, as the ground of the *third question*, that the work was begun in the time of Cyrus, how is to be understood what St. Jerom asserts, on the 7th chapter of Daniel, that the temple began to be built in the second year of Darius? whence it may be gathered that it was neither begun nor finished in the time of Cyrus.

Question the fourth. If Cyrus, according to Esdras, in the first chapter, ordered the vessels which Nebuchadnezzar had brought from Jerusalem to be restored,—how could Josephus, book xi. c. 5, make Xerxes, in writing to Esdras, restore them? since Xerxes, as all historians agree, was the son of Darius Hystaspis, in whose time, according to Marco Antonio Sabellico, the temple was rebuilt.

Question the fifth. In the 6th chapter of Esdras, it is said that the building of the temple was by the command of the God of Israel,—and that he also commanded Cyrus, and Darius, and Artaxerxes. How now is this to be understood, consistently with what Esdras says, that these three kings successive engaged in the rebuilding of the temple, when the archbishop of Florence, tit. iv. c. 1. § 9. and Josephus, book xi. c. 3. and Herman. Contract. on Eusebius, affirm that Artaxerxes was he that hindered the rebuilding? and further, that this Artaxerxes was not immediate in succession to Darius, as the *Epitome of the Chronicles of the World* relates? which states the order of Persian kings as follows: *Cyrus, Cambyfes, Darius, Xerxes, Artabanus, Artaxerxes*; and Valerio Anselmo, in his *Catalogue of Years*, thus: *Darius and Cyrus, Cyrus alone, the elder Artaxerxes, Cyrus, Artabanus*:—Eusebius thus: *Cyrus, Cambyfes, the Magi, Darius, Xerxes, Artabanus, Artaxerxes*:—John Carrion in this manner: *Cyrus, Cambyfes, Darius, son of Hystaspes, Xerxes, Artaxerxes*: Metasthenes thus: *Cyrus and Darius together, Cyrus alone, Artaxerxes the elder, Assuerus, Darius Longimanus, Darius Notus, Artaxerxes the great*.—Should it be answered, that this does not contradict Esdras, since these three kings, although not in succession, might have issued the same command,—a greater difficulty would thence arise, for that Cambyfes, who was also called Artaxerxes, always opposed the rebuilding; and if he spoke of the other Artaxerxes, son of Xerxes and grandson of Darius, what the same Esdras, and many other

APP. VOL. XV. NEW ARR. M m authors,

authors, have said, 'that the temple was begun in the time of Darius Hyftaspis,' militates as much against him.

Question the sixth.—Valerio Anselmo, in his *Catalogue of Years*, records that *Darius Hyftaspis, general of the Persians, and more eminent from his valour, than high descent, called also the brother of Cyrus, having conquered Apanda (whom the Greeks styled Aftyages) drove him into Hyrcania*:—he adds, *that having augmented his forces, he conquered Balthassar king of the Chaldeans, and subjugated Babylon, the head of the Asiatic empire.* With this agrees Daniel, ch. 5. He afterwards mentions the year 304 as that of this event, and adds, that, in the twelfth year of his reign, which he makes the first of the Jewish state under Barachias its prince, he conferred upon the Jews magnificent gifts, together with their sacred vessels and their freedom; likewise that they were sent back by him to their native land to restore the city and temple, according to the oracle of the prophets. If then Darius sent the vessels to Jerusalem, and gave orders for rebuilding the temple, it was neither Cyrus, as Esdras says, that began the building nor sent the vessels; nor is there more apparent reason for what Valerio Anselmo hath advanced, that this Darius was called Hyftaspis, since the Darius so called was a Mede, the son of Aftyages, that accompanied Cyrus in the taking of Babylon, as Josephus expressly affirms, book x. c. 13. *Darius, son of Aftyages, in conjunction with Cyrus his kinsman, destroyed the principality of Babylon.* Josephus also says that this happened in the seventieth year, as does Jerom likewise on the fifth chapter of Daniel; whence it follows, that if the rebuilding of the temple, according to Esdras, is to be ascribed to him, there must have been before him, Cyrus, Cambyfes and the Magi,—and also that more than *one hundred and fifty years* had elapsed before he commenced the rebuilding.

Question the seventh.—Xenophon, in the first book of his *Life of Cyrus*, having mentioned, that Aftyages had a son called Chiazar, who, according to St. Jerom, on the 8th chapter of Daniel, was by the Greeks called Darius; and the archbishop of Florence also, that Cyrus, after conquering Aftyages, gave the kingdom of Media to Darius, his mother's brother:—and St. Jerom, on the 5th of Daniel, that Darius the Mede was the son of Aftyages, and on the 9th, "*this Darius is he that, in conjunction with Cyrus, destroyed the Chaldeans and Babylonians*:"—why are we not to admit, what Porphyry suspects, that it was in the second year of this Darius, that the temple was built? and likewise Phreculphio, tom. i. book 3. c. 18. "*Darius, son of Aftyages, was he that in conjunction with Cyrus his kinsman destroyed the Babylonian empire*?"—How is this to be understood, since Justin, book first, relates that, "*After*
many

many reigns, the kingdom in order of succession descended to Astyages, who saw in his dreams," &c. and Herodotus, book i. that "Phraortes king of Media was succeeded by his son Chiazar, and he by Attyages, who had a daughter called Mandane, to the offspring of whose marriage with Cambyfes, a plebeian; the famous dream related?" and Philip Bergomate, book iv. that Astyages son of Arsaces, the eighth and last of the kings of the Medes, in the third year of Zedekias, began his reign, and had an only daughter named Mandane, &c.—and Valerius Maximus, in his chapter on *Dreams*, that *the instance of Cyrus the first affords a proof of their validity, since Astyages his grand-father was unable to frustrate the accomplishment of his dream, in which it was intimated that his daughter Mandane should produce the sovereign of all Asia*; adding, that the succession should be transferred to the son of a Persian? Phreculphio also, and Alexander ab Alexandro, being cited to the same effect,—it is asked, amidst so much contrariety of evidence, which of these authors is entitled to credit?

Question the eighth.—Josephus, in the eleventh book of his Antiquities, relates, that, on the death of Cyrus, Cambyfes beginning to reign, all those who were enemies to the Jews wrote—what Eldras refers to Artaxerxes—that the rebuilding the temple and the city would be highly detrimental to his interests; in consequence of which Cambyfes replied, that he would by no means allow the building to proceed; and thus interrupted the work nine years,—that is, till the second year of Darius. These nine years are thus reckoned: six, the reign of Cambyfes (for, according to Driedonio, as soon as he came to the succession, the work of the temple ceased); one, the Magi, and two, Darius: whence, as Josephus observes, the two whole years of Darius are necessary to complete the nine. So that, though some of the authors here cited vary, as to time, but little from others, yet not one of them agrees with Josephus. Whence Valerio Anselmo says, in his Catalogue, that Cyrus reigned two years conjointly with Darius, and twenty alone; Artaxerxes, who was the same as Cambyfes, twenty; and Eusebius, that Cambyfes reigned twenty years. Marco Antonio Sabellico, part i. *Encade II.* book vii. though rather inclining to the account of Josephus of the interrupting the rebuilding of the temple nine years, does not, however, entirely assent. The archbishop of Florence, part i. tit. 4. chap. i. § 5. makes the reign of Cambyfes to have been eight years; one (according to Josephus) the Magi; and two years, Darius. Phreculphio, tom. i. book iii. ch. 19. relates that he reigned seven years; and Nauclerus, part i. generation 53. that he reigned eight. With this agrees Philip Bergomate,

book v. whilst John Carrion makes, as does Herodotus, his reign to have been seven years, five months.

To the difficulties proposed in the foregoing questions, which the learned DUKE—who was no less famous in his day for eloquence than erudition—has stated in full force, VERGARA replied in a masterly manner: and after an attentive perusal of his tract, we shall hazard nothing in declaring that we have no where met with a more able discussion.

It is greatly to be regretted that the contracted views and the wretched policy of commercial institutions should so much impede the progress of knowledge. The inquisition of the custom-house in this country is scarcely less pernicious to the diffusion of learning, than that of the church in Portugal and Spain. Were access to the literature of the latter country in particular more open, we should find it possessed of such treasures as but few persons suspect, and still fewer know.

Mémoires sur la Revolution, ou Exposé de ma Conduite dans les Affaires et dans les Fonctions Publiques. Par J. D. Garat. Paris.

Memoirs of the Revolution, or an Explanation of my Conduct, &c. By J. D. Garat.

THE advantages which the modern historian possesses over those of former periods by means of the press, are more than it is easy to enumerate. They are such as have entirely altered the character of history; and it may reasonably be hoped, that what was formerly little more than splendid romance, may in future be received as a collection of facts, if the diligence and honesty of compilers only keep pace with the variety and excellence of their materials. We understand, for instance, the whole of the facts, the circumstances, the views and the motives of the American war, better than we understand those of the wars between Sylla and Marius, Pompey and Cæsar: and we may venture to predict, that, even at present, if an upright and diligent writer was to take up the complex subject of the French revolution, he might, from the materials already extant, produce a history more satisfactory in its information, and more exempt from errors, than most of those ancient histories which at present command the veneration of the public.

To the valuable documents of Dumouriez, Roland, Siéyes and Louvet, M. Garat has now added his stock of information. The productions of each of these writers will be perused with a due degree of distrust; but from the collision of sentiment,

sentiment, we may elicit truth. From his official situation, and the activity of his character, M. Garat is well qualified to afford information concerning some of the most perturbed scenes of the French republic; and the light which he has thrown upon some topics is considerable. The present publication is chiefly an answer to the denunciation preferred against the author in the convention by Philip Dumont; and the substance of the author's defence was committed to writing, at the request of the committee of general safety.

M. Garat commences his recital with observing, that he was known before the revolution as a man of letters,—since the revolution as a member of the constituent assembly, as minister of justice and of the interior, and as commissary of public instruction. During the constituent assembly he laboured in the *Journal de Paris*; but when he ceased to be a member of the national assembly, he ceased to write in that Journal:—the choice of a successor being left to him, he named M. Condorcet. In April 1792, M. Garat came to England in the suite of the ambassador. At the commencement of the war, he remarks, France appeared in the eyes of all Europe in a vanquished state; and at this critical moment the proclamation of the government of Belgium appeared, and made a great impression in England. It was answered by our author, and translated into English. It was afterwards published in Paris in its original state. In the month of September following, Louvet in his *Sentinelle* recommended Garat to the electors of Paris among the list of real patriots, while Marat industriously represented him as a royalist in disguise. It was the wish of our author at this period to take leave of public affairs, and employ himself in the perfecting of some works on the subject of republican government: but as he was not independent in his circumstances, he was persuaded by Condorcet to undertake the article “Convention,” in the *Gazette Nationale*. On the 9th of October 1792, he was named minister of justice. During ten months in which he exercised this function, he neither read ten pages of any book, nor wrote ten lines, not immediately within the business of his office,

He soon foresaw the mortal contest in which the two parties of the convention were about to be engaged, and he knew that two parties which wished to destroy each other, would not fail mutually to accuse each other of a wish to destroy the republic. He confesses that if he had any partiality, it was to the right side of the convention, or the Brissotines, among whom he had many acquaintances and some friends; in the left side he had neither the one nor the other,

He was nevertheless persuaded that in the left side the real patriots were most numerous, and that even some of the most violent among them were persuaded they were acting for the good of the republic. He was heard with candour by both sides of the convention for some time; and the first deviation from this mild disposition he experienced, when he pronounced a discourse on the massacres of the 1st and 2d of September, when he was indirectly accused of having apologised for those atrocious acts. This prejudice against him, however, appears to have arisen from his recommendation to change the sentence of death to transportation against such criminals as were guilty of capital offences, but had escaped from prison during the riots. Foreseeing, he adds, the bloody conflicts in which the republic was about to be engaged, he had in view, in this recommendation, the establishment of a well-organised system of transportation for state offences, in order that the contests of opinion might be no longer contests *ad internecionem*.

M. Garat after this proceeds to remark some other charges made against him; but these being chiefly of a private and personal nature, we shall omit them, and confine ourselves to the public events which are noticed in this memoir. After the two or three first months of the session, and particularly after the condemnation of the king, the debates of the convention, says our author, were no longer discussions of principles, but personal altercations. About this period our author had two conversations with two of the leaders of the respective parties,—Salles and Robespierre; and this leads him to draw the characters of both. He represents Salles and Robespierre as equally incorrupt, but he attributes to the latter superior talents. Both, he contends, equally desired the good of the people; but both, he says, were of that unfortunate atrabiliary temperament, which always afflicts those who have it, and which has produced in all ages those tempests that overwhelm in ruins the moral world. In religious ages, he adds, the cloister and the desert have been the asylums of men of this gloomy character; and in this view the monastic life has rendered essential service to mankind. He describes both as destitute of judgment, or rather (as we describe the character in colloquial language) wrong-headed; and adds that he never knew a man, who was master of so much eloquence as Robespierre, so bad a logician. Robespierre professed to our author, “that he never saw any necessity for reflection, but always acted from his first impressions.”—These first impressions, from the natural temper of the man, were always those of hatred, suspicion, terror, pride and revenge. This temper, says M. Garat, and not any settled plan of tyranny,

The conversation with Robespierre is highly curious, but it is too long for an extract. The discourse of our author was conciliatory; that of Robespierre full of hot-brained suspicions. The whole of the Brissotine party he confounded in one general charge of counter-revolutionists, and accomplices of Dumouriez. The language of Salles was similar to that of Robespierre, but taking the opposite side of the question, full of suspicions, and loading the mountain party with charges of the blackest dye. It is unnecessary to add, that our author found both parties equally impracticable.

Our author's general picture of the two parties which divided the infant republic is interesting. Among the Brissotine party he discovers the true partisans of a well-regulated equality, who would unite at once the principle of equality with a due submission to the magistrate. Among these he discovers the enlightened economists, who found in the inequality of fortune among individuals the most certain source of riches to the state. On the other hand he depicts Marat as in every respect a monster; yet he finds on the left side of the convention many persons of the purest intentions,—men who had too much of the passion for liberty, and too little of the theory,—men who conceived equality and even liberty endangered by every idea of magnificence or elegance even in language,—men who, chosen from the hamlets and remote situations, could only find republicanism in the same rude simplicity of dress and manner, which they themselves professed,—young men, better adapted to serve the republic in the armies, than on the benches of the senate, violent and ungovernable.—On this side too he finds persons elected from the devoted privileged orders, who, though of the most upright characters, found it necessary, to shelter themselves from suspicion, to clamour more violently than others for the revolutionary principles. Under the banners of that party also were arrayed all the men of severe and melancholic habits, and those who envied or despised the literary accomplishments of the Girondists.

He conceives that if the Gironde party had abstained from threats and irritation, two thirds of the mountain would have come over to their side; but the Gironde consisted of men as invincible in their prejudices as they were incorruptible in their principles,—of men of talents, who were fond of contests, from the opportunity which they afforded of triumphing in the journals and the tribune,—and of a few who were the dupes of their own imagination.

The reciprocal accusations of the two parties,—of the one
M m 4 conspiring

conspiring with Orleans, and the other with Dumouriez, &c., our author thinks equally injurious and ill-founded. If, says he, the right side had accused the left of barbarism and ignorance,—of inflaming the passions of men, when they ought to have been repressed,—of exposing the republic to ruin by republicanisin carried to excess,—they would have been credited.—If the left side had accused their opponents of erecting, in the place of the pride and influence of royalty, the pride and influence of talents,—of endeavouring to establish the order of society, upon principles too metaphysical and abstruse,—they might then have lessened their confidence with the people, without arming the people to their destruction. Reproach and calumny, he adds, soon deviated into hatred, and the sanguinary desire, on each side, of shedding the blood of their opponents. For a long time in fact, the order of the day was, by which party the tribunal should be organised,—in other words, which party should devote the other to the scaffold.

It appears that the grand error of the Gironde party was leaving the armed force of Paris under the direction of their enemies. Of this they were warned by our author both in private, and in the convention. They would have repaired their error when it was too late.—Such was the state of things when the fatal news of Dumouriez's defection arrived; and the former connection between the general and the Brissotines was made the immediate engine to ruin the latter. On the night of the 9th of March a dreadful commotion took place in Paris, and it was proposed at the Jacobin Club to murder the ministers and the Brissotine party; but the motion was rejected by the influence of Dubois Crancé:—a deputation from the Cordeliers also demanded of the commune, that the barriers should be shut, and the tocsin rung, &c. but the mayor repelled the deputation, and proclaimed upon pain of death, that no person should attempt these movements; and thus the insurrection subsided. In these proceedings, alarming as they were, our author saw two topics of consolation,—the one in the motion at the Jacobins being so easily repelled by the influence of a single member,—the other in the insurrection of the Cordeliers being so immediately quelled by the sole authority of the mayor;—whence he inferred that unless the principals of the mountain party directed the movement, and the armed force could be brought to act in conjunction, no very formidable attempt could be made. He therefore pressed Brissot to conciliate the affections of Pache, the mayor, instead of irritating him by reproaches, and those also of the commandant of the armed force.

After this the measures of the Gironde party appear to have

have been all taken without concert or prudence. Garat, who was at this time minister of the interior, received on the 13th a decree, ordering him to arrest all the members of "the pretended committee of insurrection;" but the words of the decree were so loose and indefinite, that he found it impossible to put it in execution. He pronounced a conciliatory discourse in the convention; but by that measure he lost the confidence of the Gironde party. It is probable, indeed, that our author from this period (though he does not actually say so) considered their cause as lost, and through the medium of Pache might endeavour to make his peace with the predominant party. He received afterwards anonymous information, that the committee of insurrection was the Jacobin club, and several members of the left side of the convention. We must however agree with our author, that to attempt to execute an arrest on such a body of men would have been truly absurd. Even among the Jacobins themselves, our author very sensibly remarks, that not a committee, but rather the *spirit* or demon of insurrection was to be found.

The next fatal step adopted by the Gironde party was as follows—A number of new levies were required to recruit the armies of the republic, and it was determined that a certain number of deputies should be dispatched into the country to expedite them. The deputies selected on this mission were all chosen from the mountain party. This for the moment increased their majority in the convention, and relieved the Girondists from some troublesome opponents. But these deputies excited the clamour against them even in the remotest quarters, and rendered it impossible to recover that popularity which they at one time so completely possessed,—while all the opposition which these mountain deputies experienced in different parts of the country, was insidiously attributed to the correspondence carried on with those parts by the Brissotines.

A violent explosion was now daily expected. Marat had been previously committed to prison; and in this state of incertitude and contest Barrere proposed the commission of twelve. The list was made out almost entirely from the right side; it contained, M. Garat remarks, much virtue, but little wisdom. It was scarcely formed before it began to act. The president of one of the sections, and the deputy procureur of the commune (Hebert), were committed to prison. Chaumette was cited, and even Pache was threatened. In the mean time the mountain and the Jacobins triumphed in the acquittal of Marat.

The most atrocious calumnies were spread against the commission of twelve. They were called Decemvirs; and the

the arrest of Hebert produced much disquiet. Garat condemned this arrest, in a conversation with Rabaut, and justly observed, that when authority is unsupported by adequate force, it ought to be used with discretion.

On the 27th of May the convention was regularly besieged by the insurgents; and the order displayed in the movements convinced our author, that they proceeded not merely from the populace, but from the chiefs. In fact the great majority of the assemblage consisted of the armed force of Paris; but what was most extraordinary was, that the armed force of the sections was demanded by the commission of twelve on this occasion. The conjecture of our author is (and it is confirmed, as far as analogy can confirm any thing, by facts in the history of *other* nations) that a part of this force was collected secretly by the leaders of the Gironde party themselves, to afford the appearance to the rest of the nation, that the convention was in a state of siege, while in reality it was in a state of surety and protection. Some of the sections, however, they had not convened by their own agency, but demanded it through that of the mayor: these were Butte-de-Moulin, Lepelletier, and Du Mail. This, says our author, was a kind of notice to the commune to assemble its forces, and to give the signal to those sections which were devoted to it. On the same night many sections appeared by deputation at the bar of the convention, to petition for the liberation "of the patriots who were under arrest," and the suppression of the commission of twelve. The president, Herault de Sechelles, answered "that the force of the people, and of reason, was one and the same thing." The decree for the suppression of the commission was put to the vote, without condescending to hear them in their defence; and the decree was immediately declared by the president to be legally passed. This decree, informal as were the proceedings, appeared immediately to restore tranquillity to Paris, and to set even the mountain party at ease, with the exception however of those few who were justly accounted the most dangerous among them; and these were the only persons who appeared to be afflicted at the proceeding.

Unfortunately the deputies of the right side, on the succeeding day, demanded a revision of the decree of suppression. —Eloquence and enthusiasm carried the victory, and the commission was re-established. The decision, however, was scarcely known in Paris, before all the discontents which had before subsided were renewed. It was reported that the whole of the deputation of petitioners were to be sent to the Abbey,—that the mountain party were to be utterly exterminated, &c. Hebert, who had been released from prison

even

even more rashly than he had been put in, repaired to the commune: his brows were bound with laurel, which he with apparent modesty took off, and placed upon the bust of Brutus. He mounted the tribune of the Jacobins, and excited the clamour of vengeance against the commission of twelve.

On the following day (29th of May), about midnight, a vast assembly was collected at the Eveché. Our author ran to call up the mayor, from whom he learned that this meeting was composed of the electoral body, the members of the popular societies, and some commissaries of the sections; but the mayor at the same time assured our author that there was nothing in the meeting which ought to afford them any inquietude.

The succeeding day all was apparently tranquil; but at two o'clock in the morning Garat received an anonymous note, acquainting him that "at seven o'clock the whole republic would be in mourning." Nothing however happened at that time, though some desperate resolutions were formed by the meeting at the Eveché; thirty-three sections had sent their commissaries thither the preceding night, and they went to unite themselves with the Jacobins, and to concert further revolutionary measures. In the course of the evening of the 30th, the commune of Paris declared themselves and the department in a state of insurrection. The barriers were ordered to be shut, the tocsin sounded, &c. Pache confessed himself privy to these measures, but declared he could not prevent them. Our author remarks that to sleep in these moments of horror was not within the bounds of possibility; he was therefore *not awaked* by the sound of the cannon and the tocsin. In the morning at five o'clock our author was in the courts of the national palace, and soon after repaired to the convention. There were but few members as yet assembled. The transactions of the legislature this day, our author passes over as well known.

On the 1st of June, Paris appeared once more tranquil; but affairs were materially changed; for the committee of public safety were compelled to treat with the committee of insurrection,—the legislators themselves, with the violators of the laws. The advice of Garat, given in the committee on this occasion, was, that all the leaders of the two parties in the convention,—those who had irritated each other by mutual recriminations,—should voluntarily relinquish their seats in the convention, and leave that body to pursue, undisturbed by private quarrels, the objects of their mission. Delmas, Cambon, and Barrere, inclined to this proposal; and Danton (who, with all his faults, possessed magnanimity) rose with tears in his eyes, and

and exclaimed, "I will make the proposal to the convention, and will offer myself to go into banishment to Bordeaux."

Barrere was however the man who made the proposition in the convention, and Lanthenas the only one who rose to offer to go into exile. The affair in fact had been communicated to Robespierre, who turned it into ridicule, and treated the idea as a trap laid for *the patriots*.

After this, Garat observes, that there was no force in Paris to prevent the catastrophe of the 2nd of June; and indeed all the military force of Paris was put in requisition to effect it. While the national convention was besieged, the executive council were prisoners. One general sentiment of indignation and terror pervaded the committee of public safety, and the executive council. Cambon reproached Bouchotte with being engaged in the conspiracy; and Barrere exclaimed—"We shall see whether the convention or the commune of Paris represents the French republic." Danton appeared ashamed and uneasy. Our author on the spot wrote a letter of resignation, but was prevailed upon the next day by Ducos and Condorcet to defer his resolution. While the Gironde members were under arrest, Garat paid them some visits; but after the flight of some of them, and the consequent insurrection in the departments, his connection with them appears to have ceased. He is of opinion however, that all the Gironde deputies should either have proceeded at once into the departments, or that they should all have remained in Paris to abash their enemies. The separation was fatal. It is easy however to reason on events after they are past; and men are too apt in most cases to draw their conclusions from the success with which any measure may have been attended.

As soon as the insurrection commenced in Calvados, our author exerted himself with the men in power to produce a negotiation. It was therefore proposed to send him into Calvados. Lindet, and even St. Juste, appeared to approve of this plan; but, by the influence of Lacroix, it was rejected by the convention.

Our author's attention was not confined to Calvados, but extended also to Lyons and Bordeaux. From the former city he received information through Biron, that royalty and aristocracy were very predominant there, and assumed the mask of patriotism. Of Biron he speaks in high terms. Garat laboured incessantly to prevent the destruction of Lyons. His proposal was to send there, in time, a force which might repress the violence of all parties, and prevent them tearing each other to pieces: and to this both Couthon and Robespierre appeared

to accede. Robert Lindet was appointed on the mission to Lyons, as a man well calculated to conciliate parties.

He was equally solicitous for Bordeaux; and as soon as he learned that two representatives were to be sent thither, he laboured to direct the views of the convention to men of moderation and humanity; and he was the first to point out Treillard and Matthieu for this mission. Another favourite object with him was to hasten the acceptance of the constitution, and to procure the proclamation of an amnesty on that occasion. In this latter opinion, Legendre perfectly accorded with him in a conversation at the mayoralty, and Danton appeared to acquiesce.

Notwithstanding the unpopularity which must attach to such a conduct, our author manfully opposed the *maximum*; and on this and other accounts, he was denounced in the convention by Collot d'Herbois. A decree of arrest was passed against him; but he anticipated its execution, and immediately presented himself at the bar. He was nobly defended by Danton, who quitted the president's chair for the tribune, and pronounced Garat innocent of the charges; and he was acquitted.

Garat was acquitted, but not out of danger:—a circular letter which he had written and printed (but not published), addressed to the departments, gave great offence to Robespierre particularly. The latter alone had attended the reading of the letter at the committee, had expressed his displeasure, and the impression was ordered to be burnt. In this situation our author's fears for the arrested deputies still agitated his mind, and he desired a conference with Robespierre. He found him in company with Chabot, and strongly expostulated against putting the Gironde deputies to death. His principal argument was, that they were tried before a kind of *ex-post-facto* tribunal, whose authority they refused to acknowledge: and in this argument he was supported by Chabot, who also urged the propriety of trying them before some other tribunal; and our author recommended the summoning of judges and juries from all the departments.

After this interview our author visited Danton, who was then sick, and evidently, our author adds, sick with chagrin and vexation. "I cannot save them!" were the first words pronounced by Danton; and while he uttered them, his face was bathed in tears. He however expressed some hopes in favour of Vergniaud and Ducos.

Our author digresses in this part into a short account of this extraordinary man. Danton commenced his career among the Cordeliers; and as nothing appeared to gratify his ambition under the constitutional regimen, he was the first man who conceived the project of making France a republic. In pur-
suing

suing his project he became the head of the anarchists. He never disputed with any man for trifles ; and on that account he acquired an irresistible sway in great matters. The whole business of the 10th of August was planned by Danton. How far as minister (of justice) he might have winked at the massacres of September, our author does not pretend to ascertain ; but he asserts, that he omitted no opportunity of saving as many victims as possible at this æra ; and adds, that his humanity, while in office, was made one of the charges against him while on his trial. Danton however saw, that to continue in office was the certain road to destruction, and he soon after resigned. Danton had not studied in the school of the modern philosophers, but had somewhat better,—a large fund of common sense. Danton never published any thing. He was peculiarly calculated for a demagogue. His imagination, and the style of his eloquence, were singularly appropriated to his commanding voice and his gigantic figure. His penetration was great, and he immediately took the true, the impartial, and the reasonable view of every occurrence. His speeches in the convention were short, but impressive. In conversation he was rather disposed to silence than loquacity. He listened with interest to him who spoke little, with astonishment to him who spoke much. He made Camille Desmoulins loquacious, and he endured the loquacity of Fabre d'Eglantine.

Danton had the sense to foresee for a long time, that he was likely to be himself the victim of faction and anarchy ; and even when his adversaries of the Gironde were predominant, he was always the first to exclaim for an established government. He fought the battles of the mountain, while Robespierre and Billaud enjoyed the fruits. After the downfall of the Gironde party, our author observes, that Danton was compelled to act a part foreign to his feelings ; he clamoured like a demagogue, while the love of order and humanity were at the bottom of his heart. In the fate of the twenty-two deputies, he, however, foresaw his own ; and from this moment meditated, during his occasional retirements into the country, a plan, or conspiracy as it was termed, for the restoration of law, justice and order,—for recalling to the convention the imprisoned members,—the proclamation of an amnesty,—and for a general peace. In this plan, Camille Desmoulins, and others, were associated with Danton.

Our author, finding all chance of reconciling the contending parties to be vain, resigned his functions as minister, but remained in Paris. He had scarcely given in his resignation, when a deputation of Jacobins waited on the committee of public safety to demand his arrest. He was arrested on the 16th of September. After several inferior examinations, he

was

was referred to the committee of public safety. There two or three members, justly suspected, he says, of humanity and candour, (we presume he alludes to Lindet, Prieur, and Carnot) pleaded his cause, and he was committed to the custody of a gendarme, who attended him for four months. His danger however increased after the gendarme was removed, and he was one of the victims destined to bleed on the 11th of Thermidor; but this catastrophe was prevented by the affair of the 9th of that month.

With respect to the character and merits of our author, it is not easy to form an exact judgment, while we have only one side of the question. He appears to be a man of extensive information, and of cool judgment; and this coolness and candour have apparently kept him from entangling himself too deeply in the crimes, the errors, and misfortunes, of either of the parties, which, after the 10th of August, divided France. He certainly gave sound advice to the Gironde party: his heart appears to have been with that unfortunate faction, while his interests or his fears might lead him occasionally to pay court to their antagonists; and at such a time, what man is possessed of such vigour of sentiment, of such strength of nerve, as to be able to say, that, in the most trying of situations, he has never been guilty of the slightest deviation?

We have dwelt upon this article, because it has been our study, from the beginning of the French revolution, to afford our readers the clearest light on that important subject; and we cannot but flatter ourselves, that, in the different Appends which we have published since that period, will be found the fullest and most impartial account of French affairs extant.

The French revolution has afforded many useful lessons of caution to Englishmen; and that which may be collected from the present publication, is not the least important. It gives us a strong and impressive warning against the heat and violence of party. The contest between the two adverse factions, which forms the principal subject of this pamphlet, appears, through the whole of it, to have been more personal than public. In the violence of passion, each party attributed the blackest designs to their opponents, without a shadow of reason or of proof; and nick-names and words were substituted for arguments. In our intercourse with the world, we have seen with pain something of the same temper in the contests between the ministerialists and the opposition in this country; and yet we know many worthy and upright characters on both sides, who, if they could be brought dispassionately to reflect, would probably soon understand each other. The truth perhaps, in this case, as in most others, lies between the two extremes;

tremes; and a wise man will neither conclude the minister infallible in all his conduct, nor will he too hastily adopt the projects of rash and visionary reformers.

Pensieri sulle LXX. Settimane di Daniele, da P. Giambattista Gallicciolli; dedicati al Reverendissimo Signor Dr. Matteo Seler, Piovano di S. Cassiano, Esamin. Sinodal. e Canon. della Ducal Basilica. 8vo. Venezia.

Thoughts on the LXX Weeks of Daniel, &c.

IT is no new thing, in despite of the shackles with which the study of theology is encumbered under the papal establishment, to see those who are anxious to understand the scriptures, struggle to break from their fetters, and sometimes even succeed. Father Gallicciolli, indeed, hath not chosen a subject that, in itself considered, was likely to bring home conclusions which might occasion alarm; but yet, to venture beyond the confines of authority in one case, may, by furnishing an example, familiarise the attempt in another, and thus be ultimately productive of more benefit than will be found to result from the work produced.

The Thoughts here offered to public investigation are the evident product of much reflection, and no small portion of learning: but notwithstanding this, and the great ingenuity they so often display, we must confess our disappointment in seeking that satisfaction we at first hoped to obtain, and which *Professor EICHORN*, in a late number of his *Allgemeine Bibliothek der Biblischen Litteratur*, p. 391, hath directed us to expect from a countryman of our own*.

That our readers however may be enabled to form some

* "Der *Pastor* HENLEY in Rendlesham nahe bey Ipswich, ein geschickter und fleissiger mann, der viel in Deutschen Schriften studirt, wird bald ein Werk drucken lassen, das sich vielleicht in dem morgenländischen und exegetischen Fache eine bedeutende Stelle erwerben wird. Zum Theil durch Hülfe einiger Asiatischen und Phönizischen Münzen ist er in den Stand gesetzt worden, die wesentlichsten Anliegenheiten der biblischen Chronologie in Richtigkeit zu bringen, und er wird dem prophetis. Theile der heil. Schrift, u. überhaupt der jüdischen und Christlichen Offenbarung eine überzeugendere Beweiskraft auf eine so the art verschaffen, wie es biß r noch nicht geelichen ist. Er hat durch Hülfe gewisser Bibeltellen (oder biblischen Chronologie) gefunden, wie genau die Griechische und Röemische Zeitrechnung unter sich und mit der jüdischen übereinstimmen. Und alles hat die Genauigkeit einer astronomischen Zeit."—Having been led by this information to inquire concerning a work of such importance, we are informed that the coins are engraving, and the publication is going forward on a more extended scale than that here annexed, under the title of "*Illustrations of Ancient History and the Prophetic Scriptures, with a Verification of the LXX Weeks of Daniel, from Coins and Documents not hitherto applied.*"

judgment of the tract before us, we will proceed to give them a view of its contents.

The first chapter begins with preliminary observations: and as the Assyrian, Babylonian, Persian and Median chronology are intimately connected with his subject, the learned father closes it with a table of the respective kings, beginning from the epoch of Nabonassar which he ranges within the year 747 before Christ, and reckons six years earlier than the Varonian era of Rome, which he places in the year before Christ 753. Against the accuracy of this statement, however, there are considerable objections, inasmuch as the Varonian date, properly adjusted, will be found to correspond with the year before Christ 751. Thus an error of two years will be found to run through every date referred to this standard. The remark,—that, in the 1st book of the Maccabees, the Grecian year begins with the Jewish ecclesiastical year, *Nisan*, or new-moon of March, and, in the second book, with the Jewish civil year, *Tisri*, or the new-moon of September,—is important.

After having, in the second chapter, considered the *various opinions relative to this prophecy*, he proceeds to inquire in the third, *what years were used by the prophet*; the result of which is that these years are determined to have been of twelve months of thirty days each:—"Dico io per tanto, che Daniele seguì tal forma di anno avente giorni precisamente 360, e mesi 12 tricenali; e io per chiarezza e brevità l'appellerò in seguito *anno profetico*." This position being established to the author's satisfaction (though not, we fear, to that of any other person)—to avoid the embarrassments that must arise from synchronising these years with those of the Julian period, the years of the world, or those of the vulgar era before Christ, he lays down certain rules, the intricacy of which is but little in their favour.—The fourth chapter is employed in tracing out *what year of the Julian period was that of Christ's death*: and upon the grounds that the year determined was a Sabbatical year and Jubilee [which is rested however upon the erroneous supposition of Ayrolo and others], because that year could be the only one on which the new-moon and paschal full-moon, or 14th of the moon, could fall on a Thursday, and so admit of our Saviour's eating the passover before his crucifixion,—and because, according to Paul of Middelburg, who calculated the time of mean full-moon, according to the meridian of Jerusalem, to have happened on Friday April 3, thirty-five minutes after eight, and of the true full-moon fifty-eight minutes after six in the morning of the thirty-third year of the vulgar era, the dominical letter being D,—it is inferred that our Saviour must have died in the year of

the Julian period 4746.—Plausible however as this inference may appear, it is by no means conclusive, unless it can be shewn that the correspondent year of the Julian period and of Christ's life began together.

The fifth chapter consists of *an application of the 490 prophetic years to the Julian period, the era of Nabonassar, and the Jewish*; but as the principles upon which the author proceeds are at best but hypothetical, we cannot admit his conclusions. In chapter the sixth, he proposes to investigate the time WHEN THE WORD WENT FORTH for rebuilding Jerusalem. With this view, he very properly cites the different texts, that at all relate to the subject.—The first is Isaiah xlv. *Thus saith the Lord to his anointed, to Cyrus; and, in v. 13, he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord, of hosts.*—The second is Jeremiah xxv. 12, *When 70 years are accomplished, I will punish the king of Babylon; and xxix. 10, After 70 years be accomplished at Babylon, I will visit you, &c.*—The third is the decree of Cyrus in the first year of his reign, when, in completion of the predictions of Isaiah and Jeremiah, he published an edict for rebuilding the temple, and gave the Jews leave to return. Ezra i. 1, 2, 3.—The fourth is the decree of Darius in confirmation of that by Cyrus. Ezra vi. 12.—The fifth is the decree in the 7th year of Artaxerxes, when Ezra was sent by the king and his seven counsellors. Ezra vii. 11—14.—The sixth is that in the year 20 of the same Artaxerxes in which Nehemiah was dispatched. Esdras ii. 5.—The seventh is that, Daniel ix, 23. *At the beginning of thy supplications the commandment came forth.* In reference however to this last, may it not be doubted whether any thing more is meant than the order to the angel to visit the prophet? for it is added immediately: *and I am come to shew thee, &c.* This appears to be the most natural construction. But so far from expressing a doubt, father Gallicciolli takes the seventh as determinate of the time, and placing it in the first year of Darius the son of Ahasuerus, known in profane writers by the name of Cyaxares the second, fixes the going forth of the commandment to the year of the Julian period 4177, and 86 years before the Seventy Weeks began. Suspecting after this, that his hypothesis may disturb the minds of his readers, he entreats them to hear him with patience; observing further, that the supplications of the prophet here mentioned are not to be understood of those in verses 4—20, but in reference to what he says in v. 3. *I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes.*

Chapter the seventh is taken up in settling the author's sense of נחמ, which, after having brought together the different translations,

translations, and then leaving them all, he imagines should be rendered, *have been DIVIDED*; and, accordingly, the Seventy Weeks are divided by him into portions of 7, 62, and 1.—In the eighth chapter an explanation is offered of the rest of the verse. Considering the expressions as used in a bad sense, **לכלא הפשע** is interpreted by him *riempiere, finire ec. li peccati*,—*arrivarne al colmo*; just as though Daniel meant to express, in respect to his nation, a similar sense to that of our Saviour, when, addressing the Pharisees, he said: *Fill ye up the measure of your fathers.* Matt. xxiii. 32.—**ולחכם חתאות** that is, according to the learned father, *per sigillare i peccati*. In the sense of Job, xiv. 17. *My transgression is sealed up in a bag*; intimating that the prophet meant, at the end of Seventy Weeks the perfidy of the house of Jacob would be sealed up in the book of divine justice, and would not be pardoned. But should **לחכם** be taken with the Massora for, *per dare fine*, it is added, the meaning is the same.—**ולכפר עון**, and to expiate iniquity, or, in a bad sense, to gloss over, or conceal it; just as in Isaiah, *crying peace, peace, where there is no peace*.—**והבליא ערק צולמים**; and to bring in the righteousness of ages:—in agreement with Jeremiah xxxi. 32. *Not according to the covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant, &c.* **ולחטום ונביא חזון** and to seal the vision and the prophet: explaining these phrases by Daniel xii. 4. *Shut up the words and seal the book*; or else taking them in the sense of ending or finishing, as in Ezek. xxviii. 12. *the seal of perfection*: or, in an unfavourable sense, as in Isaiah vi. 10. *Make the heart of this people fat, and make their ears heavy, and shut their eyes, &c.*—After having considered the different glosses on the word **משח**, and dwelt some time upon them, father Galliccioli, giving them all up, takes that term in the sense of *anointing*, and makes it refer to the *unction of the holy spirit*, not only in conformity to the apostle's expression, that we are anointed, but in agreement with that more abundant unction with which God has anointed his Christ with the oil of joy above all others, and of which through him we are partakers. Isaiah lxi. *The spirit of the Lord is upon me, because the Lord hath anointed me to preach the gospel unto the meek, &c.* and so likewise St. Peter, Acts x. 38. *How God anointed Jesus of Nazareth with the Holy Ghost and with power, &c.* applying the completion of this unction to the last week.

The ninth chapter offers an explanation of the words, in v. 25.—*from the going forth of the commandment that Jerusalem should be builded again.* Our learned father, instead of

reading, with the Latin, *ab exitu sermonis*, FROM the going forth of the commandment, would substitute *ob exitum sermonis*, FOR the going forth of the commandment; and considering this as the hinge on which all turns, or the *cause* of the Seventy Weeks being determined, he intimates that after a period of 490 years, the true church should be reared, and an end put to the Mosaic œconomy. In justification of this rendering, he adds, it would be childish to accumulate proofs that D admits the signification of *for*.

The building here intended is affirmed to be a *moral structure*; and to prove that this interpretation is not foreign from the tenor of the scriptures, the author cites Jeremiah xxxi. 4. *I will again build thee, and thou shalt be built, O virgin of Israel*; and Isaiah lviii. 12. *They shall build the old waste places: thou shalt raise up the foundations of many generations, &c.*

In the tenth chapter, the import of *unto Christ the leader* is considered. After many observations, the apparent tendency of which is to accommodate the prophecy to the hypothesis of the author—an imputation unwarily cast by him upon others—he comes again to his *moral building* of Jerusalem, and, in congruity to it, considers Christ as the anointed high priest under the similitude of Aaron in the Mosaic œconomy; thus rendering צד משיח נביא *under the anointed leader*, and annexing, by way of explanation, that the legal dispensation was to continue through the whole of the 69 weeks assigned, and no more; in confirmation of which the words of our Saviour are cited: Luke xvi. 16. *The law and the prophets were until John*. To shew that צד is used in the sense of *under*, many passages are brought.

The eleventh and twelfth chapters are taken up with adjusting the prophecy to his divisions of the Seventy Weeks into 7, 62, and 1; but as these divisions are founded upon no determinate principle existing in the prediction, nor is there any circumstance in the context that can be deemed a proper clue to them, we hold ourselves excused from dwelling upon them. A various reading, however, in the Greek version, from a MS. in St. Mark's Library, ought not to be silently passed:—εβδομαδας εννια. και εβδομασιν εξηκοντα και δυοι δραφνησεται και δομηθησεται πλαισια και σκαμμα.

The thirteenth and fourteenth chapters contain the author's explanation of verse 26; and the fifteenth, of verse 27, with which the prediction is closed.

Essai sur la Vie de J. J. Barthelemy, par Louis-Jules-Barbon Mancini Nivernois.

An Essay towards the Life of J. J. Barthelemy, &c. 8vo. De Boffe. 1795.

'**L**AUDARI laudato viro,' was accounted by an excellent man among the blessings of human life. Europe has not often produced a man of more extensive erudition, nor of more taste in polite literature, than the abbé Barthelemy, as all who have perused the charming *Anacharsis* must have sufficiently proved; and his biographer, the *ci-devant* Duc de Nivernois, is not unknown to fame. From the present *Sketch*, as it is modestly termed by its author, we learn that Jean Jaques Barthelemy was born at Cassis, a small port in the vicinity of Aubagne in the year 1716. He had the misfortune to lose his mother at the age of four years; and at the age of twelve he was sent to study at Marseilles, at the College of the Oratory. It appears that the ecclesiastical profession was of his own choice; but he was obliged, from a prejudice of the bishop, who admitted no candidates from the Oratory, to finish his studies at the Jesuits' College. Here he became, as every man of eminence must be in some degree, a self-taught scholar; for he attended to a private course of studies, which he marked out for himself, more than to that which was recommended by the professors. He applied chiefly to the ancient languages, the Greek, Hebrew, Syriac, &c. His great application threw him at last into a dangerous malady, and he recovered his strength only at the period when it was necessary to enter that seminary where he received the tonsure. The leisure which he enjoyed in this pious retreat, he employed in making himself master of Arabic.

After quitting this place, he returned to Aubagne to the midst of his family, where he lived in a happy and select society. In the year 1744 however he repaired to Paris, the grand emporium of literature and science. He carried with him letters of recommendation to M. de Boze, the keeper of the medals, and secretary to the Academy of Inscriptions and Belles Lettres, who introduced him into the first literary circles in the metropolis, and soon after associated M. Barthelemy with himself as one of the keepers of the cabinet of medals. In this office he at once displayed his abilities and his industry, in making a most complete arrangement of those vast stores of curiosities which had hitherto remained in the most perfect disorder. His disinterested attachment to literature was evinced by his refusing a most promising situation in the church. A particular friend was appointed bishop of

Bezièrs, and pressed him, but in vain, to accept the appointment of vicar general. He was chosen an associate in the Academy of Inscriptions in 1747. On the death of his friend M. De Boze in 1753, M. Barthelemy was appointed principal keeper of the medals, without interest or solicitation;—a singular instance of the regard which was paid even by the corrupt court of France to literary merit, and which puts English patronage to the blush.

Another instance of attention to merit in the French courtiers immediately succeeds this account.—M. de Stainville, afterwards Duc de Choiseul, being appointed to the embassy at Rome, proposed to the abbé to accompany him to Italy, and the proposal was accepted. He was to have gone in the carriage with the ambassador and his lady, but was obliged, on account of some necessary arrangements in his department in the Medal Office, to defer his journey. He arrived, on the 1st of November 1755, at Rome. The ambassador and his lady are depicted in the fourth volume of the *Anacharxis*, under the characters of Arsames and Phædima. The object which appears most to have interested M. Barthelemy in this journey, was the developing of the MSS. found in the ruins of Herculaneum, which are said to amount to 400 or 500. He employed every effort and stratagem to effect this purpose; but such was the bigotry and folly of the persons to whose custody they were committed, that he only could obtain sight of one, containing 28 lines, which by an extraordinary device he contrived to copy.

From Rome he was solicited to proceed with M. de Stainville to Vienna, the latter being nominated to the embassy at that court; but M. Barthelemy resisted the flattering proposal, as he conceived that he could not so long neglect his duty in the cabinet of medals. In the year 1758 M. de Stainville, created Duc de Choiseul, was appointed minister of foreign affairs.—On being pressed by the new minister to know what service he could render his friend, M. Barthelemy with great diffidence was induced to request a benefice of 6000 livres (not quite 300*l.*) a year; but the generosity of his patron went far beyond this, and in the course of a few years he was presented to several very lucrative appointments. Some of these, however, he resigned in favour of persons of literary merit, whom he wished to serve; and on the disgrace of the Duc de Choiseul in 1771, he followed his patron into exile at Chanteloup. In his retreat he composed the greater part of his *Anacharxis*, which however was begun in 1757, and which appeared in 1788. In the following year he was made a member of the academy, not only without solicitation, but in some measure against his will.

On

On the suppression of pensions and sinecures, his income was greatly lessened, and he was almost reduced to a comparative state of indigence. In 1790 however, M. de St. Priest, then minister for the home department, offered to M. Barthelemy the place of king's librarian, but he refused it. In 1793 the venerable abbé, then in his 78th year, experienced a visible decrease of strength: yet, such was the barbarity of the execrable party of Robespierre, that in the month of August in that year, he was denounced under the pretended charge of aristocracy. On this transaction, however, M. de Nivernois descants with great candour. In troublesome times, he observes, suspicions necessarily arise—M. Barthelemy was accused by a person of the name of Duby, whom he did not know, and appears rather to have been implicated with others than prosecuted as a principal; and with those persons he was committed to the prison of the Magdelonettes. He was however treated with great kindness by the keeper of the prison, and, it appears, was not detained many hours, being released, on the application of his kind patroness Madame de Choiseul, by the committee of the section, who alleged that his name was inserted in the order of arrest by mistake. He was almost immediately afterwards offered a second time the place of public librarian, vacant by the death of Carra; but he excused himself on the plea of his age and infirmities. The excuse, M. de Nivernois remarks, was unfortunately too well founded: for in the course of the succeeding year 1794 his infirmities and complaints rapidly increased; and on the 30th of April 1795, after passing the preceding day with his estimable patroness Madame de Choiseul, he was found in his bed in the morning in a state of almost perfect insensibility, and expired at three o'clock in the afternoon.

A list of the various memoirs and publications of the abbé Barthelemy is annexed to this pamphlet, which is written with great spirit and correctness, and (what is better) with the fervent zeal of disinterested friendship.

Novum Lexicon Græco-Latinum in Novum Testamentum—congressit et variis Observationibus Philologicis illustravit Jch. Frieder. Schleusner, Philosophiæ et Theologiæ Doctor, hujusque Professor P. Ordinarius Gættingensis. 8vo. 2 Vols. Lipsiæ.

A New Lexicon, Greek and Latin, to the New Testament, by Dr. Schleusner.

IN the brief notice we had occasion to take (in our Appendix to the XIIth Vol. of this Review) of Professor EICHORN's new edition of the Lexicon of SIMONIS, we suggest-

ed our ideas of the plan upon which all such compilations should be made; but though neither that work, nor this more immediately before us, hath been conducted in the manner that best approves itself to our judgment, they notwithstanding are both possessed of considerable merit.

Dr. Schleusner, in a candid and judicious address prefixed to his book,—unlike many others, who, to recommend themselves, set out with depreciating their predecessors in the same department,—acknowledges their merits to the full extent, and his own obligations to them:—“*Habere virtutes suas insignes N. T. thesauros, quos Disterici, Minterti, Leighii, Stackii, Schwarzii, Schætgenii, Krebsii, et alii, in lucem publicam ediderunt, extra omnem dubitationis aleam est positum, et ego, qui permulta ipsorum lectioni debeo, et ex ipsis in usus meos transtuli, lubens et gratus agnosco.*” But as, notwithstanding the meritorious labours of these various lexicographers, it was universally admitted that much still remained to be done, Dr. Schleusner was prevailed upon to accept the undertaking, in the execution of which his first care was not only to digest and put in order, but also more accurately to examine, and, as far as he was able, to separate the certain from the doubtful, amongst the philological observations upon the New Testament, which, for nearly sixteen years, he had been collecting, from the diligent and reiterated study of the sacred writings, as well as from an almost daily and critical explanation of them in his lectures for ten years together. But far from proceeding on these grounds alone, he deemed it likewise necessary to consult the various commentators and interpreters of the New Testament, with all such other writers as could assist him in throwing light on his subject; at the same time applying himself indefatigably to every subsidiary means that might aid him in the investigation of the most subtle principles of the Greek language. With these preparations, he had recourse to every Lexicon on the New Testament that had been hitherto published: and thence selecting whatever could contribute to his design, making it in the first place an indispensable object that no appropriate word, particle, or idiom of the New Testament should be passed by, or left untouched, he hath rendered his book at once a Concordance and Lexicon. In the explanation, moreover, of particular words and idioms, it will be found that no pains have been spared to trace out and establish their precise import, and consequently to remove that ambiguity which might arise from not having sufficiently attended to such images, and associations of ideas, as the peculiar nature of the subject might either suggest, or which might be incident, from either habits of life or other causes,

to

to the minds of the sacred writers. In arranging the different significations of words, the genius of the Greek language has been especially consulted, both as to etymology and analogy; but where, in some instances, these were not sufficiently obvious, recourse has been had to sober conjecture.—In reference to the names of persons, places, coins, measures, &c. Dr. Schleusner has treated more largely than any one before him; explaining where opportunity offered, and demonstrating by pertinent examples, whatever a more perfect knowledge of geography, ancient history and antiquity, and especially of the customs, institutes and opinions of the Jews, the Romans and the Greeks, might have discovered, that was at all pertinent to the occasion. In short, that nothing might be wanted to render this work as complete as possible,—because the writers of the New Testament, as is admitted by all competent judges, have not used in their writings the pure and Attic Greek, but that dialect, which in the age of Christ and his Apostles was vulgarly prevalent, that is, the Macedonian and Alexandrian,—and because the general character of the language of the New Testament is Hebraic, and many parts of it are translated from the Old,—reference has been perpetually had to the Hebrew original, and the ancient versions, whence all such expressions and passages have been brought as could best elucidate the sense. Nor have the Greek grammarians and glossarists been in any instance neglected, wherever they could with advantage be used. In addition to these, the early ecclesiastical writers have been diligently ransacked, and the various readings which have been collected, attentively weighed. Nor is it to ancient writers only that the author is indebted; for he freely confesses that whatever he could convert to his purpose in the writings of FISCHER, TITMANN, MORUS, DOEDERLEIN, TELLER, STORR, KOPPE, THALEMANN, and the other most distinguished writers on scripture, he hath been ever sedulous to adopt. Lastly, that nothing might be omitted which could help to perfect the work, the utmost attention has been paid it by Professor MEISNER of Leipzig, in its passage through the press.

To give some idea of the execution, we annex the article ΧΡΙΣΤΟΣ.

ΧΡΙΣΤΟΣ, ου, ὁ, *Christus*, 1.) proprie: *unctus, cujus corpus oleo, aut unguentis delibutum est*. Est verbale a tertia perf. pass. *κεχρισται unctus est*, verbi *χρίω ungo*. Sic sæpius legitur in versione Alexandrina pro *Πῶς unxit*, 2 Paral. xxii. 7. et *Πῶς unctus*. Levit. iv. 5, 16. 2 Sam. i. 14, 16. Adde Sirac. xli. 22. 2 Macc. i. 10. *Suid.* Χριστός δὲ ὁ ἐν εὐαγγ. κεχρισμένος.

μενος. Jam quia apud Hebræos prophetae, sacerdotes, reges, et omnino ii, quibus a Deo munus aliquod publicum collatum esset, oleo inungi et hoc unctionis ritu solemniter inaugurari solebant, factum est, ut Χριστός speciatim diceretur, 2.) *Προφeta*, sacerdos, seu princeps sacerdotum, interpret voluntatis divinae, et quisvis alius, cui dedisset Deus veniam gerendae rei alicujus praeclarae, et civitati Judæorum salutaris, maxime autem rex, v. c. apud Alexandrinos 2 Sam. xix. 21. 1 Paral. xvi. 22. Ps. civ. 15. Jes. xlv. 1. Hinc in N. T. 3.) Κατ' ἐξοχην, *Jesus, filius Dei, servator totius generis hominum*, nomine Χριστός ornatur in N. T. libris, ut intelligeretur cum esse regem illum, hominibus a Deo constitutum, quem ipse Davides (Ps. ii. 2. coll. Act. iv. 26.) יהוה צדיק non

aliam ob causam vocavit, quam quia, spiritu divino plenus, praevidebat, futurum esse, ut omnino omnibus, qui ipsius doctrinam essent amplexuri, Judæis æque ac barbaris, rex praeesset. Ita enim recte, ut opinor, veram vim nominis Χριστού, ad Jesum translati, constituit celeb. *Fischerus* in Pol. xiv. de Vitiis Lexicorum N. T. p. 354. seq. præeunte *Laërantio*, (Institut. Divin. iv. 7. 4. seq.) quem etiam alii ecclesiae veteris doctores secuti sunt, (teste *Suicero* in Thesaur. Eccles. T. ii. p. 1552.) qui judicaverunt, nomen Χριστός, de Jesu adhibitum, esse vocabulum potestatis et regni. Alii vero filium Dei in N. T. *Christum* ideo appellatum esse existimant, quod ipse, qua homo, instructus esset a Deo virtutibus divinis, et ut officium triplex, nimirum regium, sacerdotale, ac propheticum, indicaretur, quæ quidem omnia, quanquam per se recte et vere dicta esse negari nullo modo potest, tamen prior hujus appellationis ratio ipsius *Lucæ* auctoritate confirmatur, qui verbum Χριστός nomine βασιλεύς interpretatus legitur, cap. xxiii. 2. ubi Χριστον βασιλεα dictum esse pro Χριστον, τουτεστι βασιλεα, (coll. Act. vii. 10.) jam *Beza* vidit. Matth. i. 16. Ιησους ο λεγομενος Χριστος. Ibid. ii. 4. που ο Χριστος γενναιται, ubinam promissus et prædictus ille rex Judæorum nasciturus esset. Ibid. xvi. 16. xxiv. 23. Marc. ix. 41. οτι Χριστος εστι quia sectatores et legati Christi estis. Luc. ii. 26. filius Dei ο Χριστος του κυριου vocatur, et ibid. ix. 20. ο Χριστος του Θεου, h. e. rex ille, hominibus a Deo constitutus. Joh. i. 42. ευρηκαμεν τον Μεσσιαν ο εστι μεθερμηνευμενος Χριστος. Gloss. N. T. *Fabrici* p. 57. Μεσσιανος ηλειμμενος, η Χριστος, ubi videndus *Aliberti*. Phavor. Μεσσιανος ο κεχορισμενος και ηλειμμενος λεγει δε τον Χριστον. Μεσσα γαρ το ελαιον, ητοι το χρισμα ερμηνευεται. 4.) Tropice et per inetonymiam: religio *Christiana*, quæ optimam recte vivendi rationem tradit. Rom. viii. 10. ει δε Χριστος εν υμιν, si vero religio Christiana in vobis vim suam exferit, i. q. v. 9. ει πνευμα Χριστου εχετε, si instructi estis sensibus animi, quos postulat ac efficit religio Christiana. 1 Cor. i. 13. μεμερισται ο Χριστος

ἡ Χριστός; nonne vetat religio Christiana factiones et dissidia? 2 Cor. i. 19. ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς Χριστός, ὁ ἐν ὑμῖν κηρυχθεὶς, religio Christiana vobis a nobis tradita, Coll. v. 18. ibid. v. 21. ὁ δὲ θεσπιστὴς ἡμᾶς εἰς Χριστόν, pro ἐν Χριστῷ, qui vero nos confirmat in religione Christiana. Ephes. iv. 20. ὑμεῖς δὲ οὐχ' οὕτως ἐμάθετε τὸν Χριστόν, vos autem meliora edocti estis per religionem Christianam. 5.) *Omnia bona per Christum hominibus parata ac oblata, beneficia Christi.* Galat. iii. 27. Χριστόν ἐνεδύσασθε, participes facti estis omnium beneficiorum Christi. Philipp. iii. 8. ἵνα Χριστόν κερδήσω, ut potiar bonis, per Christum partis. Heb. iii. 14. μετοχοὶ γὰρ γεγενῶμεν τοῦ Χριστοῦ. 6.) *Cætus Christianorum, ecclesia Christiana.* 1 Cor. xii. 12. οὕτω καὶ ὁ Χριστός idem etiam valet de cœtu Christianorum. 1 Tim. v. 11. τοῦ Χριστοῦ eleemosynis a Christianis collectis.

Sensible as we are that a single specimen will by no means give an adequate idea of the whole, we are fully convinced that no person can peruse the foregoing, without forming a favourable judgment of the work; and though the pressure of other articles prevents us from producing further extracts, this alone, we apprehend, will suffice to convince, that no work of the kind has been hitherto produced, which can at all stand in competition with this.

The first volume containing 1175, and the second 1290 pages very closely printed, makes us regret that a larger letter had not been used, and both volumes made a quarto of one.

La Vie du General Dumouriez.

(Concluded from Vol. XV. p. 531.)

THE farther we advance in reviewing the life of this extraordinary man, the more we are surprised at that variety of characters which he assumed in order to gain a pre-eminence, and the facility with which he is able to gloss over what appears to us to be, if not a total want, at least an inconsistency, of principle. In treating of the revolution of 1789, Book III. chap. 2. he expresses the fears he then had for the destruction of monarchy. He condemns the conduct of Mirabeau, and attributes the mischiefs that followed to the intrigues of the court parties about trifles, while they should have been forming a balance against the factious. Replete with these fears, he imparted them to Vaudreuil, the favourite of the Prince D'Artois, whom he calls a very amiable prince, who stood in need only of good advice. Vaudreuil agreed to every thing: but their joint attempts produced nothing. They endeavoured that

that the states general should be convened at Bourges or Tours, instead of Paris or Versailles; but the court and the minister were for the latter, thinking themselves stronger there than in the provinces. 'The king and his brothers, although still young, had yet arrived at the age of maturity; but they had not one friend about their persons capable of inspiring them with solid reflections, or inculcating that grave and prudent conduct, so necessary in critical circumstances. Courtiers endeavour to prolong the youth, and even the infancy of princes, because their credit is augmented in proportion to the frivolity, the silliness, and the futile pleasures of their masters. The moment a prince becomes a *man*, he may have friends, but he has no longer favourites.'

Dumouriez was an enemy to the publication of the Rights of Man, and he assigns his reasons at considerable length, some of which, it must be confessed, have great weight. But all this he says was "the voice of one crying in the wilderness." The declaration appeared; it was misunderstood by the people, who confounded their *power* with their *rights*; and the anarchy became universal. The *veto* he considers, as we have always done, as the death-warrant of the king, and he wrote unsuccessfully against it. He declined being a member of the constituent assembly, being attached to his plans at Cherbourg, which he was desirous to see resumed, and executed on a grand scale. He contented himself with drawing up instructions for the deputies of the nobility of Cotentin, in which he proposed that the nobility themselves should make an offer to sacrifice those pecuniary privileges of which they were soon about to be deprived. The nobility, on this account, supposed him attached to the popular cause, which was then reckoned a crime. When the troubles broke out in Normandy, Dumouriez, who had just before sent up to Paris a plan for regulating Broglie's conduct in maintaining the bastille and all Paris, accepted the office of commandant-general of the national troops assembled at Cherbourg, and made a long speech in favour of liberty and good order. The various means he adopted here to repress the fury of the populace, were as judicious as they were successful: and what he observes upon this may be allowed, that, had the other commanding officers displayed the same firmness and judgment in all the towns throughout the kingdom, the people would have remained every where masters of the *populace*. The jacobins at this period were merely a patriotic body, perhaps a little too zealous; but they consisted, in his opinion, of the most upright men of France, and of the constituent assembly, and were not as yet debauched by the introduction of russians, who have converted that

that club into a monstrous association, that has become the enemy of all social order. Throughout the whole detail of the early revolts in France, in the provinces, it is worthy of remark that the regular troops every where refused to fire upon the people. In the month of November 1789, Dumouriez came to Paris, having resigned his command of the national guard.

Here he proposed several regulations respecting the negroes and the clergy, which were not adopted; he takes the merit, however, of having advised the king to adopt the constitution without hesitation. Upon this he remarks, that if the king had continued to act firmly and frankly, he would have outwitted both the jacobins and republicans; but the bad advice of his perfidious counsellors, his flight, and his continual shiftings of conduct, proved his ruin. The following anecdote strongly marks Dumouriez's intriguing disposition: yet perhaps it was a disposition adapted to the people he wished to cajole.

‘ He also by means of his friend Laporte communicated a very useful piece of advice to the king and queen, which was however rejected. The queen, since she resided at the Thuilleries, had begun to gain a little on the affections of the people; they had admired her courage during the frightful tumults of the 5th and 6th of October 1789; they pitied her: he wished to augment the regard they now seemed to entertain, by procuring for her an opportunity of being beloved without being degraded. Maternal love is the most powerful of all engines, even among the most savage nations, and the French were then still in possession of the milder virtues.

‘ In the street Montmartre, where Dumouriez lodged, there was a little battalion of boys, all sons of merchants, or of reputable citizens; they were well educated, well clothed, and in short were charming children. They often went to exercise in the Champs-Élysées, on the other side of the Thuilleries. He suggested that the queen should carry the dauphin thither at the beginning of spring, as if led by mere curiosity; that she should caress the children, and through the medium of her own son, give them little presents, and a treat now and then; in fine, without any appearance of design, she might permit the dauphin to form an acquaintance with some of them; she also might flatter the mothers by complimenting the children, and in a little time could express a desire that her son should enter into this handsome battalion, which would have overwhelmed the good Parisians of that day with joy, for they would have rejoiced to have seen the heir apparent dressed in the national uniform with a little musket in his hand, at first
a simple

a simple soldier, and afterwards ascending through all the intermediate degrees until he arrived at the command.

‘ He drew up a very interesting but short memorial founded on this proposition, in which he quoted the example of Sesostris, who being educated with all the children born on the same day with himself, afterwards made them the companions of his victories; of Cyrus the Great, who with the youth of Media, that had been brought up along with himself, had conquered Asia; of Peter the Great, who served as a simple soldier in the German company of his favourite Lefort, and who was only a lieutenant-colonel when he vanquished Charles XII. at Pultowa; in short, of the princes of the house of Brandenburg, and the other German princes, all of whom receive a similar education.

‘ The queen rejected this proposition with disdain, and she told Laporte, that she should always hold the uniform of the assassins of the king’s body guards in detestation. If she had possessed a sufficient degree of prudence to have vanquished this unjustifiable repugnance (for the national guards, on the contrary, had actually saved the gardes-du-corps), the courtiers, who are every where a monkey race, would have followed the example, every body would have adopted the national uniform, and a connection and a cordiality would have been the result, which would have arrested the progress of distrust, hatred, and criminality. Alas! she in a short time afterwards beheld her husband and her son dressed in this very uniform, without its answering any useful purpose, being obliged to do so by force, and consequently with disgrace.’ vol. ii. p. 81.

He opposed the creation of the *Feuillans* club, as taking from the jacobin club most of its respectable members, and leaving only the hot-headed and turbulent. The *Feuillans* club was instituted by Crillon the younger, and met for some time in his hotel. In speaking of La Fayette, whom he now frequently met, he treats his character with delicacy, but attributes to him great imprudence in waging open war with the jacobin club: and lest it should be objected that Dumouriez afterward did the same, he says, that ‘ La Fayette’s conduct was voluntary, and Dumouriez’ forced; it was not so much the jacobins that La Fayette hated, as Mirabeau and Lameth, who were then in vogue; his hatred therefore originated in a spirit of faction. That of Dumouriez was inspired by indignation.’

Some of the most valuable passages of this work are the reflections he makes on the state of parties in the more early periods of the revolution. After mentioning the conduct of the constituent assembly in sending troops to St. Domingo, &c. he

&c. he observes that in this affair, as well as in all others which he was enabled to probe to the bottom, the court and constituent assembly were two enemies, occupied in ensnaring one another; both had the *good of their country* in their mouths, but neither was anxious to obtain it; the French, though they began to glory in the name of *citizens*, had not become such; the court had not adapted itself to circumstances, and possessing no foresight, flattered itself with the hope of regaining its lost authority, by allowing the legislators to run headlong into absurdities, which would soon disgust the nation; while these legislators, who possessed great talents,—perhaps, he thinks, too great,—considered anarchy and confusion as the only means of rendering the court utterly contemptible, and of gaining the exclusive confidence of the nation. These sentiments appear to us to be just; and it is easy to deduce from such a posture of affairs many of the evils which followed.

In the escape of the king, Dumouriez does not appear to have been in any respect a party; but he remarked that the people, after the first moments of consternation had elapsed, were elevated to a violent rage, whence they returned to that fullen and fierce disposition, which announced a fixed determination to defend their liberty, without entering into any argument respecting the choice of a future government. After the king was brought back, the aristocrats appeared to be in a state of stupefaction, and the democrats, whose ideas were already beginning to wander after novelties, appeared not only to be very indifferent, but even much discontented, at the re-appearance of a king, whom, during two whole days, they had treated as a perfidious man, and whose name was only mentioned to excite vengeance. From this moment the unfortunate monarch entirely lost that remnant of love or pity, which the people in the provinces had until then cherished for him. Dumouriez was at Nantes, when he made these reflections, which carry with them evidence of truth. While he praises the conduct of the constituent assembly, as noble, grand, and generous, he deploras the insatiation of the court, who remained unaffected by such a proceeding. With all his attachment to the king, he never disguises his failings, and indeed attributes to him rank perjury and treachery, not however without the alleviating circumstance of his being surrounded by bad advisers, who preyed upon a weak mind, and probably suggested to him, in the spirit of the old church, that no faith was to be kept with *political* heretics. Dumouriez drew up a memorial of the conduct the king ought to pursue in this crisis: but the king only read it, and locked it up in the iron chest, where it was found after his death, and printed. The second, or national assembly, Dumouriez says,
was

was most horribly composed, and the jacobins now began to engross all influence. The assembly met armed with prejudices and hostile intentions against the unfortunate Louis and his court; and republicanism advanced with rapid strides. It was this same assembly that, taking advantage of the catastrophe of August 1792, *which it had prepared*, erected itself into a national convention, after having driven from its bosom some of its more enlightened members, and supplied their places by villains and fools, that sacrificed the king, and queen, the Brissotines, &c. &c. In detailing his own conduct at Nantes, and the rise of the malcontents in La Vendée, Dumouriez gives us many interesting particulars, worthy of the attention of those who would make themselves acquainted with the secret springs of this wonderful revolutionary machine: but for these we must refer to the work itself.

On the 15th of March, 1792, he became minister of foreign affairs. He thus relates the first official progress he made—

‘ He entered into administration on the morning of the 15th of March, and was presented to the king. He assisted at the council in the evening without a portfolio, having no business prepared, and made himself acquainted with the forms. This council was composed of only three ministers, Degraives, Cahier de Gerville, and Dumouriez. Duport-Dutertre had given in his resignation, and appeared no longer at the board. The marine and finance departments were vacant.

‘ Next day the king granted Dumouriez a private audience in conformity to his demand. The world is much deceived in respect to the character of this prince, who has been described as a violent and choleric man, who swore frequently, and was accustomed to treat his ministers with much roughness. Dumouriez, on the contrary, ought to do him justice by observing, that during the three months he was accustomed to see him, and that too in very difficult situations, he always found him polite, mild, affable, and even very patient.

‘ This prince evinced a great timidity, which proceeded from his education and his distrust of himself; he had a difficulty in speaking, possessed a moderate but correct judgment, a pure heart, and much knowledge relative to the arts, history, and, more especially, geography: in addition to all this, he was gifted with an astonishing memory. He was weak in point of character, and yet he shewed great firmness, or what may be better termed great resignation. At this period he often mentioned his death to Dumouriez, as an event which he anticipated, and he spoke of it with the utmost coolness.

Every

“ Every body recollects what occurred on that day when he was insulted by Santerre and the populace of Paris, on which occasion they placed the red bonnet on his head. He laid hold of the hand of a grenadier belonging to the national guards, and placing it on his breast, he said to him, “ Feel if my heart beats stronger than usual.” He was good, and yet he was but little susceptible of regret, and still less of attachment, except for the queen. On the whole he was a very good prince; and had he been better educated, would have become one of our best kings.

“ Dumouriez accosted him in the following manner: “ Your order, sire, to accept the place which I had before refused, persuades me that your majesty no longer entertains any prejudices against me.”

“ Most certainly.”

“ Then, sire, I shall devote myself to your service; but the situation of a minister is no longer the same as heretofore; without ceasing to be the zealous servant of your majesty, I am the man of the nation. I shall always address you in the language of liberty and the constitution; wholly occupied with my functions, I shall not often have an opportunity of paying my court to you; and in this particular I shall wave all manner of ceremony, the better to serve you. I shall not transact business but with yourself, or at the council board.

“ Nearly all those entrusted by you with diplomatic functions are in a state of open *counter revolution*. I am pressed to propose a change to you. I shall perhaps hurt your feelings in the choice of their successors; I shall mention candidates, some of whom you are unacquainted with, and others whose names will displease you. When your repugnance may be too strong and well founded, as you are the master, I will obey; but if your choice be suggested by those who surround you, and is visibly calculated to do you hurt, in that case I supplicate you either to follow my opinion, or to appoint me a successor.

“ Think of the many and terrible dangers that besiege your throne. It is necessary to support it by means of the public confidence; this is a conquest yet to be achieved, sire, and it entirely depends upon you. I have this morning drawn up the plan of four important dispatches; I shall present them at the first council. They do not resemble, either in the principles or the style, those of my predecessors, because these matters ought to be entirely directed by circumstances. If my labours are agreeable to you, I shall continue them; if not, my camp equipage will always be kept in readiness in order to serve my country and you in the army; that is my real element.

APP. VOL. XV. NEW ARR.

O o

ment,

ment, and the great object of all my thoughts for these last thirty-six years."

' The king, much astonished at this discourse, kindly replied, " I like your frankness; I know you to be attached to me; I wish for the constitution, and I hope that I shall be well pleased with your labours. A great many things had been said to me against you."

' Louis then spoke to him about what had occurred in Normandy; and after an explanation of the facts, he appeared to be satisfied.

' On his leaving the cabinet immediately after the king, who went to mass, all the courtiers avoided him, as if he had been infected with the plague, except two or three with whom he had been long acquainted. The marshal de Noailles, the duke de Nivernois, and the unfortunate duke de Brissac, assured him of their friendship.

' Next day he presented to the council four memorials intended for the courts of Madrid, Vienna, Berlin, and St. James's. They contained the principles on which he wished them to be hereafter negotiated with; and each of the ambassadors stationed there, instead of garbling their dispatches, had orders henceforth to communicate the whole, and even to present a copy to the department for foreign affairs.

' The minister in all these papers spoke in the king's name, but directly in the sense prescribed by the constitution, without menace, and without timidity. He discussed the true interests of each of these powers relative to the French revolution; and as all of them complained of the scandalous pamphlets published by the jacobins, he attributed these injuries, which at the bottom were despicable, to the indefinite liberty of the press during a revolutionary period.

' He moreover quoted the example of the English, who even in the most tranquil times speak of courts and nations with an injurious licence, not only in their numerous newspapers, but often in their parliament, and even in the house of peers. He observed that no power had ever dreamed of declaring war against Great Britain, or of sequestering that country from the grand political body on account of these trifling occurrences, for which, as they proceeded neither from the government nor the nation, these could not be responsible. He concluded by demanding peace in the name of a free people, of whom the king was the hereditary representative.

' The dispatches gave great satisfaction to the king, who said, " The like of these have never been presented to me before." Cahier de Gerville replied: " Sire, this is the manner in which ministers ought always to speak and write in your majesty's

majesty's name. The couriers were all ready, and the dispatches were sent off that very night.' Vol. ii. P. 169.

At this time the nickname of *sans-culottes* was first used. It has produced, as he very justly observes, still more terrible consequences than that of *guenx* in the Low Countries: and he adds, that almost all the nicknames designating parties are vile; and that, notwithstanding this, it is generally the faction, superior in point of dignity, that has invented them, to express its scorn. His administration, with more apparent propriety, but with as little truth, was termed the *Jacobin administration*. Disclaiming, and at some length, all party connections and views, he declares that he never had but one object, and that was to unite the king and the nation indissolubly together, by means of the constitution. The regulations he adopted in his new office have all the marks of wisdom and experience: but his office involved him in a singular situation with the queen, and, as he has related it, unfolds the unhappy infatuation of that princess—

'The king mentioned to him one day, that the queen wished to have a private conference with him. He was very much vexed at this information, as it was an unnecessary step, and one that might be subject to a wrong interpretation from all parties. It was necessary, however, to obey; and he was ordered to wait on her majesty an hour before the council met. He took the precaution to infringe half an hour on this dangerous appointment, so that it might be of as short duration as possible. He had been presented to this princess on the day of his nomination, and she had addressed him in a very indeterminate and short discourse, in which she pressed him to serve the king with fidelity; he had replied in a respectful, and vague manner, and had never seen her since.

'On being introduced into the queen's chamber, he found her alone, very much flushed, walking backwards and forwards with hasty steps, and with an agitation that presaged a very violent explanation. He went and posted himself at the corner of the fire-place, much grieved at the unfortunate lot of this princess, and the terrible sensations she experienced. She at length advanced towards him with an irritated and majestic air, and spoke as follows: "Sir, you are all-powerful at this moment, but it is through the favour of the people, who soon demolish their idols. Your situation depends upon your conduct. It is said that you possess great talents. You ought to know, that neither the king, nor myself, will suffer either these novelties, or the constitution. I declare it frankly to you; you are therefore to choose the part you are to act."

'He replied as follows: "I am shocked at the painful-confi-

dence which your majesty has chosen to honour me with. I will not betray it : but I am placed between the king and the nation, and I appertain to my country. Permit me to represent to you, that his majesty's safety, your own, and that of your august children, are connected with the constitution, as also the re-establishment of his legitimate authority. I should treat you and him unjustly, if I spoke to you in a different manner. Both of you are surrounded by enemies, who sacrifice you to their own private interests. If once the constitution is in vigour, far from occasioning unhappiness to the king, it will prove his felicity and joy ; it is necessary, therefore, that he should concur in establishing it solidly and quickly."

"The unfortunate queen, shocked at hearing her prejudices thus opposed, rejoined in a more passionate and louder tone of voice : "It will not last : therefore take care of yourself !"

"Dumouriez then addressed her again with a modest firmness : "Madam, I am more than fifty years old ; my life has been full of perils ; and, on entering into administration, I reflected that responsibility was not the greatest of my dangers."

"Alas !" exclaims she, in a melancholy tone of voice, "how much am I calumniated. You seem to think me capable of causing you to be assassinated !" And on saying this, the tears ran down her cheeks.

"Agitated as much as herself, "God forbid !" cried he, "that I should commit such a cruel injury. The character of your majesty is grand and noble ; you have given heroic proofs of it, and these have insured my admiration and attachment."

"On this she became instantly calm, approached towards him, and supported herself on his arm. He then continued : "Believe me, madam, when I say that I have no interest in deceiving you, for I abhor anarchy and crimes as much as yourself. Confide in me, for I possess experience. I am also better situated than your majesty to judge of events. This is not a momentary popular commotion, as you seem to believe. It is the almost unanimous insurrection of a mighty nation against inveterate abuses. Numerous and great factions fan the fire ; and all of them abound with idiots and ruffians. I see nothing in the revolution but the king and the whole nation : whatever tends to separate them, contributes to their mutual ruin ; I shall labour as much as possible to re-unite them, and I crave your assistance. If I am an obstacle to your designs, and if you persist in them, tell me ; I shall instantly deliver in my resignation to the king, and retire in order to lament in a corner the fate of my country and your own."

"The concluding part of this conversation produced an entire confidence

confidence on the part of the queen. They then conversed about the different factions: he pointed out the errors and the crimes of all of them, and he proved to her, that she herself was betrayed by those who surrounded her. He quoted words uttered under the seal of the most inviolable confidence, and this princess seemed to be entirely convinced.

‘He was at length obliged to point to the clock, and show that the hour for attending the council-board had elapsed, on which she dismissed him with a serene and affable countenance. She was then well disposed; but her confidants, and the horrible excesses engendered by Marat’s papers and the Jacobins, soon replunged her into her former fatal resolutions.

‘At another time she said to him in the presence of the king, “You behold me quite disconsolate; I dare no longer approach the windows that look into the garden. Yesterday evening I appeared at that opposite the court, on purpose to breathe a little fresh air. A cannoneer of the national guard seized that opportunity to overwhelm me with the grossest insults, adding, by way of conclusion, *“What pleasure would it give me to have your head stuck on the point of my bayonet!”*’

“In this frightful garden you behold in one place a man mounted on a chair, and reading the most horrible calumnies against us in a loud tone of voice; in another, you perceive an officer, or an abbé, dragged towards a basin of water, and overwhelmed with injuries and blows; and, during all this, some play at foot-ball, or walk about without the least concern. What a habitation! What a people!” She had but too much reason to say so.

‘Dumouriez was in a state of consternation, and sighs were the only answer he could make. But he always concluded by recommending the most cordial union with the national assembly, because every other resource was annihilated, for he had always considered a counter-revolution as impossible. It might indeed have succeeded if the princes had not emigrated, or if they had returned; if the nobility had every where resumed their posts; and if all this had been accompanied by a well-conducted plan. But still, what dangers!’ Vol. ii. P. 202.

Among other absurdities of the court, he mentions, that, within two years, more than six thousand persons had been invested with the order of St. Louis,—an empty title no longer in estimation with the public.

In Book IV. he takes a review of the various European courts, and their motives to remain neuter, or go to war with France; and with respect to England, we perfectly agree with him that it was her interest to remain neuter. He adds,

U o 3

that

that it needed all the imprudence of Brissot, all the petulance of the national convention, and the death of Louis XVI. to force Great Britain in 1793 to depart from its system of neutrality, to plunge itself into an expensive contest, which may afford a momentary advantage in the West Indies, but to be balanced by great losses and enormous subsidies, without any surety of retaining the conquests. Dumouriez appears to have forgot the proceedings of the British parliament in November and December 1792. He labours hard to prove that he took every step to avert a war with the emperor, and explains his ministerial and diplomatic transactions at great length. Although comparative statements only can ascertain the truth of his narration, yet it must be confessed he has the happy knack of carrying his reader with him, and creating prepossessions in his favour. For the plan and events of the campaign, we must again refer to the original work,—only observing that Dumouriez' vanity is always less apparent in his character as a general, than in that of a minister, or a man. Passing over, therefore, the intermediate events, we come to the two unfortunate decrees to which Louis refused his assent. We have here another curious interview with the king and queen—

‘On the morning of the succeeding day Dumouriez was summoned to the castle. He found the king in his apartment, and the queen along with him, who instantly said :

“Do you think, sir, that the king ought any longer to endure the menaces and the insolence of Roland, and the impostures of Servan and Clavieres?”

“No, madam ; I myself am filled with indignation ; I admire the king's patience, and I dare to supplicate him to change the whole of the administration : let him dismiss all the six ministers, and choose men who shall not be considered as belonging to any party.”

“Such is not my intention,” replied Louis ; “I wish that you, Lacomte, and that honest man Duranton, should remain. Do me the favour however to ease me of these three factious and insolent men, for my patience is entirely exhausted.”

“The thing is dangerous, sire ; but I am ready to carry it into execution. I shall propose to you certain conditions ; but in the mean time you must permit me to insist on my first proposition. I am hated by the three factions that divide the assembly and the capital. All the newspapers abuse me ; I am rendered entirely unpopular ; it is only by means of the public opinion that a man can govern to advantage, and this is no longer on my side ; I cannot in reality be hereafter useful to you ; perhaps indeed the hatred, that is now testified against
me,

me, may prove hurtful to your majesty. Reflect on this, sire: it will be said of the three ministers who remain in place, that they are become aristocrats and conspirators. I am of opinion, that it is better for us to retire with the others. I will also add, with that frankness which becomes a duty more especially in such dangerous times, that Lacoste and myself are immoveably fixed in favour of the constitution."

"The queen on this appeared to be chagrined: the minister's eyes were fixed on her: when the king said:

"I am well acquainted with your principles, and I know that the constitution ought to be obeyed. For this purpose it is necessary, that you should remain in the council. Make haste and nominate three new ministers to me."

"I had the honour to tell you, sire, that I was about to propose certain conditions to you. They are as follows: sanction the two decrees, and appoint a secretary to the council on the same day you nominate your three ministers."—"That cannot be," replied the king.

"The queen also exclaimed against the hardness of the conditions. "They are necessary for your safety," said the minister; and then turning towards her majesty, he conjured her in the tenderest manner to bethink herself of the fate of the king and of her children, and to join her influence to his. After this he repeated all the arguments, which he had used with his majesty in the presence of the council, and he added: "If I deemed the sanction proper before the king expressed to me his just desire of getting rid of the three factious men who torment him, think how indispensably necessary I must suppose it at present. If the king apply his *veto* under the present circumstances, the three ministers will appear to be the victims of their patriotism, and I will not answer, but that the most violent extremities may be recurred to, which in a few days may perhaps bereave you of your crown. As to myself, I forewarn your majesty, that I cannot act contrary to my principles. I really think in the same manner as these three men relative to the propositions in question. I can also assure you, that Lacoste and Duranton do the same; I know not what they may resolve upon on the present occasion, but as to myself, even should I be unfortunate enough to displease you, I feel myself obliged to declare, that I will not remain in the council if your majesty do not sanction the two decrees."

"The king was at first vexed, and Dumouriez was about to leave the apartment, when the queen called him back and said: "Think, sir, how hard it is for the king to sanction a decree, which will bring twenty thousand rogues to Paris, perhaps to massacre him."

"Madam, there is no manner of occasion to exaggerate the danger.

danger. The decree says, that the executive power shall point out the place where these twenty thousand men, who are not rogues, are to be collected. It also says, that the minister at war shall be charged with the appointment of their officers, and shall fix the mode of their organisation. It will be necessary that the minister about to be chosen by the king should pitch upon Soissons, as the place where they are to be assembled, and that he should nominate a lieutenant general who is a man of resolution, and two good major generals, to command them. These men must be formed into battalions; the moment that five or six have been assembled and armed, the minister will comply with the requisitions of the generals, and send them to one of the three armies, and thus a decree conceived with bad intentions, far from being hurtful, will prove highly salutary.”—“But are you sure of being able to obtain permission for assembling them at Soissons?”

“I will answer for it.”

“In that case,” said the king, at the same time becoming more cheerful, “it will be necessary, that you yourself should take upon you the war department.”

“Sire, I have at present only a slight and indirect responsibility in the department of foreign affairs; that of the war department is direct, and the sums to be accounted for amount to more than four to five hundred millions; your generals too are my enemies, and I shall be charged with their errors. But as this measure is connected with the safety of your majesty, your august family, and the constitution, I will not hesitate. You will then agree to sanction the decree for the twenty thousand men?”

“Yes, most willingly, if you be minister at war, as in that case I shall entirely confide in you.”

“There is no longer any difficulty, then, sire, about the secretary to the council? either choose yourself a person who possesses your confidence, or consult with Mr. de La Porte.”—

“Very well. I will speak to him on this subject, and you can settle the matter together.”

“Let us now come to the decree relative to the priests.”

“Oh! I cannot yet determine on that point.”

“You have laid yourself under the necessity, sire, of sanctioning this, by having sanctioned the former.”

“I committed a great fault on that occasion, for which I reproach myself.”

“Sire, if you do not sanction this decree, the second fault will be still greater than the first, for you will then apply the poniard to the throat of these unhappy priests.”

“The queen acknowledged that the minister was in the right, and supported his opinion. The king was violently agitated.

Dumouriez

Dumouriez pressed him in the most earnest manner, observing at the same time, that this second sanction was absolutely necessary for obtaining what he desired. At length this prince, after having displayed the utmost repugnance, promised to give his assent.' Vol. ii. p. 361.

Dumouriez' resignation was followed by another interview, the last he ever had with the unfortunate monarch, which he relates in an interesting and affecting manner—

'When this business was concluded, he delivered to him six sheets of paper containing the accounts during the three months he had presided at the foreign department; he at the same time left him a general statement signed by himself, and another containing the amount of the funds of his office, which he left very rich. The king, after evincing much satisfaction relative to the exactness of his accounts, addressed him as follows.

"You are then about to join the army under Luckner?"

"Yes, sire, I am enchanted at leaving this frightful city. I have but one thing to regret, and that is, you are in danger."

"Yes, certainly?"—said Louis, sighing at the same time.

"Well, sire, you can now no longer imagine, that I speak from any interested motive; removed from your council, I shall no longer approach your person; it is therefore from fidelity, it is from the purest attachment, that I dare once more, and that for the last time, supplicate you, out of love to your country, out of regard for your own safety, and that of your crown, in the name of your august consort, and of your interesting children, not to persist in your fatal resolution of applying your *veto* to the two decrees. This obstinacy will not be in the least beneficial, and will assuredly prove your ruin."

"Do not speak any more to me on this subject, my resolution is fixed—."

"Ah, sire, you told me the same thing, when in this very apartment, and in presence of the queen, you pledged your word to me that you would sanction them."

"I was in the wrong, and I repent of my conduct."

"Sire, I shall never see you again; pardon therefore my frankness, for I am fifty-three years old, and I possess experience. It was not then you were in the wrong, but at present. Your conscience has been misled relative to the decree concerning the priests: they are leading you into a civil war; you are destitute of forces, you must therefore succumb, and while history pities, it will at the same time blame you, for having occasioned the misfortunes of France in consequence of ill-timed scruples. You know how much ridicule this very circumstance has thrown on the memory of James II.

I still

I still more dread the danger you are exposed to by your friends, than what you are likely to endure from your enemies."

"The king was at this moment seated near the table where he had been signing the accounts. Dumouriez was standing by his side with his hands joined. Louis placed his hand on that of Dumouriez, and said to him with a very melancholy air: "God is my witness, that I wish only for the happiness of France."

"I doubt it not, sire," rejoined he with tears in his eyes, and penetrated at the same time with the most lively sensibility, "but you owe an account to God, not only of the purity, but also of the enlightened employment of your intentions. You think that you will save religion; you will, on the contrary, destroy it. The priests will be massacred, and your crown will be snatched from you. Perhaps, you yourself, your comfort, your children!" With this, he applied his lips to the hand of Louis, who on his side shed tears. A profound silence of a few seconds ensued.

The king squeezed his hand.

"Sire, if the French nation knew you but as well as I do, all our ills would soon be at an end. You desire the happiness of France; to obtain this, it is necessary that you should make a sacrifice of your own scruples. They, who direct your conduct, are blinded by their own interest ill understood, and by the spirit of faction, which misleads every body during the period of a revolution. You have sacrificed yourself to the nation, ever since 1789; continue your career, and the commotions will cease, the constitution will be completed, the French will resume their original character, the rest of your reign will be happy, and its stability will be founded on fixed and certain laws. Had there been a constitution before your time, you would never have experienced the crowd of ills that now assails you. You are still the arbiter of your own fate; your soul is pure; confide in a man exempt from factions and prejudices, in one word, who has always told you the truth."

"I expect death," replied the king, sorrowfully, "and I pardon them beforehand; I am indebted to you for your sensibility, you have served me faithfully, I esteem you, and if happier days should ever arrive, I will afford you proofs of my regard."

He then arose with precipitation, and went and placed himself at a window at the other end of the apartment. Dumouriez slowly collected his papers, that he might have time to compose his countenance and prevent the courtiers from observing his melancholy as he retired, for this long conference had

had undoubtedly excited their curiosity. The king, who heard him open the door, made some steps in order to approach him, and then said to him very affectionately: "Adieu; I wish you all manner of happiness!"

'This last interview has always remained profoundly engraven on the mind of Dumouriez. Assuredly it must also have often recurred to the memory of this unfortunate monarch, during his imprisonment, and at the moment of his death.' Vol. ii. P. 404.

The third volume contains a full account of the campaign of 1792. The events of that memorable campaign are already too well known to render an extract from this part of the work necessary. Unquestionably, however, it is important that it should be consulted by future historians; it contains many particulars not generally known, and sketches of the characters of the commanders; and, as we have already observed, Dumouriez' impartiality is more obvious here than when giving himself credit for his abilities as a minister, and his virtues as a man. This is particularly obvious in his account of the battle of Gemappe, and the mistake he made at the pass of Croix-au-bois.

Upon the whole, whatever opinion may be formed of this extraordinary man (and no character was ever more ambiguous), his memoirs will be found a very valuable addition to our stock of information respecting France. In our extracts, we have principally confined ourselves to those passages which explain the events of the revolution, previous to the death of the king; and they will perhaps be read with most advantage. It is of great importance to kings and courts, to know how to avert the evils of revolutions by wise and temperate reforms, and not by adhering to a despotic system which the mind of man seems every where ready to reject.

A translation of this work, since our last review, has been published in three volumes octavo, price 1l. 1s. for Johnson. It appears to be executed with fidelity, and the language is neat and correct. Our present extracts have been principally taken from it. It may be remarked that the present work, with the Memoirs of Dumouriez, published in 1794, complete the whole of his public life.

Représentation des Astres sur XXXIV Planches en Taille-Douée suivant L'Atlas Céleste de Flamsteed, édition de Paris. Corrigée avec soin, et augmentée des nouvelles Observations des Astronomes, avec une Instruction sur la Manière de s'en servir, et un Catalogue complet d'Etoiles, par J. E. Bode, Astronome de l'Académie Royale des Sciences de Prusse, et Membre de la Société des Amis et Scrutateurs de la Nature de Berlin. Gravée par Dan. Berger. Berlin and Stralsund.

The Stars represented on 34 engraved Plates after the Paris Edition of Flamsteed's Celestial Atlas, carefully corrected and enlarged from new Observations of Astronomers, with Directions for the Use of them, and a complete Catalogue of the Stars, by Bode and Berger.

IT may perhaps excite some degree of surprise, when our readers are informed the subject of this article was printed in 17th 2, that it should now be an object of notice,—and the more, as the foreign articles in general, announced in our review, have been criticised by us, months, and even years, before the journals of their own country have introduced them to notice. When, however, it is considered that the use of a Review is to announce the appearance of useful publications, and that it is our misfortune, instead of our fault, that this Atlas was not known to us before, we think it would be a culpable omission not to introduce it now; especially as our own copy of it is the first which we believe has found its way into any domestic Review.

The character of Bode, as an astronomer, is inferior to that of no one in Europe: and for his accuracy the publication before us will vouch, inasmuch as it is a very elegant work, as well as one that was greatly wanted, and which comes the better commended, not only from its convenient form, but also for its many improvements. The size of Flamsteed, and, in consequence, its price, must, by necessarily restricting its general circulation, debar many from its use, who, otherwise, would gladly have recourse to it; at the same time that the augmentations here made render this recent production of much greater utility.

In 1776 the catalogue of Flamsteed was published by M. Fortin at Paris, reduced to a third part of its original size. But as the French editor made a point of adhering to the original, with the only material difference of representing the face of the heavens in accordance with the year 1780 instead of 1690, whilst the charts were certainly susceptible of essential corrections and enlargements,—Mr. Bode has judiciously supposed that an edition with such improvements could not but be favourably received.

The

The large Atlas of Flamsteed comprehends twenty-six separate charts, which represent all the constellations that rise on the horizon of Greenwich, and two planispheres upon which the stars are represented, as they appear on the outside of the celestial globe. The first Fortin hath reduced: but, instead of the two last, he gave from Monnier two planispheres, which represent the stars as they appear on the internal surface. The same charts are here given with the corrections. M. Fortin further presented a chart of stars from the Abbé de la Caille, and another on which the principal stars are projected and united by lines, to facilitate an acquaintance with them. Both these are given by Mr. Bode, and the last with improvements that accommodate it much better to the purpose in view.

No catalogue of stars, before Flamsteed, was so complete as that which he published. It contained 2919 stars that rose on the meridian of Greenwich. This however, in addition, presents no fewer than 2100, the actual positions of which are pointed out from the observations of Hevelius, T. Mayer, de la Caille, le Monnier, Messier, C. Mayer, d'Arquier, and other astronomers. Amongst these are found 130 nebulous stars, nebulous spots, and small masses of stars, all which are here severally represented, and in consequence furnish the most complete aspect of the heavens that hath hitherto appeared. The charts of Southern constellations are extended to the 38th degree of South declination: and a particular advantage will be found to arise from the use of these charts, by the preclusion of such errors as might proceed from indecision in ascertaining the precise limits of the respective constellations,—in a way too, that will enable the observer to catch at a glance every star appertaining to any particular group or figure,—an advantage that can be obtained from no prior delineations.

In addition to these conveniences, the places of the stars at large have been studiously adjusted, and with much more exactness than before. New stars are likewise inserted. The milky way is traced from more recent representations. The names of particular stars in it are marked.

Besides the thirty charts of Fortin, four new ones are added. Two represent the Pleiades, Hyades, Præsepe, with others, and contain the most considerable nebulous spots, and small masses of stars, in addition to such as are variable and double. The other two exhibit the two hemispheres of ancient astronomy, or the state of all the stars known in the time of the Greeks and Romans, according to the position in their time, in respect to the poles of the world and the equator. These representations have been adopted from an ancient globe found amongst the ruins of Rome, and there preserved in the Farnese palace. As the colure of the vernal equinox of this globe passes by the

horn of the ram, its antiquity must have been, at least, of 1800 years. What elucidations of the Greek and Roman writers may not hence be deduced! Besides the advantages appendant and already enumerated, Mr. Bode hath supplied a description and disposition of each constellation, with a method by which they may be known, accompanied with tables and directions pointing out their use; and instead of the catalogue of stars by Dr. Bradley, a new catalogue of 280 of the principal fixed stars is subjoined from the observations of Bradley and de la Caille, in which not only the right ascension of stars, with their declinations, is added, but also the longitude and latitude. But without descending any further into particulars, it remains to give the outlines of the publication at large. The text is divided into two parts. Of these the former contains the disposition of the charts—a description of the constellations, and methods of knowing them—observations on the planets in general—an exact catalogue of 280 of the principal fixed stars, according to the observations of Bradley and de la Caille, adjusted to 1780—a table for changing parts of the equator into time—a table for changing time into parts of the equator—the sun's place for every day of the year, when it is noon, in a given latitude (viz. that of Berlin)—the time of passage from the point \odot of the ram, according to the meridian of every day—a table of semidiurnal arcs—instructions for using these charts, illustrated by problems.

The second part comprises a catalogue of all the stars projected in the celestial charts, divided under the following heads: viz. the Northern constellations—the constellations of the zodiac—the Southern constellations—a description of the masses of stars, nebulous spots, &c.—variable stars, double stars, &c.

In a word, the utility of this Atlas, added to the difficulty of procuring it from abroad, will, we trust, be an inducement with some person of ability to republish it in this country—accommodated to the meridian of Greenwich:—and we have not the least doubt, that, if properly executed, it will amply repay the expense.

Esquisse d'un Tableau Historique des Progrès de l'Esprit Humain. Ouvrage posthume de Condorcet. Paris.

Outlines of an Historical View of the Progress of the Human Mind: being a posthumous Work of the late M. de Condorcet. 8vo. Boards. 6s. Johnson. 1795.

THE name of the unfortunate Condorcet stands high in the republic of letters. If he was not the most consummate of statemen, and mistook his talent (as in our opinion he did when

when he mixed in the turbulent scenes then passing in his country), he was yet a polite scholar and an elegant and fluent writer. If his knowledge was not the most profound, it was general and comprehensive; and if he was unfortunately tinctured with the irreligious philosophy of the times, we may attribute the circumstance, at least in part, to the unsteadiness of a young mind, dazzled by the brilliant but superficial talents of the execrable Voltaire; and with the apparent goodness of heart which appears in his writings, we may charitably conclude that in old age, had he survived to that period, Condorcet would not have been an infidel.

It was certainly no unequivocal mark of magnanimity and self-government, that in the most distressing circumstances that could assail human nature, our author was enabled to abstract his mind from those calamities which more immediately affected himself, and to fix it on subjects which scarcely interest the majority of literary men even in the happiest hours of retirement and leisure. The progress of the human mind is a subject truly curious: and it certainly evinces great powers of recollection, and a mind well stored with variety of knowledge, to have been able, without the aid of books, to furnish, in the miserable fugitive state in which Condorcet was then placed, even, such a sketch as that which now lies before us.

M. Condorcet divides his view into ten epochs, which are as follow—

‘ First epoch.—Men united into Hordes.

‘ Second Epoch.—Pastoral State of Mankind.—Transition from that to the Agricultural State.

‘ Third Epoch.—Progress of Mankind from the Agricultural State to the Invention of Alphabetical Writing.

‘ Fourth Epoch.—Progress of the Human Mind in Greece, till the Division of the Sciences, about the Age of Alexander.

‘ Fifth Epoch.—Progress of the Sciences, from their Division to their Decline.

‘ Sixth Epoch.—Decline of Learning, to its Restoration about the Period of the Crusades.

‘ Seventh Epoch.—From the first Progress of the Sciences about the Period of their Revival in the West, to the Invention of the Art of Printing.

‘ Eighth Epoch.—From the Invention of Printing, to the Period when the Sciences and Philosophy threw off the Yoke of Authority.

‘ Ninth Epoch.—From the Time of Descartes, to the Formation of the French Republic.

‘ Tenth Epoch.—Future Progress of Mankind.’

The

The first chapter is introductory, and contains a general view of the objects of the work. It is defaced, as well as the rest of the book, with the absurd and visionary notions of human perfectibility, and the other chimeras which of late have usurped the title of philosophy, and which have brought even that revered name into disrepute : but it contains some good remarks.

‘ S’il existe une science de prévoir les progrès de l’espèce humaine, de les diriger, de les accélérer, l’histoire de ceux qu’elle a faits en doit être la base première. La philosophie a dû proscrire sans doute cette superstition, qui croyoit presque ne pouvoir trouver des règles de conduite que dans l’histoire des siècles passés, et des vérités, que dans l’étude des opinions anciennes. Mais ne doit elle pas comprendre dans la même proscription, le préjugé qui rejeteroit avec orgueil les leçons de l’expérience ? Sans doute, la méditation seule peut, par d’heureuses combinaisons, nous conduire aux vérités générales de la science de l’homme. Mais, si l’observation des individus de l’espèce humaine est utile au metaphysicien, au moraliste, pourquoi celle des sociétés le leur seroit elle moins ? Pourquoi ne le seroit elle pas au philosophe politique ? S’il est utile d’observer les diverses sociétés qui existent en même temps, d’en étudier les rapports, pourquoi ne le seroit-il pas de les observer aussi dans la succession des temps ? En supposant même que ces observations puissent être négligées dans la recherche des vérités spéculatives, doivent-elles l’être, lorsqu’il s’agit d’appliquer ces vérités à la pratique, et de déduire de la science, l’art qui en doit être le résultat utile ? Nos préjugés, les maux qui en sont la suite, n’ont ils pas leur source dans les préjugés de nos ancêtres ? Un des moyens les plus sûrs de nous détromper des uns, de prévenir les autres, n’est-il pas de nous en développer l’origine et les effets ?’ P. 17.

‘ If there be really such an art as that of foreseeing the future improvement of the human race, and of directing and hastening that improvement, the history of the progress it has already made must form the principal basis of this art. Philosophy, no doubt, ought to proscribe the superstitious idea, which supposes no rules of conduct are to be found but in the history of past ages, and no truths but in the study of the opinions of antiquity. But ought it not to include in the proscription, the prejudice that would proudly reject the lessons of experience ? Certainly it is meditation alone that can, by happy combinations, conduct us to the general principles of the science of man. But if the study of individuals of the human species be of use to the metaphysician and moralist, why should that of societies be less useful to them ? And why not
of

of use to the political philosopher? If it be advantageous to observe the societies that exist at one and the same period, and to trace their connection and resemblance, why not to observe them in a succession of periods? Even supposing that such observation might be neglected in the investigation of speculative truths, ought it to be neglected when the question is to apply those truths to practice, and to deduce from science the art that should be the useful result? Do not our prejudices, and the evils that are the consequence of them, derive their source from the prejudices of our ancestors? And will it not be the surest way of undeceiving us respecting the one, and of preventing the other, to developé their origin and effects?" P. 17.

(To be continued.)

Appel à l'Impartiale Posterité, par la Citoyenne Roland, Femme du Ministre de l'Interieur, ou, Recueil des Ecrits qu'elle a redigés, pendant sa Detention, aux Prisons de l'Abbaye et de Sainte-Pelagie; Imprimé au profit de sa Fille Unique, privée de la Fortune de ses père et mère, dont les Biens sont toujours séquestrés. II. III. et IV. Parties. Paris. Louvet.

An Appeal to Impartial Posterity, by Citizenness Roland, Wife of the Minister of the Home Department: or, a Collection of Pieces written by her during her Confinement in the Prisons of the Abbey, and St. Pelagie: published for the Benefit of her only Daughter, deprived of the Fortune of her Parents, whose Property is still in Sequestration. Parts II. III. and IV. translated from the French. 8vo. 10s. 6d. Johnson. 1795.

IN our last Appendix we gave an account of the first part of Madame Roland's Appeal (p. 512). We are now presented with the remaining parts, which contain papers respecting public affairs, and a history of her private life, with some letters, &c. communicated to her friends.

Part II. commences with Roland's first and second administration. The former has been already presented to the reader in another shape,—having been written by Madame Roland, when she supposed the Historical Memoirs entirely destroyed. The French editor did not, however, think proper to suppress it; and the English translator has followed his example. The only important part of this account of Roland's administration is a sketch of the character of the king, which we shall transcribe, as that character has generally served as a political touchstone to the French writers—

‘ Lewis XVI. behaved to his new ministers with the greatest appearance of frankness and good nature. This man was not precisely what he was depicted by those who took a pleasure in vilifying him; he was neither the brutish blockhead, who was held up to the contempt of the people; nor was he the honest, kind, and sensible creature, whom his friends extolled to the skies. Nature had endowed him with ordinary faculties, which would have done very well in an obscure station, but he was depraved by his princely education, and ruined by his mediocrity in difficult times, when his safety could be effected only by the union of genius and virtue. A common understanding, educated for the throne, and taught dissimulation from the earliest infancy, has a great advantage in dealing with mankind. The art of shewing to each person only what it is proper for him to see, is in him no more than a habit, the practice of which gives him the appearance of ability; but a man must be born an idiot to appear a fool in similar circumstances. Lewis XVI. had besides an excellent memory, and an active turn of mind; was never idle, and read a great deal. He had also a ready recollection of the various treaties existing between France and the neighbouring nations; was well-versed in history, and was the best geographer in the kingdom. His knowledge of the names, and his application of them to the faces, of all the persons about the court to whom they belonged, as well as his acquaintance with the anecdotes peculiar to each, had been extended to all the individuals who had distinguished themselves in any manner during the revolution; so that it was impossible to present to him a candidate for any place, concerning whom he had not formed an opinion, founded on particular facts. But Lewis XVI. without elevation of soul, energy of mind, or firmness of character, had suffered his views to be still further contracted, and his sentiments to be twisted, if I may use the expression, by religious prejudices, and jesuitical principles. Elevated ideas of religion, a belief in God, and the hope of immortality, accord very well with philosophy; and fix it upon a broader basis, at the same time that they compose the best ornaments of the superstructure. Woe to the legislators who despise these powerful means of inspiring the political virtues, and of preserving the morals of the people! Even if they were illusions yet unborn, it would be necessary to create and foster them for the consolation of mankind. But the religion of our priests presents nothing but objects of puerile fear, and miserable practices, to supply the place of good actions; and it sanctifies besides all the maxims of despotism which the authority of the church calls in to its aid. Lewis XVI. was afraid of hell, and of excommunication: with such weakness as this it was impossible

impossible not to make a despicable king. If he had been born two centuries before, and his wife had been a rational woman, he would have made no more noise in the world, than so many other princes of the Capetian line, who have "fretted their hour upon the stage," without doing either much good or much harm.—But raised to the throne when the profligacy of Lewis XV.'s court was at the highest, and when the disorder of the finances was extreme, he was led away by a giddy woman, who united with Austrian insolence the presumption of youth and high birth, an inordinate love of pleasure, and all the thoughtlessness of a light mind, and who was herself seduced by the vices of an Asiatic court, for which she had been but too well prepared by the example of her mother. — Lewis XVI. too weak to hold the reins of a government which was running to destruction, hastened their common ruin by innumerable faults. Necker, who always mixed up pathos in his politics as he did in his style, was a man of moderate abilities, of whom the public entertained a good opinion, because he had a very high opinion of himself, and proclaimed it without reserve: but void of all political foresight, a kind of double-refined financier, who could calculate nothing but the contents of a purse, and who spoke for ever of his character without rhyme or reason, as women of gallantry do of their virtue; Necker was a bad pilot for France, when such a storm was gathering round the horizon. France was in a manner destitute of *men*; their scarcity has been truly surprising in this revolution, in which scarcely any thing but pigmies have appeared. I do not mean however, that there was any want of wit, of knowledge, of learning, of accomplishments, or of philosophy. These ingredients, on the contrary, were never so common: it was like the last glimmering of an expiring taper; but as to that firmness of mind which J. J. Rousseau has so well defined by calling it the first attribute of a hero, supported by that soundness of judgment which knows how to set a true value upon things; and by those extensive views which penetrate into futurity, altogether constituting the character of a great man; they were sought for every where, and were scarcely any where to be found.

'Lewis XVI. constantly fluctuating between the fear of irritating his subjects, and the inclination of keeping them in awe, while incapable of governing them, convoked the states general instead of retrenching his expences, and introducing order into his court. After having himself sowed the seeds, and provided the means of innovation, he pretended to prevent it by the affectation of a power, against which he had established a principle of counteraction, and by so doing only taught his people how to resist. Nothing remained for him but to sacri-

fice one portion of his authority with a good grace, that he might preserve in the other the means of recovering the whole ; but for want of knowing how to go about it, he turned his attention to nothing but petty intrigues, the only kind familiar to the persons chosen by himself, and favoured by the queen. He had however reserved in the constitution sufficient means of power and of happiness, had he known how to be content ; so that, wanting as he was in abilities to prevent its establishment, he might still have been saved by his good faith, if, after having accepted it, he had sincerely endeavoured to promote its execution. But always protesting, on one hand, his intention to support what he was undermining on the other, the obliquity of his proceedings, and the fallacy of his conduct, first awakened distrust, and at last excited indignation.

‘ As soon as he had appointed patriotic ministers, he made it his sole study to inspire them with confidence ; and so well did he succeed, that for the first three weeks, Roland and Claviere were enchanted with the good disposition of the king. They dreamt of nothing but a better order of things, and flattered themselves that the revolution was at an end. “ Good God ! ” I used to say to them, “ every time I see you set off for the council with that wonderful confidence, it seems to me that you are about to commit a folly. ” “ I assure you, ” would Claviere answer, “ that the king is perfectly sensible, that his interest is connected with the observation of the new laws ; he reasons too pertinently on the subject not to be convinced of that truth. ” “ *Ma foi,* ” added Roland, “ if he be not an honest man, he is the greatest knave in the kingdom ; it is impossible to carry dissimulation to so great a length. ” As to me, I always replied that I had no faith in the love for the constitution professed by a man who had been brought up in the prejudices of despotism, and the habits of enjoyment, and whose recent conduct proved him wanting in both genius and virtue. My great argument was the flight to Varennes. ’ Part. ii. p. 8.

She characterises Thomas Paine, with great justice, as a man better fitted to sow the seeds of popular commotion, than to lay the foundation or prepare the form of a government, and as throwing a light upon a revolution better than he concurs in the making of a constitution.

The remainder of this part contains her second arrestation, when she was confined at Sainte Pelagie, where she evinced the same fortitude and internal resources as in her former confinement, and where it appears she drew up the next article, entitled ‘ Rapid Observations on the Indictment drawn up by Amar, against the Members of the Convention, ’ — a paper which will afford much information to those who are disposed

disposed to consider the Brissotines as the injured and virtuous patriots of France. This is followed by a short article, called 'My Last Thoughts,' in which she declares her resolution to die by her own hand. 'Two months ago,' says she, 'I aspired to the honour of ascending the scaffold; the victim was then allowed to speak, and the energy of a courageous mind might have been serviceable to the cause of truth.' The whole of this paper is an enthusiastic rhapsody in justification of the intended act of suicide, and only serves to shew how far remote from Christian fortitude was *that*, to which the zealous patriots, martyrs, and apostles (as they call themselves) of France, gave the name. Madam Roland, however, changed her mind on this subject; for in a letter to a friend she says, 'The being summoned as a witness previously to the being judicially accused, forces me to adopt a different mode of proceeding, from that on which I had determined when I gave you my will, and for which I had already made my preparations: I will then drain the bitter cup to the last drop.' The remainder of this part consists of the particulars of her examination, and a short account of her execution, written by Riouffe in a pamphlet, called, *Memoires d'un Detenu, pour servir à l'Histoire de la Tyrannie de Robespierre*, and which, we believe, has been published in the papers.

Parts III. and IV. consist of Madame Roland's private memoirs,—a work which, though of little importance to any but her friends, will perhaps excite a powerful interest in the mind of every curious reader. The style and manner are fascinating; she gives importance to trifles, and insensibly makes us a party in her amusements, her studies, her joys, and her disappointments. She was born in 1754. Her father's name was Gatiien Philpon, an engraver, of whom it is said that his art was sufficient to procure him a comfortable subsistence; but he would be rich, and he was ruined. Margaret Bimont, his wife, brought him very little money, but a good mind, and a most enchanting countenance. Madame Roland was their second child, and was considered in the light of an adopted child by an aunt and uncle who survived her misfortunes. In speaking of her infantine pleasures, our heroine gives an instance of retrospective vanity, which is truly characteristic—"It will not be expected of me to depict here a little brunette, two years old, whose dark hair played gracefully on a face animated with a glowing complexion."—She early learned to despise the religious instructions given by the parochial clergy, but made a great proficiency in every branch of polite accomplishment; and, characterises her several masters with wonderful pleasantry, considering the situation in which these memoirs

were written. We shall from this part of them select only the following anecdote—

‘ I was extremely obstinate ; that is to say, I did not readily consent to any thing of which I saw not the reason ; and when the exercise of authority alone appeared to me, or I fancied that I perceived the dictates of caprice, I could not submit. My mother, penetrating and discreet, rightly judged that I must be governed by reason, or drawn by the cords of affection ; and, treating me accordingly, she experienced no opposition to her will. My father, hasty in his manner, issued his orders imperiously, and my compliance was reluctant and slow, if not wholly refused. If, despot-like, he attempted to punish me, his gentle little daughter was converted into a lion. On two or three occasions that he whipped me, I bit the thigh across which he placed me, and protested against his injunctions. One day, that I was a little indisposed, it was thought proper that I should take some medicine. A draught was brought me ; I applied it to my lips ; its smell made me reject it with loathing. My mother employed her influence to overcome my repugnance : I was desirous of obeying her ; I exerted the sincerest efforts ; but every time the horrid potion approached my nose, my senses revolted, and made me turn aside my head. My mother’s patience was exhausted ; I wept both for her and for myself, and was still less capable of complying with her will. My father came : he put himself into a passion, and whipped me ; ascribing my resistance to stubbornness. From that instant all desire of obedience vanished, and I declared openly my resolution not to take the medicine. The uproar was violent ; threats were repeated ; and a second whipping followed. I was the more indignant, and I shrieked terribly. I lifted my eyes to heaven, and prepared myself for throwing away the draught they were again presenting to me. My gestures betrayed me. My father, in a rage, threatened to whip me a third time. I feel, while I write this, the revolution and developement of fortitude which took place in my mind. My tears all at once ceased, my sobbings were at an end. A sudden calm concentrated my faculties into a single resolution. I raised myself, turned to the bed-side, leaned my head against the wall, lifted up my chemise, and exposed myself to the rod in silence. Had my father killed me on the spot, he should not have drawn from me a single sigh.

‘ My mother, extremely agitated during this scene, had need of all her prudence not to increase my father’s rage. Having prevailed on him to quit the room, she put me to bed without saying a word. Two hours after, she returned, and conjured me, with tears in her eyes, to occasion her no farther vexation,

and

and to take the medicine. I looked steadfastly in her face, took the glass, and swallowed it at a draught. In a quarter of an hour, however, it was vomited up again, and I was seized with a violent paroxysm of fever, which it was necessary to cure by other means than nauseous drugs and whipping. I was at that time little more than six years old.

‘All the circumstances of this scene are as present to my mind, all the sensations I experienced as distinct to my imagination, as if they had recently occurred. I have since felt, on serious and trying occasions, the same inflexible firmness; and it would at this moment cost me no more to ascend undauntedly the scaffold, than it did then to resign myself to brutal treatment, which might have killed, but could not conquer me.

‘From that instant my father never laid his hand upon me, nor even reprimanded me. He frequently caressed me, taught me to draw, made me a party in his walks, and treated me with a kindness that rendered him more respectable in my eyes, and obtained him my entire submission. The seventh anniversary of my birth was celebrated as the attainment of the age of reason, when it might be expected of me to follow its dictates. This was a politic sort of plea for observing towards me a more respectful treatment, that should give me confidence in myself without exciting my vanity.’ Part iii. P. 17.

From this time her progress in reading and thinking was great; she took up no opinions hastily, and a principle of curiosity, combined with an early scepticism in matters of religion, matured her mind in that false philosophy, or rather those habits of thinking, which guided the events of her future life. The manner in which she relates the openings of her judgment is highly interesting, and will be read with pleasure, even by those who do not approve of her opinions, nor of that degree of self-confidence, which in her, as it will in all young people, precluded her from reaping the advantages of more experienced minds. She was inducted into an absurd religion, and counselled by priests, for whose understanding it was impossible to entertain any great degree of respect; and the writings of genuine philosophy and true christianity were seldom in her way. She acquired, however, a devotional turn, and had herself placed in a convent to prepare her for the first communion. Her subsequent doubts are thus related—

‘The first thing that shocked me in my religion, which I professed with the seriousness of a solid and consistent mind, was the universal damnation of all those who had not known and believed in it. When, instructed by history, I had well considered the extent of the earth, the succession of ages, the progress

gress of empires, the virtues and errors of so many nations, I found the idea weak, absurd, and impious, of a creator, who should devote to eternal torments those innumerable beings, the frail works of his hands, cast on the earth in the midst of so many perils, and in the night of an ignorance which has already proved the source of a thousand misfortunes.—“ I am deceived in this article of my creed, it is evident ; am I not equally wrong in some other ? Let me examine.”—From the moment a catholic has arrived at this point, the church may consider him as lost. I perfectly conceive why the priesthood requires a blind submission, and preaches so ardently that religious credulity, which adopts without examination, and adores without murmuring ; this is the basis of their empire, which is destroyed as soon as we begin to investigate. Next to the doctrine of damnation, the absurd idea of infallibility was the most indigestible, and I rejected that like the other. “ What then remains,” said I, “ that is true ?”—This became the object of a research continued, during a number of years, with an activity, and sometimes an anxiety of mind, which it is difficult to describe. Critical, moral, philosophical, and metaphysical writers became my favourite study ; I was solicitous to find some one who should assist me in my choice ; and their analysis and comparison occupied almost all my attention. I had lost the Victorin, my confessor : the good Mr. Lallement was dead, to whose honesty and discretion I am happy in an opportunity of giving my testimony. Under the necessity of choosing a successor, my view was directed to the abbé Morel, who belonged to our parish, and whom I had seen at my uncle's : he was a little man, not deficient in understanding, and who professed the utmost austerity of principle, which was the motive that determined me in my choice. When my faith wavered, he was sure to be the first who was informed of it ; for I never could tell any thing but the truth ; and he was eager to put into my hands the apologists and champions of christianity. Behold me then closeted with the abbé Ganchat, the abbé Bergier, Abbadie, Holland, Clarke, and others.—I studied them severely, and I sometimes made notes, which I left in the book when I returned it to the abbé Morel, who asked with astonishment if it was I who had written and conceived them. It is pleasant to remark, that in these books I became acquainted with the authors they pretended to refute, and learned the titles of their works so as to be able to procure them ; thus furnishing myself with the arms of deism from the very arsenal of christianity. In this way did the *Treatise on Toleration*, the *Dictionnaire Philosophique*, *Questions on the Encyclopædie*, the *Bon Sens* of the Marquis d'Argens, the *Jewish Letters*, the *Turkish Spy*, *les Mœurs*, *l'Esprit*, *Diderot*, *d'Alembert*

d'Alembert, Raynal, and the *Système de la Nature*, pass successively through my hands.' Part iii. P. 92.

The rest of this part is employed in various adventures, and in depicting the sensations of her mind, as the world, and its cares and pursuits, began to unfold themselves. In all, she is remarkably ingenuous and sincere, but some of her relations are minute even to gross indelicacy. It surely was not necessary to describe the most common feelings of the sex, at critical periods, although the purpose was to turn superstition into ridicule. But the most remarkable passage is what we shall now extract,—the portrait Madame Roland gives of herself; and let it be remembered, that it was written by her when she was about to leave the *vanities* of this world.

'To the newly-acquired sensations of a frame sanguine and well organized, were insensibly joined all the modifications of a desire to please. I loved to appear well dressed, found delight in hearing it said of me, and occupied myself willingly in what was likely to procure me the gratification. This, perhaps, is as proper a place as any to introduce my portrait. At fourteen years, as now, my stature was precisely five feet, for I had completed my growth; my leg and foot were well formed; the hips full and bold; the chest large, and relieved by a fine bosom; my shoulders of an elegant form; my carriage firm and graceful, my walk light and quick: such was the first *coup d'œil*. The detail of my figure had nothing striking in it, except a great freshness of colour, and much softness and expression. In examining particulars, "Where, it might be said, is the beauty?" Not a feature is regular, but all please. The mouth is rather large; one sees a thousand more pretty: but where is there a smile so tender and seductive? The eye, on the contrary, is not large enough, and its iris is of a greyish hue, but, placed on the surface of the face, the look open, frank, lively, and tender, crowned with brown eye-brows (the colour of my hair), and well delineated, it varies in its expression as the sensible heart of which it indicates the movements: serious and indignant, it sometimes astonishes; but it charms oftener, and is always awake. The nose gave me some uneasiness; I thought it too full at the end; nevertheless, considered with the rest, and particularly in profile, the effect of the face was not injured by it. The forehead, broad, high, with the hair retiring, elevated eye-brows, and veins in the form of a Greek T, that swelled at the slightest emotion, afforded an *ensemble* little allied to the insignificance of so many countenances. As to the chin, which was rather retiring, it has the precise characters attributed by physiognomists to the voluptuary. Indeed, when I combine all the peculiarities of my character, I doubt if ever an individual was

more

more formed for pleasure, or has tasted it so little. The complexion was clear rather than fair, its colours vivid, frequently heightened by a sudden boiling of the blood, occasioned by nerves the most irritable; the skin soft and smooth; the arms finely rounded; the hand elegant without being small, because the fingers, long and slender, announce dexterity and preserve grace; teeth white and well ranged; and, lastly, the plenitude and plumpness of perfect health:—such are the gifts with which nature had endowed me. I have lost many of them, particularly such as depend upon bloom and plenitude of figure; but those which remain are sufficient to conceal, without any assistance of art, five or six years of my age, and the persons who see me must be informed of what it is, to believe me more than two or three and thirty. It is only since my beauty has faded, that I have known what was its extent; while in its bloom I was unconscious of its worth; and perhaps this ignorance augmented its value. I do not regret its loss, because I have never abused it; but if my duty could accord with my taste to leave less ineffective what remains of it, I certainly should not be mortified. My portrait has frequently been drawn, painted, and engraved, but none of these imitations gives an idea of my person; it is difficult to seize, because I have more soul than figure, more expression than features. This a common artist cannot express; it is probable even that he would not perceive it. My physiognomy kindles in proportion to the interest with which I am inspired, in the same manner as my mind is developed in proportion to the mind with which I have to act. I find myself so dull with a number of people, that perceiving the abundance of my resources with persons of talent, I have imagined, in my simplicity, that to them alone I was indebted for it. I generally please, because I have an aversion to offend; but it is not granted to all to find me handsome, or to discover what I am worth. I can suppose an old coxcomb, enamoured of himself, and vain of displaying his slender stock of science, fifty years in acquiring, who might see me for ten years together without discovering that I could do more than cast up a bill, or cut out a shirt. Camille Desmoulins was right when he expressed his amazement, that “at my age, and with so little beauty,” I had still what he calls adorers. I have never spoken to him, but it is probable that with a personage of his stamp I should be cold and silent, if I were not absolutely repulsive. But he stumbled not upon the truth in supposing me to hold a court. I hate gallants as much as I despise slaves, and I know perfectly how to baffle your complimenters. I have need, above all things, of esteem and benevolence; admire me afterwards if you will, but I cannot live without being respected and cherished;

ished : this seldom fails from those who see me often, and who possess, at the same time, a sound understanding and a heart.

‘ That desire to please, which animates a youthful breast, and excites so delicious an emotion at the flattering looks of which we perceive ourselves the object, was an odd combination with my timid reserve, and the austerity of my principles ; and it diffused over my person, for it communicated itself to my dress, a charm that was strictly peculiar. Nothing could be more decent than my dress, nothing more modest than my deportment : I wished them to announce propriety and grace ; and from the commendations that were bestowed upon me, I flattered myself that I succeeded. Meanwhile, that renunciation of the world, that contempt of its pomps and vanities, so strongly recommended by christian morality, ill accorded with the suggestions of nature. Their contradictions at first tormented me, but my reasonings necessarily extended to rules of conduct, as to articles of faith. I applied myself with equal attention to the investigation of what I was to do, and the examination of what I ought to believe : the study of philosophy, considered as the science of manners, and the basis of happiness, became indeed my only study, and I referred to it all my readings and observation.

‘ In metaphysics, and moral systems, I experienced the same feeling, as in reading poems, when I fancied myself transformed into the personage of the drama that had most analogy to myself, or that I most esteemed. I accordingly adopted the propositions the novelty or brilliance of which had most impressed me ; they were my own till superseded by the contemplation of others more bold or more profound. Thus, in the controversial class, I enrolled myself with the authors of Port Royal ; their logic and their austerity accorded with my character, while I felt an instinctive aversion to the sophistical, evasive, and compliant system of the Jesuits. While I was examining the sects of the ancient philosophers, I gave the palm to the stoics. I endeavoured, like them, to maintain that pain was no evil. This folly, indeed, could not last, but I nevertheless persisted in determining not to suffer myself to be conquered by it ; and the small experiments I had occasion to make, persuaded me that I could endure the greatest torments without uttering a cry. The night of my marriage overturned the confidence I had till then preserved : it must, however, be allowed, that surprise in certain cases is to be counted for something, and that a novice in this philosophy may be expected to hold himself more firm against an ill that is foreseen, than against one that takes him by surprise, and where the exact contrary was looked for.’ Part iii. p. 99.

13

In Part IV. and last, we meet with many anecdotes of the persons Madame Roland became acquainted with ; she has a happy talent at placing absurd characters in their true light, and displays a considerable share of sarcastic humour. Her lovers were many ; but her acquaintance with M. Roland in 1776 determined her fate, and, to use her own words, ' she at length became the wife of a man of real worth, who loved her always more in proportion as he knew her better.'—The relation of certain events of their lives previous to the revolution, concludes the Memoirs. The remainder of the volume is a collection of letters addressed by Madame Roland to the editor, then secretary to the board for managing the affairs of the post office. These will not be read without pleasure ; ease and vivacity predominate, and the sentiments are in general happily expressed. She appears indeed to have excelled in epistolary correspondence : but the length to which the article has already extended, must excuse our concluding it without any farther extracts.

Madame Roland's Memoirs will not be without their use. She has thrown some light on many of the events which have accompanied the revolution ; the internal state of parties, —those hidden contrivances, without a knowledge of which, history is a barren performance,—are explained, if not in a strictly just, at least in such a manner as to lead to further discoveries. As a woman, she must be admired for her fancy, her abilities, her fidelity, and her magnanimity in suffering. Far from being exempt even from the most common failings of her sex or nation, she candidly displays her sentiments, and her actions, without the fear of shame or of censure. In any nation but her own, in any situation but that of a proscribed and persecuted woman, she would have made a distinguished figure in life ; for she had the ambition to be distinguished, and she had some abilities, which afford the only justification of which ambition is capable. The objections to her character are common to her with most of the late French writers and politicians. They are philosophers without wisdom, and moralists without religion. They form theories which promise the duration of ages ; but their practice is the immediate feeling of the moment.

Sermons sur les Circonstances Presentes, prononcés dans l'Eglise Française de Londres, en Threadneedle-street, par Louis Mercier, l'un des Pasteurs de la dite Eglise. 8vo. 3s. 6d. Cadell and Davies. 1795.

Sermons on the Circumstances of the Times.

IF from the title of these discourses, which are mostly occasional sermons, and refer more or less to those events which have lately passed on the great theatre of the world, the

the partisan of ministry should expect to find the preacher of the gospel going forth with the fervile spirit of Balaam, when Balak said to him, 'Come, curse me mine enemy,'—or, if the favourer of democracy should imagine he takes advantage of the privilege of addressing the people, to speak evil of dignities, to blow up the flame of sedition, and vindicate the ravages of lawless violence,—they will both find themselves equally mistaken: for one end of this publication, the author insinuates, is to shew, that the strain in which he preached was free from both these extremes, and to confound the calumnies of those 'who (it seems) have represented him as saying what he never even thought.' Those who look on the revolutions of the earth with the eyes of philosophers, or with the temper of Christians, will indeed find nothing to condemn in the doctrine with which our author has fed his flock; but we suspect he must not hope to stand acquitted in the opinion of those with whom every liberal sentiment is a crime, and who think that the pulpit ought always to echo the mandates of power. The sermons in this volume are six,—two of them fast sermons, and one, a new-year's discourse; one on the first commandment,—one (a very judicious discourse) on the triumphs of Christianity in former ages, brought as a proof that it will equally stand against the attacks made against it in the present time,—and one on the preference given by the Christian religion to moral virtues over exterior ceremonies.

They all deserve, both for style and matter, the commendation which we gave in a former Review to a single sermon of this excellent preacher. They are not critical, nor will they please those who search only for new and uncommon thoughts: but they breathe a spirit of evangelic piety tempered with judgment and candour,—the warmth and fervour of an orator without his affectation; and they display the affectionate anxiety of a pastor, earnest to inspire his audience with a sense of divine truths,—of a pastor deeply wounded at times with that desertion and indifference which is at present so apparent in all, and more particularly perhaps in the French churches; and yet fully resting on the reality of those great consolatory truths which are so feelingly set forth in his discourses. A quotation from the first discourse will give an idea of the sentiments of our author on an interesting subject: with regard to the style, the reader must remember, that he sees only a translation.

'In recommending a spirit of *moderation*, I am far from exhorting you to call good evil, and evil good,—sweet bitter, and bitter sweet. The indignation and horror inspired by vice, may very well be allied with moderation in character, in opinions, and in discourse, as they were in Moses, of whom it is said,
that

that he was the meekest of men, and who, notwithstanding, broke in his wrath the tables of the law,—as they were in the Prince of Peace, who, nevertheless drove from the temple those who dishonoured it by their traffic. I call it not therefore, for example, moderation to palliate the crimes of those wretches, who are to be reproached with having delayed, perhaps for a century, the reign of liberty in their country, and who have done their utmost to inspire, if it were possible, contempt and aversion for her into the breasts of all nations,—wretches who owe their elevation from the mire in which they were bred, only to the heaps of dead bodies on which they have placed themselves,—whose punishment providence seems to have delayed, only, no doubt, in order to render it more signal,—and for whom the most candid Christian can do no more than to pray heaven that their crimes may be equalled by their repentance.

But I call it moderation to be circumspect in our discourse, to have a bridle on our tongue, that nothing which can offend may escape us,—nothing which can affect the honour or the reputation of those who differ from us.—You do not approve of this manner of thinking. It is well: you think it your duty to declare it openly: this too is well; justice and prudence may require for the interest of your cause, that you should defend it because you think it just; but injurious expressions, but degrading epithets, but bitter raileries, cruel slanders, disdainful airs, sullen looks, but marked incivilities, insulting behaviour, strokes of ingratitude, of calumny—are these also necessary to the success of your cause? It must needs be a very bad one to have occasion for such auxiliaries: and how will you justify yourself before the apostle who said to the Philippians, “Let your moderation be known unto all men.”

I call it moderation, for example, in these times so painful to every liberal spirit, not to confound a whole people with the monsters who have deceived, misled, or imposed silence on them, and not to permit ourselves to accuse them all of impiety and atheism; because the faithful Christians who are left there as a remnant, following the maxim of their Saviour, not to throw their pearls before swine, reserve for a more favourable season that profession of faith, which, in a moment like this, would only serve to multiply profanations.

Mr. Mercier promises us another volume of discourses, if, as every man of taste must wish may be the case, the present meets with a favourable reception.

OCCASIONAL RETROSPECT

OF

FOREIGN LITERATURE

FRANCE.

THE most interesting French productions are those connected with the history of the revolution, such as Madame Roland's Appeal to Posterity, the Memoirs of Louvet, and Sieyes, &c. which being translated into English, fall under notice in other departments of our Journal. If France retain her republican form of government, it is probable that few works will appear in that country, in the branches of theology, history, and antiquities, classical or feudal erudition, and perhaps in the *belles lettres* in general. Many of the topics seem indeed exhausted by the former abundance of French science.

The discontinuance of the French literary Journals, and the interruption of commerce by the war, will plead our excuse for deferring any statement of the literature of that country, till a more favourable epoch.

ITALY.

Herculanensium Voluminum quæ supersunt, *Tomus I.* Naples. 1793. Folio. This first volume of the MSS. of Herculanæum contains the Fourth Book of Philodemus on Music. The reader need hardly to be reminded, that among the valuable discoveries at Herculanæum, were more than a thousand MS. rolls, but the tedious process required to unfold them without injury, has occasioned the delay in the publication.

Nothing can more interest literary curiosity, than this development of a library, buried for seventeen centuries. The present work is not very important in itself, as being only a part of a discourse against Diogenes of Babylon, a stoic who had highly extolled the power of music. There are thirty-eight engravings in fac-simile, representing the whole MS. accompanied by the text printed, and a Latin translation.

In the publication of the other MSS. we presume, this plan will be abandoned, as expensive and dilatory; and that one fac-simile will be esteemed sufficient.

Delle Antichità Longobardico-Milanesi, &c. The Lombardic Antiquities of Milan illustrated, in Dissertations by the Monks of the Cistercian Congregation. 4 vols. 4to. Milan.

1792—94. These volumes display considerable skill in the antiquities of the middle ages.

The chief dissertations in the first volume are, on the Lombardic laws, literature, manners, and customs—on the most remarkable ancient buildings at Milan—on the origin of the Italian republics, and that of Milan—on the judges and judicature—on the slaves.

The second volume, among others, contains dissertations on the expedition of the emperor Frederic I. against Milan—on the canals of Tifino and Adda—on the *Brola* and *Broletto* in Milan, places of public resort like the *Broglio* in Venice—on the abolition of the order of knights templars—on the coins of the Milanese—on the municipal government of Milan, and other Italian republics.

Volumes III. and IV. relate to the Ambrosian ritual, and other ecclesiastical antiquities of Milan.

Lettera di Ennio Quirino Visconti, &c. A Letter from E. Q. Visconti, on an Antique Set of Plate, lately discovered at Rome. 4to. 1793. In digging some vaults near the Esquiline hill, this curious set of plate was discovered, weighing upwards of 500 ounces. Some of the pieces bear inscriptions; and a square casket has beautiful relievos, representing the decoration of a bride. The whole set seems to constitute the toilette of a Roman lady in the fourth century.

Saggio Storico critico, &c. An Historical and Critical Essay on Printing, in Naples, by L. Giustiniani, Naples. 4to. 1793. This work gives a good account of the origin and progress of printing at Naples. Mr. Giustiniani imputes the late rarity of Neapolitan publications to the severe restrictions on the liberty of the press, and to the great prevalence of law-suits, the proceedings of which give sufficient occupation to the printers.

In Morte di Ugo Bassville, &c. On the Death of Hugues Bassville, which happened at Rome the 14th day of January 1793. 8vo. This French envoy becoming obnoxious to the papal court, by encouraging freedom of opinion, was murdered in a riot as our readers will recollect. The present poem has considerable merit; but the author's principles are of the most bigotted and intolerant kind.

Del Celibato, &c. Celibacy, a Latin satire of Dr. Ubaldo Bregolini, translated into Italian Verse by the Abbot Angelo Dalmistro, Venice. 8vo. The Latin is chiefly a cento from Juvenal and Persius, against the reigning manners of the fair sex, their improper education, domineering spirit, and depravity, which, according to the author, occasion the prevalence of celibacy. The translation is tolerable.

GERMANY.

GERMANY.

Historische Nachrichten, &c. Historical Information, and Political Observations; concerning the French Revolution, by Christopher Girtanner, M. D. &c. 7 vols. 8vo. Berlin. 1792—4. A general view of the French revolution, or revolutions, with political cautions and reflections on the chief events, would be a most instructive present to the public. But such a work would require far superior abilities to those of the present author, whose production is feeble and diffuse. Highly as we respect the German literature, we regret that in works of labour it is still too minute, and without selection; and in those of genius often extravagant, and erratic. Classical taste, comprehensive abbreviation, selection, and rejection, seem still wanting.

These seven volumes only extend to the declaration of war against Austria.

Darstellung, &c. A Delineation of the History of the World in every Period, by J. A. Remer, Professor at Helmstadt. 8vo. Berlin and Stettin. 1794. The German journals rival the Italian in extravagance of praise; and it is impossible, from their accounts, to distinguish the good books from the bad. But this work seems to have intrinsic merit. The author professes to give a picture of the political relation which nations bore to each other at certain periods,—of their constitutions, worship, and mental illumination. And the specimens we have seen evince considerable talents.

Archiv, &c. A Collection of Essays on Education, as conducted in Germany. 4 vols. 8vo. Leipzig. 1794. This work deserves praise, as illustrating a topic of universal concern. Next to government, education claims the chief attention—yet in no country is it so extravagant in expense, and so remote from every useful purpose of common life, as in our own. We know not if a reform in education be not even more necessary than any reform in government; and the essays on that topic in these volumes may present valuable hints.

Briefe uber, &c. Letters on Moral Education according to the Principles of Philosophy, by J. Schuderoff. 8vo. Leipzig. 1792. Another useful work on this important subject, chiefly founded on the moral maxims of Kant, the celebrated German philosopher.

Reise in Deutschland, &c. Travels in Germany, Switzerland, Italy, and Sicily, by the Count of Stolberg. 4 vols. 8vo. with a volume of Plates. Leipzig. 1794. This journey was performed in the years 1791 and 1792, and the book forms a valuable addition to the geographical library. As the English language presents so many peregrinations over the same ground, we shall content ourselves with observing, on count Stolberg's authority, that the fact of the discovery of seventeen

lost books of Livy, in an Arabic translation, is confirmed; and that the abbé Vella is soon to publish an Italian translation of the sixtieth book, as a specimen; and intends afterwards to publish the others by subscription, in the same language.

Kritik der Volksmoral, &c. A Critical Discussion of Morals, relative to Preaching, on the Principles of Kant, by J. Snell, 8vo. Frankfort. 1793. The moral system of Kant has been considered as too metaphysical for common use, and this author attempts to vindicate it.

Ueber die Ehe. On Matrimony, the fourth edition enlarged. 8vo. Berlin. 1793. This popular work seems to deserve a translation; and is more interesting than the German novels often translated: a branch in which we have more occasion for exportation, than for importation.

Woldemar. Woldemar, by Jacobi. 8vo. Königsberg. 1794. This is a moral romance of considerable merit.

Gotthold Ephraim Lessing's Leben, &c. The Life of G. E. Lessing, with some of his Posthumous Works, 2 vols. 8vo. Berlin. 1795. The reputation of Lessing stands deservedly high; nor will the present tracts lessen it. They are chiefly theological and philosophical.

Ideen zur Philosophie, &c. Philosophical Ideas on Religion, and the Spirit of pure Christianity, by G. Venturini, 8vo. Altona. 1794. Of this work the last section, "On the means by which Christianity might become a religion of general beneficence, as was its original intention," deserves particular approbation.

Fünf Kosmopolitische briefe. Five Letters from a Citizen of the World, by F. Bousterweck, 8vo. Berlin. 1794. These letters shew a benevolent heart; and the hope, which the author expresses, that the progress of knowledge will in time secure the peace and happiness of all mankind, is not unsupported by argument. Yet we tremble when we consider that a few knaves may taint a whole society.

Vorlesungen, &c. Lectures on Style, or Rules for good Composition, illustrated by Examples from the best Writers, by Professor Moritz, part ii. 8vo. Berlin. 1794. The first part of these lectures was published some years ago; and the death of the author having left the work imperfect, a considerable portion of this second part is written by Mr. Jenisch. It is a work of acknowledged merit.

Geist der Speculativen Philosophie. The Spirit of Speculative Philosophy, by D. Tiedeman, vol. III. 8vo. Marburg. 1793. This is an abstract of the history of philosophy and philosophers; and the third volume now published contains the period from the New Academy, till philosophy left the Greeks and passed to the Arabs. The fourth volume, we believe,

lieve, is published: it was intended to illustrate the scholastic philosophy (if the word may be so prostituted),—a system of words void of things which occupied the strongest minds in Europe, for five centuries; and still taints education, as the feudal laws and customs contaminate government and manners.

Biographie Herrn J. Breitkopf's, &c. The Life of Mr. J. Breitkopf, &c. 8vo. Leipzig, 1794. This eminent German printer was born in 1719, and died in 1794. His office was perhaps the largest and most complete in Europe. He is also known as an author, having written some tracts on his own art. His invention of printing music with moveable types deserves praise:—but while the German journals applaud his maps, and even landscapes and portraits, executed in the same manner, we can only wonder at their absurdity. *Le jeu ne vaut pas la chandelle.*

Gedichte, &c. Poems by F. Mathisson, 3d edition, 8vo. Zurich. 1794. These pieces are chiefly descriptive.

Fabellese, &c. A collection of Fables by Ramler, 8vo. vol. iii. Leipzig, 1790. Nicolai and Pfeffel are the chief contributors to this volume.

Erzählungen, &c. Tales by Charles Stille, 8vo. Leipzig. 1793. An amiable mixture of philosophy and domestic morality pervades this publication.

Ueber gute, &c. On the enlightening of the Mind, and Freedom of Spirit, 8vo. 1794. This tract endeavours to shew the benefit of general knowledge both for states and rulers. The latter indeed never more mistake their interest than when they attempt to prevent the progress of knowledge, which is ever attended with moderation and candour, while ignorance is rash, and cruel, and vicious.

Musik zu Göthe's Werken, &c. Music to Goethe's Works by J. F. Reichardt. The music is good; but of the wild works of Goethe, author of the Sorrows of Werter, a book which has produced many bad consequences, we are no professed admirers.

Geographisch, &c. A Geographical, Historical, and Statistical Dictionary, by Wolfgang Jäger, Professor at Altdorf, 2d edition enlarged; 2 vols. 4to. Nuremberg. 1793. This is the most complete general gazetteer yet published; and the author has spared no pains in improving this new edition.

Versuch, &c. An Essay towards an Alphabetical Account of Inventions, by Mr. Busch, 8vo. Eisenach. 1791. This subject has been treated by several authors, from Polydore Virgil, to the present time. The theme is interesting; and many additions might be made to M. Duten's curious work, on the Discoveries of the Ancients attributed to the Moderns.

At Altona; Mr. Neffen has published his *Cura Novissima in Ciceronis Tusculanas Quaestiones.*

At Nuremberg, professor Bruns is publishing a Manual of Ancient Geography, on D'Anville's plan, in the German language.

Mr. Hottinger has published at Leipzig an edition of Cicero *de Divinatione*, with notes.

C. R. Böttiger *Prolusio de Personis Scenicis*, &c. 4to. Weimar. 1794. This is a dissertation on the ancient masks, to illustrate a passage in the *Phormio* of Terence: and the author promises a new edition of that dramatist.

At Vienna has appeared a History of Tirol, with a map of ancient Rhætia, by Mr. Roschman, 8vo.

Professor Paulus has published at Jena a Collection of the chief Travels in the East, with maps and plates, 3 vols. 8vo. 1794. The third volume contains two journeys to Egypt, by Wansleb,—the former now first published from the library at Gottingen.

Mr. Koeppel is publishing at Erlangen a Description of the Franconian Principalities of Bayreuth and Anspach, in the form of letters. The work is in 8vo. numbers, with good plates.

Mr. Schrebel, keeper of the Rehdiger library at Breslaw, has published the first part of his account of that great collection. The MSS. amount to about 800, among which is, we believe, one of Froissart's History, said to be much more ample than the printed copies; but we suppose it is no more so than the MSS. in the British Museum, all of which have slight variations from the black-letter editions, and even from each other.

Heinrich Albert Schultens, &c. A Sketch of the Life of Henry Albert Schultens, by Dr. Rink, 8vo. Riga. 1794. While literary lives are becoming enormous in size, we congratulate the German readers on the brevity of this account of a great orientalist.

Geschichte, &c. The History and Spirit of Scepticism, especially as it regards Morals and Religion, by Dr. Standlin, of Gottingen, 2 vols. 8vo. Leipzig. 1794. This work is rather an attack on Hume and his writings, than a history of scepticism—a theme indeed almost infinite.

Abriss, &c. A Sketch of a History of the Origin and Progress of religious Ideas, by P. C. Reinhard, 8vo. Jena, 1794. The introduction to this sketch has some originality, in the derivation of religious ideas from the nature and habits of man.

Kritischer Versuch, &c. A critical Essay on the Text of the Symposium of Plato, &c. by F. J. Bast, 8vo. Leipzig. 1794.

Abhandlungen, &c. Essays on the History and Peculiarities of the later Stoic Philosophy, with an Essay on the Christian System of Morality, that of Kant, and that of Zeno, by C. P. Conz, 8vo. Tübingen. 1794. A treatise of considerable merit.

A R E V I E W
OF
P U B L I C A F F A I R S,
F R O M
SEPTEMBER to the end of the YEAR 1795.

F R A N C E.

THE most acute inquirers into the nature of the human heart and the origin of national governments have concluded that there is a moral principle in man, which acts independently of civil codes and regulations,—that the same sympathies which first wove the bands of society are constant attendants upon the moral character through all its progressive improvements,—and that as they existed without compact or choice, so they continue to operate upon the human species in every form of government or society. Anarchy is opposite to all the best feelings and interests of man, and therefore cannot be of long duration.

In our last Review of Public Affairs we noticed the opposition that was made to the decrees of the convention for the re-election of two thirds of their body to the new legislature. As soon as those decrees were invested with the force and character of laws to which the electoral assemblies were required to conform in the strictest manner, a considerable ferment took place in all the primary assemblies of Paris. Several of them declared, after they had almost unanimously accepted the constitution, that they would not conform to those decrees until the wish of the

majority of the people was ascertained in a less uncertain manner than it had been by the committee of decrees. On the morning of the 25th of September one of the sections dispatched a deputation to the convention to express their objections to the statement of the committee, and to the precipitate manner in which the convention had acted in consequence of that statement, and to request that the execution of the decrees might be delayed until the number of voters for and against them should be ascertained in a clearer manner; but the request was (prudently, we think) not complied with.

In consequence of these alarming symptoms, the convention held an extraordinary sitting in the evening of the 25th. A report was presented from the committee of general safety; and the deputies to whom the direction of the armed force had been entrusted, were directed to adopt the necessary measures to prevent the disturbance of the public tranquillity. A proclamation to the people was also published, inviting them to maintain order. The convention decreed, that any president or secretary of any primary assembly who should put to the vote, or sign any arrests foreign to the object of their convocation, should be declared guilty of an attack upon the safety of the republic. Immediate measures were taken to enforce the execution of this decree; and, in order to protect the convention and insure obedience to the new constitution, a departmental force of nine thousand men was ordered to do duty near the convention. The camp at Marli was removed to the plain of Sablons, and an encampment formed near the committee of public safety.

A few days afterwards an insurrection of some of the sections of Paris against the convention took place. In consequence of the decree of the convention for dissolving the primary assemblies by force, if necessary, the section Lepelletier, on the morning of the fifth of October, beat the *generale*, and flew to arms; two other sections did the same. The committee of public safety immediately sent troops to surround the section Lepelletier. This was effected, but the general who commanded the troops, having received an assurance from the inhabitants of the section, that they were only arming in their own defence, thought proper to retire. The section immediately secured and fortified

fortified some strong posts, and made every preparation for a formidable resistance. The government ordered troops to be marched a second time, and a contest ensued in which many fell on both sides. The section Lepelletier proceeded, by means of two cannon which they obtained from Belleville, to seize the national treasury and the convoy of subsistence destined for the republican troops. Having been reinforced by many sections, the revolvers, to the number of thirty thousand, proceeded to the section of La Butte des Moulins, which waited for them near the church of St. Roch; and having divided themselves into two principal columns, advanced, one before the Feuillans, and the other to the end of the street l'Echelle. The revolvers insulted and fired upon the grenadiers of the convention; and it was not till after these acts of hostility that the latter were determined to repel force by force. The soldiers of the republic attacked the insurgents with great vigour, broke their ranks, and obliged them to seek refuge in the church of St. Roch, and in several other public buildings. At length all their posts, including that of the national treasury, were carried, some by cannon, and others by the bayonet.

Having succeeded in subduing the insurrection, the convention proceeded to the punishment of the principal insurgents—the sections were disarmed, and Paris was restored to its former tranquillity.

The object which the convention imputed to these revolts was the restoration of royalty. It appears indeed that the royalists both in and out of France reserved their most vigorous endeavours for the period when the new constitution was to be submitted to the people. They concerted a new invasion of France; they re-kindled the flame of civil war; and they hoped that, wearied and distracted by so many convulsions, the great body of the people would become daily less attached to the cause of republicanism. The majority of the convention perceived the schemes that were formed by the royalists to influence the elections of members to the new legislative body; and therefore, to counteract them, they passed the decrees for the re-election of two-thirds of their own body. However inconsistent with the principles on which the convention was convoked this measure might appear at first, subsequent circumstances

have proved that it was at least expedient at that critical juncture.

To use the language of Boissy d'Anglas, in his celebrated report on the political state of Europe at this period, "France, continually attacked by the arts of her enemies, but always disconcerting their intrigues—their nefarious efforts served but to render her power more solid, her possessions more extensive, and her glory more brilliant. But though pride had been humbled, and vengeance disappointed, these passions were obstinate enemies, which were difficult to be either persuaded or subdued. Though the awful will of a great people had overthrown them by its explosion, they remained forgetful of their disasters, formed their plans anew, and still dreamed of success; when driven from the Gallic frontiers, they sent their incendiaries into the interior of the new republic, and endeavoured to distract it by intrigues, and mislead it by their perfidy. When the God of battles was deaf to their prayers, they invoked the aid of famine and all her concomitant scourges.

"Spain, the late enemy of the republic, declared, that she was induced by a common interest to renew the alliance between the two nations, and openly announced to all Europe that she relied by her mediation on conciliating a peace with the states of Italy, and delivering the South from the calamities of war. Several of the princes of the empire, wearied with fighting for the interests of the house of Austria, for some rights of little value, and for the honour of the emigrants, signified their wishes to see a peace established with that power which has ever preserved them from the yoke with which they had been so long menaced by the house of Austria. Sweden and Denmark, who never departed from a humane, wise, and respectable neutrality, bore with impatience the pride and the menaces of the cabinets of Russia and England. The Porte, indignant at the usurpations of the Muscovites in Poland, renewed with the French republic her former friendship; whose united efforts, aided by some other powers, will probably, at some period not far distant, compel the female tyrant of the North to relinquish some of her ambitious designs. Holland, united with France by an indissoluble alliance, joined her efforts to those of her new ally, to recover the freedom of the seas, and to give a solid foundation to the peace which the latter wished

wished to afford to the world. England condescended to sow the seeds of future embarrassments in her system of finance, for the honour she would gain by paying Austrian troops to defend the dominions of the emperor."

Such is the outline of the picture which the reporter of the French convention drew of the situation of Europe at the period when they were about to finish their own labours, and establish a permanent government in their republic, by procuring the adoption of the new constitution. The triple alliance which has been formed between the Courts of London, Vienna, and Petersburg, may appear at first to cast a shade over this picture which is drawn in such glowing colours.

The cabinet of Catharine however contains politicians whose views, we have reason to think, are not to afford England material assistance in acquiring the absolute empire of the seas, by which she would be afterwards in a condition to shut up all the Russian ships in the ice of the North, and arbitrarily to dispose of her commerce as the merchants of London might dictate. There are other causes of jealousy which have fettered, and will still fetter the operations of the combined powers:—and if France is to fall, it must be by her own dissensions, not by foreign hostility.

The convention terminated its sittings on the 27th of October. The last decrees were for the abolition of the punishment of death at the peace, and for granting a general amnesty. From the benefits of this amnesty were excepted persons concerned in the last conspiracy, — persons opposing the execution of the new constitution, — the forgers of assignats, — transported priests, and the emigrants.

As the number of members of the convention elected to the new legislature by the electoral assemblies, was found to amount only to three hundred and ninety-five, the convention formed itself into an electoral body for the purpose of nominating one hundred and five, the number necessary to complete the two-thirds of the members of the convention to be re-elected to the new legislature. When the nomination was closed, the electoral body immediately proceeded to an *appel nominal*, to select such of the members as possessed the necessary requisites for sitting in the council of ancients, viz. such as were forty years of age, and married.

On

On the 28th of October the powers of the members of the new legislature were verified in common. The two councils were then formed, and each council took possession of the hall assigned to it.

The council of five hundred declared by acclamation, that it would observe the constitution in all its parts. It proceeded immediately to the formation of a list of fifty candidates, from whom the council of the ancients was to select five members for the executive directory.

Thus terminated the public proceedings of an assembly whose decrees and transactions were more important and extraordinary than those of any set of men upon record. "Where is there a Tacitus, (says a French writer) to convey to posterity the history of their glorious actions, and culpable excesses? This convention, composed of lawyers, physicians, and philosophers, with a daring hand signed the death-warrant of the successor of an hundred kings, and in one day broke the sceptre for which an existence of fourteen centuries had procured a religious veneration. These men, when their country was betrayed by Dumouriez, Valenciennes surrounded and taken by the combined armies of Europe, Toulon in the hands of the English, the king of Prussia under the walls of Landau, and ninety leagues extent in the West devoured by a hundred and fifty thousand Vendéans, published a decree which converted France into an armed nation; by their exertions fourteen hundred thousand men sprung up to repel their enemies; the king of Prussia was repulsed; the Austrians defeated; the English forces made to measure back the space of their former intrusions with agonising steps; and the Gallic soldiers met with a kind reception in the dominions of the fugitive stadtholder, whose subjects had been forced into a calamitous war."

Before the dissolution of the convention, they had the pleasure of seeing the last of their military plans executed with signal success. No sooner had part of the armies of the republic signified their approbation of the new constitution, than that of the Sambre and Meuse evinced that they deserved well of the republic by their courage and bravery; they received peremptory orders to cross the Rhine, and the Rhine was crossed. On the 6th of September a division of the army forced the passage of that river near
Dusseldorf,

Duffeldorff, in the sight of the enemy. By this expedition the French became masters of the whole duchy of Berg; the citadel of Duffeldorff was taken by assault. Even upon the field of battle in which they had defeated the Austrians, they swore to defend the new constitution. A few days before the right wing of the army of the Sambre and Meuse effected the passage of the Rhine at Neuwied, they took possession of a small island opposite that place, of which they retained the possession, notwithstanding all the efforts of the Austrians to retake it; the passage was effected without loss of blood. General Jourdan waited till the left wing, after having passed the Sieg, had driven in the enemy's posts on the right bank, and had forced a body of twenty thousand Austrians to retreat, who might have rendered the passage at Neuwied very bloody. The army of the Rhine and the Moselle, unwilling to suffer the army of the Sambre and Meuse to have alone the glory of conquering the enemy, passed the Rhine near Mannheim. On the 20th of September that city surrendered to the arms of the republic of France.

About the same time intelligence was brought to the convention, that the troops under general Mounet had had several skirmishes with the Chouans, in which they gained considerable advantage, but with the most determined resistance on the part of the rebels.

On the 26th of September a letter was communicated to the convention from general Jourdan, purporting that the French army had crossed the Lahn, taken Dietz and Limbourg, with a considerable quantity of forage and provisions. These successes by land were speedily followed by an advantage at sea, which a favourable opportunity enabled the French to obtain over the English. Admiral Richery eluded the vigilance of the British commanders, who had a formidable fleet in the Mediterranean, and escaped through the straits of Gibraltar; after which he contrived to fall in with the English fleet of merchantmen, under the convoy of several men of war, commanded by vice admiral Linzee, which had sailed from Gibraltar a short time before. On the 7th of October the French admiral, with a squadron consisting of nine sail of the line and several frigates, met the English fleet about twenty-five leagues

leagues west of Cape St. Vincent. Being inferior in force, the British admiral made the signal to wear and stand from them; but the French carrying a press of sail, soon came up, and commenced an action, dispatching the frigates to prevent the escape of the merchantmen. After making a brave resistance, the English got off, leaving the *Censeur* man of war in the hands of the French admiral, who afterwards picked up about thirty ships richly laden, and carried them into a Spanish port, where however he remains blocked up with his squadron by some English men of war dispatched for that purpose.

The lateness of the season when the French crossed the Rhine, the want of the necessary supplies, and the great exertions of the Austrians, soon turned the tide of success against the republicans, and prevented them from obtaining the end which they proposed to themselves by making such rapid inroads into Germany; namely, that of forcing the emperor to an immediate peace, and to allow the Rhine to become the boundary between his dominions and those of the republic.

The army of the Sambre and the Meuse, under the command of general Jourdan, was defeated, and obliged to recross the Lahn, and to retreat towards the Rhine. The dispositions which that general had made to resist the Austrians were complete in every part, except towards the line of neutrality, which it was not supposed the imperial commanders would violate; they however did violate it, and turning the left wing of the army of the Sambre and the Meuse, which touched the line of neutrality, forced the whole army to retreat with considerable loss across the Lahn.

The committee of public safety affected to consider this only as a retrograde movement, and assured the republic that the troops on the other side of the Rhine should preserve such positions as would be necessary to begin the next campaign with advantage. The convention however ordered the deputy Aubry, who had the direction of military affairs, and who was accused of having delayed the passage of the Rhine after it was resolved upon, to be arrested.

The Austrians followed up the advantages they had gained with great energy; they forced the French to retreat

beat from the Meyn to Neuwied with great precipitation. Though no general action took place, there were some bloody engagements between the rear of the republicans and the van of the imperialists, in which the latter took about four thousand prisoners, thirty pieces of cannon, and two hundred ammunition waggons. Before the 26th of October the greater part of the troops under general Jourdan had been driven across the Rhine at Neuwied.

While general Jourdan was retreating, the Austrian general Wurmser, in the night of the 17th of October, attacked the French posts in front of Mannheim, and carried them after a severe action. The loss of the French was stated to be two thousand killed and wounded, and one general officer, twenty-one inferior officers, and five hundred non-commissioned officers and privates taken prisoners. On the part of the Austrians the loss was thirty officers, and nearly seven hundred privates killed and wounded. In consequence of this victory, Mannheim was closely invested; but the most important defeat of the French was before Mentz. General Clairfayt, after Jourdan had crossed the Rhine, returned to the Austrian camp near Mentz, and attacked the French intrenched camp at five in the morning of the 29th of October. The French were not in the least expectation of this visit: they made however such preparations as the shortness of the time would permit, and fought with great bravery. The Austrians were however finally victorious. The loss on both sides was considerable; the imperialists stated their own loss to have been nearly seventy officers and fifteen hundred privates killed and wounded: they represented the loss of the French to be three thousand killed and wounded, and two thousand taken prisoners, besides one hundred and six pieces of cannon, and two hundred ammunition waggons.

The immediate consequence of this victory was the crossing of the Rhine by a part of the Austrian forces under general Naundorf, who took possession of Oppenheim. This series of successes enabled the Austrians to attack the city of Mannheim with vigour, which was surrendered to them on the 22d of November, together with the garrison consisting of nearly ten thousand men.

These disasters, so far from depressing, only served to awake the accustomed energy of the republicans; they began

began to adopt the most vigorous means for the purpose of prosecuting the war; the armies of the Rhine received reinforcements and provisions, and the executive directory seemed to adopt the laudable part of the system of the Jacobins—their vigor and energy, without their tyranny and cruelty; and among other strong measures it is said they ordered the communication between England and France to be stopped.

A message from the directory on the 9th of December announced to the council of five hundred a victory which the army in Italy under general Scherer, after a contest of twelve hours, gained over the Austro-Sardinians. According to the accounts of the French general, the vanquished left near three thousand dead on the field of battle, and the republicans took near four thousand prisoners, and all the enemy's cannon at the point of the bayonet. The surviving of the imperial and Sardinian forces fled towards Savona and Bagniard. The republicans crossed the river Loano, and followed up their advantages. They soon took possession of Vado, where they found thirty thousand sacks of flour; Finale also fell into their hands.

On the 13th of December the minister of war informed the council of five hundred, that general St. Cyr, commanding the left wing of the army of the Rhine and the Moselle, after an obstinate battle, had obtained possession of Deux Ponts, and had driven the Austrians beyond Homburgh.

The two legislative councils of the French republic about this time applied themselves, with the utmost diligence and dispatch, to the arrangement and melioration of the finances.

On the 10th of December the council of the ancients agreed to a resolution of the council of five hundred, concerning a forced loan of six hundred millions in specie.

In order to make this loan bear upon the inhabitants in proportion to their wealth, the following impartial plan was agreed upon, and passed into a law:—"That the lenders should be arranged in sixteen classes, all containing an equal number of names, except the last." The quota of each class was regulated as follows:

1st class

		livres.			livres.
1st class to pay		50	9th class to pay		600
2	—	60	10	—	700
3	—	80	11	—	800
4	—	100	12	—	900
5	—	200	13	—	1000
6	—	300	14	—	1100
7	—	400	15	—	1200
8	—	500			

The 16th class was to be composed of persons possessed of a capital of 500,000 livres and upwards, according to the estimate of 1790. The tax imposed upon this rank was from 1500 to 6000 livres in a ratio proportionate to their fortune. It was enacted also, that grain, according to the estimate of 1790, should be received in lieu of specie, and stowed in the national granaries for the use of the republic, and that assignats should likewise be received in lieu of money, at the rate of an hundredth part of their nominal value.

The inhabitants of France submitted to the conditions of this loan with an alacrity which greatly surpassed the warmest expectations of the friends of the republic.

The victories which the French army in Italy gained over the Austrians near the close of this year, served to compensate for the checks which the armies of the Rhine had some time before sustained.

By the latest intelligence from Genoa, it appeared that the Austrian army under general De Vins was wholly routed. The important post of St. Jaques, so strong in itself, and which every labour and art had been employed to render impregnable, was carried bayonet in hand. The Austrians fled in such haste that many of them perished in a storm which overtook their ships at the entrance of the bay.

Lombardy has been considered by some persons as lost whenever the French should think proper to take possession of it, because there are no strong places to stop their progress, and further, because the spirit of discontent was prevalent through that territory. The expectations however of the republicans appear to us too sanguine; nor shall we be at all surprised to hear of a reverse of fortune in that quarter.

A few days before the close of the year 1795, the executive directory informed the French people that the generals of the French armies on the Rhine had concluded an armistice with the Austrian generals. In this declaration the ministers of the republic seemed to copy the mode of expression

pression employed by his Britannic majesty a little time before in a message to his parliament. Both expressed their intention to make the most energetic preparations for war, while they avowed their readiness to meet with alacrity any disposition to negotiate for an honourable and permanent PEACE.

G R E A T B R I T A I N.

To all who from principles of humanity and love to their country have wished a termination of the war, it must be a subject of pleasing reflection and secret exultation, that the ministry have at length been brought to relinquish the primary objects they had professed, and that England will probably enjoy the blessings of peace long before either a monarchical form of government, or hereditary titles, be restored to France.

In reviewing the public affairs of Great Britain, while we rejoice at the late approximation which the minister has made towards removing the calamities of war by negotiation, we have not forgotten the language of administration, when Mr. Fox, in January, 1793, endeavoured to lay a foundation for a peace: they charged him with wishing to treat with remorseless regicides, whose hands were stained with the blood of their sovereign, and who had thrown off all ties and feelings of humanity and honour, by endeavouring to destroy the order of society itself. We also recollect, that four of the very persons who were then the objects of ministerial execration, form the executive directory of France at *present*, and actually voted for the death of Louis the Sixteenth.

On the twenty-ninth of October, his majesty opened the session of parliament, when he assured the two houses, "that it was a great satisfaction to him to reflect that the prospect of affairs had been materially improved in the course of the present year—that the distraction and anarchy which had so long prevailed in France, had led to a crisis of which it was then impossible to foresee the issue; but if that crisis should terminate in any order of things compatible with the tranquillity of other countries, and afford a reasonable expectation of security in any treaty which might be concluded, the appearance of a disposition to negotiate
for

For a general peace on just and suitable terms would not fail to be met on his part with an earnest desire to give it the most speedy effect.

“Convinced that nothing could accelerate a peace so much as carrying on the war with the greatest energy and vigour, his majesty assured the two houses of parliament that he was making the greatest exertions for maintaining and improving our naval superiority, and for carrying on vigorous operations in the West Indies. He also informed them that he had concluded engagements of defensive alliance with the two imperial courts, and ratified a treaty of commerce with the United States of America.—He lamented the high price of corn, and recommended the consideration of a remedy to save his people from the want of that necessary article.—His majesty also remarked the spirit of *order* and submission to the *laws* which had manifested itself under this severe pressure.”

The earl of Dalkeith moved the address of thanks to his majesty for his most gracious speech; he prefaced his motion by giving to the House a most flattering statement of the present situation of Great Britain; he contended that her resources and her commerce were in as flourishing a state as at any period of the British history. In Europe she remained mistress of the ocean; in the East Indies her enemies most to be apprehended had been humbled and dispossessed of their dominions; in the West Indies she had reason to congratulate herself upon the frustration of the efforts of her enemies, and upon the vigorous measures then pursuing, conducted by commanders not surpassed in ability in any country.

The honourable mover amused the house upon the somewhat trite subject of the weak and wretched situation of France, and attempted to point out the impossibility of her being able to raise supplies for carrying on the war much longer.

The opposition side of the house, with great force of argument, denied that Great Britain had improved in her situation since last year.—The French were at that moment on the other side of the Rhine. No improvement had occurred with respect to the situation of this country with Holland. The Dutch seemed in perfect alliance with France; and England was at war with Holland. Last year Prussia had

been an ally of Great Britain.—Spain was lost to the coalition.—Were these to be denominated improvements? Last year several islands had been conquered in the West Indies: this year this country had lost two, and the rest were involved in imminent danger.—Had the internal situation of this country been improved? Last year the minister had been told, and had treated with scorn the idea of a scarcity of grain; yet now the people were informed in the speech from the throne, that there was a prospect of another scarcity, not less grievous than that of last year:—and that was called an improvement! How could ministers, said Mr. Sheridan, advise the king, when he passed through his starving people and heard their “clamorous misery, to come down to the house and express his satisfaction?” With respect to that part of his majesty’s speech which said that “the distraction and anarchy which had so long prevailed in France, were likely to be productive of a crisis of which no human foresight could foresee the issue,” it was said to be something similar to the cautious prediction in a certain Almanack, which said that “the ensuing year would be productive of events, of which all who shall be then alive will be witnesses.” Mr. Fox concluded an energetic speech by moving an amendment to the address, which was negatived by 240 against 59.

The first day of this session of parliament is notorious for a scandalous attack and outrage committed upon his majesty’s person by the populace, in his way to the house of peers. As soon as the speech from the throne was ended, and the king had retired, the lords entered into an inquiry concerning the nature and extent of this insult to royalty. The substance of the evidence delivered at their lordship’s bar, which was afterwards transmitted to the commons, was as follows:

Joseph Walford, a constable, stated that he was stationed at the Horse Guards, and attended his majesty’s coach; upon entering Parliament Street, he observed one man very active and crying out “*No war! down with George!*” He also observed something thrown at the coach, which broke the glass. Upon his majesty’s return from the house of peers, there was a great hissing and hooting; he observed the same man whom he had seen before, stoop down frequently; but whether he threw any thing or not, he could not

not determine :—many stones were thrown. He told the man that he would take him into custody if he was not quiet ; there were many at that time crying out “ *Down with George!* ” He at length seized the man whom he had observed from the beginning, and carried him into the court yard. When his majesty in going down to the house had arrived at the narrow part of Palace-yard, something was sent against the carriage which seemed to be of the size of a bullet. It came with such velocity that he observed to Mr. Stockdale, another constable, it could not come from any thing but an instrument. There was one party which kept close to the carriage, both coming to, and going from the house : of this party three had been seized.

The king’s footman stated that in coming down from the ordnance office, a bullet or marble, as he thought, whisked by his face ; he thought it came from a wind-gun because it made no report, and from a window that was open in the narrow part of Palace-yard. Another witness stated that on the return of the carriage, a tile was thrown at it as it entered the court yard ; a great multitude of the people hissed, and many things were thrown at the carriage, in going to and returning from the house.

The person whom Walford the constable observed to be so active from the beginning of the king’s procession to the house, turned out to be Kidd Wake, a journeyman printer. He, with James Dinham, George Gregory, and Edward Collins, were afterwards examined at the office in Bow-street several times ; after thoroughly investigating the business, the magistrates discharged all those in custody, except Collins and Kidd Wake. William Bayley swore positively as to the fact of Collins throwing the stone at the king : he was therefore committed for trial upon a charge of high treason. It not being proved that Kidd Wake threw any thing at his majesty, he was indicted for a misdemeanor in hissing and hooting the king in a riotous manner.

A royal proclamation was soon after issued, offering a reward of 1000*l.* for the apprehension of any of the persons concerned in the outrage upon his majesty ; but it produced no information upon the subject.

While the people of Great Britain were expressing their utmost abhorrence at the scandalous attack made upon the person of their sovereign by a few unprincipled individuals,

they were a little surprised at the introduction of two bills into parliament by the minister, which many, both in and out of parliament, considered as a virtual repeal of the great Palladium of the Constitution, the Bill of Rights.

Before we enter into a narrative of the rise and progress of the two bills to which we allude, it may be necessary to state the two following passages from the *Bill of Rights* :

“ The liberty of free discussion, and of the press, are deemed the birth-right of Englishmen.

“ It is the right of the subjects to petition the king, and all commitments for such petitioning are illegal.”

On the fourth of November, the earl of Mansfield laid before the house of lords a proclamation which had been issued by the king that day, purporting, “ That various large meetings of the people had been held lately, particularly one which had been convened and holden in the fields (near Copenhagen House) in the vicinity of the metropolis; the very day before that on which the parliament met, at which several violent, inflammatory and seditious speeches had been uttered by divers persons tending to produce tumult, riot, and confusion; and *in consequence of these meetings*, a violent and unwarrantable attack had been made upon the person of his majesty, in going to and coming from the opening of his parliament on the first day of the session. The proclamation therefore commanded all magistrates, constables, and all other officers of the peace, on the intention of any such meeting thereafter to be held, coming to their knowledge, that they should immediately attend the place where such meeting was designed to be holden, and take and use all lawful means to prevent the same from being holden, and to disperse the people who should so assemble, &c.”

The proclamation being ordered to lie on the table, lord Grenville arose to inform their lordships that in consequence of those meetings, and the other circumstances mentioned in the proclamation just alluded to, he should have occasion to submit to their lordships' consideration a bill which he meant to introduce for the better security of his majesty's person and government.

A few days afterwards, the bill was introduced; and upon the second reading of it on the 10th of November, lord Grenville informed the House that his majesty's ser-

wants, in framing the bill, had acted with regard to the interests and welfare of the subjects of this kingdom, by resorting to such periods as were allowed by every one to be *good times*,—he meant the reigns of queen Elizabeth, and Charles the second. He then went over the first clause respecting any person “compassing and imagining the death of the king, levying war against his majesty within this realm or without; or moving or stirring any foreigner or stranger, with force to invade this realm, or any other of his majesty’s dominions; and such compassings, imaginations, inventions or intentions, or any of them, shall express, utter, or declare, by any printing, writing, preaching, or malicious and advised speaking, being legally convicted thereof, shall be guilty of high treason.” Here his lordship said a distinction had been made between circulating such compassing, by printing or writing, and doing so by words only: he should propose in the committee on the bill to omit the words, “or malicious and advised speaking” and to confine it to printing and writing. His lordship informed the house that the second part of the bill went to impose a further punishment on the crime of sedition, by extending it to transportation; and the number of seditious and scandalous pamphlets, which were daily circulated, called aloud, he contended, for such an interference of the legislature. Lord Grenville concluded by confessing that he had a considerable share of curiosity to hear the ground and language on which any opposition could be made to the bill.

It may reasonably be presumed, that before the final passing of his bill, his lordship’s curiosity was in this particular amply satisfied, as it met with the opposition of the most cogent arguments, the most brilliant language, the first legal authority, and, above all, the laudable and spirited resistance of a majority of the people.

With the same arguments as those employed by lord Grenville, Mr. Pitt introduced into the house of commons a bill which was opposed as being equally obnoxious and injurious to the natural rights of Britons. It was entitled “A Bill for the more effectual Prevention of Seditious Meetings and Assemblies.” Upon the second reading, on the 17th of December, the solicitor-general rose and went at large into the grounds and objects of the bill. The first object was, he said, to put meetings in future under such

regulations as to prevent the right of the subject to petition from being abused to the purposes of sedition. The second object of the bill was to prevent the gross abuse of another privilege of the subject: this was the right of meeting for the consideration of public grievances. It was also to prevent persons from keeping up, by debates, a discontent in the country, for the promotion of their own private pecuniary advantage.

The provisions contained in the first part of the bill applied to meetings for preparing petitions or addresses on matters relative to grievances in church and state. These provisions, he said, tended only to prevent meetings from being held upon other pretences than those openly avowed. He contended that the provisions in the Bill were perfectly consonant to the principles of the British constitution.

Mr. Erskine urged the tyranny and evil tendency of the bill with great eloquence and force of argument; he denied the assertion of the solicitor-general "that the bill was consonant to the British constitution." It was an act that was never thought of in the reign of Charles the second, after the horrors and confusion of the preceding reign,—an act that was never dreamt of in the reign of king William or in the two rebellions that raged in the subsequent reigns. Even the present ministry never thought of passing such an act, when they suspended that great pillar of English liberty, the *Habeas Corpus Act*. Mr. Erskine contended that the present bill did absolutely destroy the right of the subject to petition. One of the clauses stated that, "in case such meeting shall, by reason of the special circumstances, become dangerous to the public peace, in the judgment of two or more justices of the peace, &c." Here was a discretion given to the magistrates of the most dangerous kind,—a discretion too, for which they could not be punished; for when the law placed any thing in the discretion of a magistrate, it could not punish him for any *mistake* which he might commit in the exercise of that discretion. It could not be made out that the existing laws were insufficient for the purposes of good government; but on the contrary the offences mentioned in this obnoxious bill could even now be punished by the laws in force.

Mr. Burke, in a speech in favour of American liberty, had observed,

observed, "that the principles of our forefathers had lost almost all their influence; that there was a greater anxiety to obtain power than to use that power for the purposes of good government; that a standing army was no longer looked upon with horror; that the higher ranks seemed to withdraw themselves more and more from the lower ranks, and that the principle of honest equality seemed now to be despised." "You see, gentlemen," said Mr. Erskine, "that the word equality is not a word of new coinage, but a word of long and ancient usage, and stamped with the sanction of such a man as Mr. Burke. In my opinion the higher ranks do wrong in thus seceding from the lower; if the latter have swerved from their duty, would it not be better for the former to rally them round the principles of the constitution, and lead them back to their duty, than thus to make as it were a separate cause against them? Let those higher ranks recollect what must be the certain consequence of any contest between them and the lower ranks."

The honourable opposer of the bill then entered into a legal argument to prove that the offences recapitulated in it could be punished by the existing laws, and that those laws were amply sufficient. He alluded first to the 13th of Charles the Second. Under that act a hundred thousand persons might assemble, and sign any petition to the king or parliament voluntarily; but the act prevented any persons from hawking about petitions for other persons to sign them, because they might not know that any grievances existed. It also provided that not more than ten persons should present any petition to the king. Mr. Fox, Mr. Sheridan, Mr. Grey, and the other celebrated speakers on the side of opposition, united all their talents and their efforts to stop the progress of the bill, till it came into a committee of the whole house, when they expressed their abhorrence of the principles it contained, in the most emphatic manner by retiring in a body out of the house of commons with Mr. Fox at their head. The second reading of the bill was carried by 213 votes against 43. Lord Grenville's bill, which, of the two, has been regarded by many as making the greatest inroads upon the liberties of the people, was also opposed in every stage of its progress with the most energetic eloquence; and both were regarded by a

large body of the people out of doors as the grossest violation of their rights as Britons.

Upon their first introduction into parliament, the nation took the alarm, and considering the shortness of the time they had to counteract ministerial influence, it must be confessed that they made a spirited resistance against the bills being passed into laws. The liverymen of the city of London called a common hall, and almost unanimously agreed to a petition against them. The freeholders of the county of Middlesex, at a meeting held at Hackney, agreed also to a petition against those obnoxious bills. At a meeting of the inhabitants of the city of Westminster, at which were present the duke of Bedford, the honourable Charles Fox, Mr. Sheridan and Lord Hood, notwithstanding the exertion of ministerial influence to the contrary, the question for petitioning the parliament against the bills was carried by an immense majority of the great multitude assembled upon that important occasion.

Almost all the principal cities and towns in England and Scotland followed the example of the cities of London and Westminster. In some places there was such an avidity for petitioning against these bills, that thousands of signatures were obtained in the space of a few hours. It has been estimated that one million and a half of his majesty's subjects actually signed their dissent against these proposed laws, all equally agreeing in their abhorrence of the outrageous and scandalous insult lately offered to the person of their sovereign, and in their readiness to exert their utmost endeavours to bring the perpetrators to condign punishment.

The next objects which claim our attention are the supplies, ways and means, and taxes for the current year.

On the 20th of November, the house of commons resolved itself into a committee of supply.

The secretary at war classed the whole regular force of the kingdom under two distinct heads, first, guards and garrisons; secondly, the force in the colonies and plantations.

The total amount of the guards and garrisons for the ensuing year was stated at 49,219; the force in the colonies and plantations, at 77,868. In the former article there had occurred a decrease since last year, of from 119,000 men to 49,219 men. In the second article there had been an increase

crease from 35,000 to 77,868 men. The result was that there had been a reduction of 48,000 men since last year.

The other troops employed consisted of militia 42,000

Of fencible infantry reduced to — 13,000

Of fencible cavalry augmented to — 10,000

The whole of the force employed, he said, taken in round numbers, might be called 207,000.

On the 7th of December the house resolved itself into a committee of ways and means. Mr. Pitt arose on this occasion for the purpose of opening the budget.

The total extent of the navy debt was £ 7,072,000

The extent of the ordinary and extraordinary, 1,332,000

This excess, he said, had been partly occasioned by the number of seamen voted, being larger by ten thousand men than it had been the preceding year.

The total amount of the articles of expense under the head of the army was 9,600,000*l.* Under this head, he observed, there had been a saving of 1,341,000*l.* in the whole of the year 1795, exclusive of what might occur in the year 1796.

The amount of the ordnance was — £ 1,744,000

Miscellaneous services were — 360,000

The excess of this article beyond the last year had accrued in the *foreign secret services*.

There had been issued last year in exchequer bills as part of the supply — 3,500,000.

And as a vote of credit — 2,500,000.

The whole amount of the supply he stated to be — 27,662,082.

The finances of the nation being so circumstanced, he proposed a loan of eighteen millions. This loan added to the land and malt tax, the produce of the sinking fund, and the Exchequer bills to be issued, was estimated to produce a total of 27,485,000*l.*

The profits of the lottery yielded a fund of 300,000*l.* a year: this, it was stated, had been applied to the extinction of the claims of the American loyalists. The period of these grants being nearly expired,—when peace should be established, Mr. Pitt observed, the house might then consider whether it would be advisable to continue a scheme which had been so much complained of as an evil materially affecting the lower orders of the people.

The

The new taxes which would be necessary for the payment of the interest of the loan of eighteen millions were next pointed out.

The first tax he proposed was attached upon every species of property that descended to collateral heirs, and a tax upon legacies. The scale of proportion which he proposed for the latter was—Upon all property left to relations within the degree of first cousin, 2 *per cent.*—Upon property left to first cousins, 3 *per cent.*—To second cousins, 4 *per cent.*—To more distant relations or strangers, 6 *per cent.* The produce of this tax was estimated at 294,000*l.*

A tax of 10 *per cent.* upon all the assessed taxes, was estimated at 140,000*l.*

The next was a tax upon pleasure-horses, which was estimated to produce 116,000*l.*

Also a tax of 2*s.* each upon horses for labour, with some exceptions, he estimated at 100,000*l.*

The next tax proposed was upon printed cottons, which paid at present a duty of three pence half-penny *per square yard.* The increased duty proposed was, two pence half-penny the square yard. The produce would be 135,000*l.* additional.

The sixth article of revenue for the discharge of the interest on the loan was a diminution of the discount on salt, and the abolition of the waste upon salt, which was estimated to produce an additional duty of 32,000*l.* a year.

Lastly he proposed a diminution of the bounties and drawback on sugar, which would produce 180,000*l.*

The total produce of all these taxes would amount to 1,123,000*l.* The annual sum wanted was 1,115,000*l.*

Mr. Pitt then adverted to a petition which had been exhibited by Mr. Morgan, who stated that he had offered to fill the loan on much better terms for the public than those accepted, but his proposal had been rejected by the minister, who had deviated from the just plan of open competition.

The facts laid down by Mr. Morgan and his party were too well authenticated to be controverted by the chancellor of the Exchequer, who rested the defence of his conduct upon the plea of expediency, promptitude, and necessity; and he had finally the good fortune to find a committee of the house of commons complaisant enough to admit the sufficiency of his plea, and to declare that he had acted properly in that affair,

We

We shall conclude this subject by observing, that, upon a minute investigation of the present state of the finances of England, it appears that the national debt amounts to nearly the enormous sum of *three hundred and ten millions*; that the rental of the soil of Great Britain, according to the statement of Mr. Pitt, amounts to about 25,000,000*l.* The gross amount of the permanent taxes before the deduction of the charges, is 21,000,000*l.* to which if there be added the tythe, the poor's-rate and other parochial taxes, which are, at the smallest computation, 4,000,000*l.* it will be found that the people of England pay a sum annually equal to the whole rental of the kingdom.

About this time a libel of a very singular nature engaged the attention of both houses of parliament; Mr. Reeves, so well known as the president of the celebrated association at the Crown and Anchor, had published a pamphlet entitled, "Thoughts on the English Government." The leading principles laid down in this pamphlet were, "that all liberty proceeded from the king; that all security to the subject was derived from the king; that all the people gained by the revolution was, a protestant king; that the dissenters were a most mischievous race of men, and ought to be exterminated; that the decision of a jury had no weight; that the whigs had always been either the tools of the court, or in league with democrats; that a constitutional lawyer was either a fool or a rogue; and that the lords and commons were only the branches of the constitution, of which monarchy was the trunk, and therefore might be lopped off."

"What rendered this libel the more serious," said the earl of Albemarle, "was, that it was industriously propagated, and very generally believed, that this scandalous libel had been encouraged by some of his majesty's ministers." After very considerable debates upon the subject, it was determined that a committee of the commons should be appointed to inquire who was the author of the libel in question.

After examining several witnesses, the committee appointed Mr. Sheridan to make the report to the house, which concluded with asserting that "in their opinion the pamphlet was a high breach of the privileges of the house; and that Mr. John Reeves, of Cecil-street in the Strand,

was

was either the author, or had acted as the author of the said pamphlet."

The house of commons in a few days afterwards voted an address to his majesty, praying that he would be pleased to order his attorney-general to prosecute the author and publisher of the said libel.

On the 8th of December, an important and unexpected message was communicated to the house of commons by Mr. Pitt.

His majesty on this occasion acquainted the house that "the crisis that was depending at the commencement of the present session has led to such an order of things in France as will induce his majesty (conformably to the sentiments which he has already declared) to meet any disposition to negotiation on the part of the enemy, with an earnest desire to give it the fullest and speediest effect, and to conclude a treaty of general peace, whenever it can be effected on just and suitable terms for himself and his allies."

This message evidently implied two things which the opposition side of the house have for three years been continually exhorting ministers to acknowledge, to prevent the effusion of human blood,—namely the French republic, and a disposition to negotiate. To whose errors or crimes then the dreadful carnage during that melancholy period is to be attributed, we have neither inclination nor room to discuss. The good effects which have at present arisen from the above-mentioned message have been principally confined to the speculators in the embarrassments of their country, —the loan contractors and stock-jobbers.

If we turn our attention to the misfortunes and successes of our naval exertions, it will appear to some that our gains have exceeded our losses: the capture of the merchantmen from the Mediterranean, and part of the armed ships which conveyed them, by the French, was a disaster both unlooked for and unaccountable, when it was considered how numerous and powerful the British fleets were at that time, and nearly all at sea. Not only this loss, but the repeated misfortunes which the numerous armament intended for the West Indies has suffered, has, according to the estimation of many, been amply compensated by the surrender of the Cape of Good Hope, and Trincomalé in the island of Ceylon, to Great Britain.

GERMANY.

GERMANY.

It appears by a letter written by baron Hardenberg, plenipotentiary from his Prussian majesty, dated July 24th, at Basle, to M. Barthelemi, that his Prussian majesty, as a mediator between France and the Empire, proposed the following leading proposition to the French negotiators, "*that by adopting from the present moment, and during the pendant negotiation, the status quo, a general armistice may be agreed upon between France and the Empire.*"

To this proposal M. Barthelemi answered, that it was expressed in his instructions which he had just received from Paris, that the proposition of the armistice could not be adopted. The mediation of the court of Denmark met with the same fate: the committee of public safety declared that the French government would take no steps to appoint a congress but for the purpose of a general peace; and the proposed truce was rejected.

On the 27th of November, the decree of ratification of the imperial court upon the conclusum of the empire of the 7th of October, respecting a peace with France, was taken under consideration in the diet of Ratisbon.

In this decree of ratification it plainly appeared that the emperor was determined to prosecute the war, in order to attempt the recapture of the Netherlands, and all the other places which the French had conquered.

Notwithstanding the failure of these applications to procure an armistice, it appears that one was agreed upon soon afterwards between the French and Austrian generals: mutual wants and disasters were probably the principal incentives to this humane measure.

HOLLAND.

In the beginning of the month of November, some disturbances took place in the city of Amsterdam, on account of a rumour that there existed, among a part of the ancient regency, a correspondence and connexion with the emigrants at Osnaburgh.

A report was also industriously circulated by some friends of the exiled Stadtholder, that the French republic was about to negotiate secretly with Great Britain, without consulting the Dutch government.

In order to remove this false imputation of duplicity from

from their country, Messrs. Thibault and Ramel, the French deputies then in Holland, published a declaration, in which they entreated the Dutch to be assured that the solemnity of the treaty sworn to by the two nations, and the loyalty of the deputies of the French nation to the interest of the two republics, confuted such reports in too decisive a manner to render it necessary for them to make any fresh protestations.

The British ministers who two years since sent English troops to Holland, unsolicited as it was said, by the inhabitants, to protect it against the inroads of the French, are now, by a singular change of circumstances, taking possession of her foreign territories and commerce, to prevent their falling into worse hands.—The Cape of Good Hope, and Trincomalé, in the East Indies, have already surrendered to the British forces.

Existing circumstances, to speak the language of Mr. Pitt, indicate to us that the affairs of the United Provinces will engage the closest attention of France and England for some time to come, and will probably protract the so much wished-for return of peace.

S P A I N.

The court of Spain, in withdrawing itself from the formidable confederacy against France, in entering into a treaty of amity with the new republic, and in making her ports an asylum for the reception of prizes taken by Gallic cruizers, and above all in ceding the island of St. Domingo, the largest and most valuable in the West Indies, to her new ally, has apparently excited the resentment of some of her former allies. As an explanation between the two courts in question is now on the tapis, we earnestly hope that the subsisting differences may be adjusted without having recourse to the dreadful alternative of arms.

P O L A N D.

On the 22d of September a deputation of Poles, who had fled from their oppressed country to France, appeared at the bar of the convention, and entreated the intervention of the French government, for the purpose of preventing the dismemberment of their unhappy country. The unfortunate petitioners, who had fought at the side of the gallant Kosciuszko, were respectfully received, and were decreed the honours of a sitting: but as the principle of the petition related

lated to the political interests of other countries, and by the new constitution the French had formally renounced all interference with other governments, the convention passed to the order of the day.

By the latest intelligence from Thorn it appears that the eve of the day which should have completed the 30th year of the reign of his Polish majesty was cruelly chosen for the abdication of his regal functions. A letter was then delivered to him by prince Repnin, from the empress of Russia, the substance of which was "that the cessation of his regal authority was the natural effect of the arrangements made with respect to Poland; it was therefore referred to his judgment whether a formal abdication would not be suitable."

This crisis, though it had been long foreseen, did not give the king less emotion, and he was for some time much agitated: at length, however, he signed the deed, which confirmed the robbery in formal terms, and (to use the language of Mr. Burke) expunged the kingdom of Poland from the map of Europe.

It is remarkable that the same prince Repnin who had been his principal agent in obtaining the crown, and who had assisted at the coronation as the representative of his friend and protectress, thirty years afterwards brought this unfortunate king the mandate of his deposition.

WEST INDIES.

At the commencement of the war the most sanguine expectations were entertained by ministers of the great advantages which would probably accrue to Great Britain, from her naval superiority in this part of the globe. If we take a retrospective view of the transactions, during the last three years, in these islands, we shall find that disappointment, loss of men and stores, sickness and expense, have been hitherto substituted for increase of revenue, extended commerce, and increased dominion. How far the formidable armament lately sent out may turn the scale in our favour, must be left to time: but however successful the expedition may be, the disasters sustained at the commencement of it must materially diminish the expected advantages.

The last official accounts from the West Indies afford but an indifferent prospect of future success; an important post in the island of Grenada had, after the bravest efforts to prevent it, fallen into the hands of the French. Above all, the
impediments

impediments which the British parliament have thrown in the way of emancipating the negroes, while the French have declared them free, appear to have laid the foundation for a new order of things in that quarter of the world:

A M E R I C A.

A considerable part of the subjects of the United States of America appear to be greatly dissatisfied with the late treaty of amity, commerce, and navigation, concluded with Great Britain. In October last a large body of these malcontents published a petition and representation to the speaker and members of the house of representatives, protesting against the exercise of power by the president and senate, in several cases which they enumerate, without the concurrence of congress, as manifestly tending to concentrate all the powers of government in that department alone. The above-mentioned treaty was particularly pointed at as the consequence of an assumed power on the part of the president and senate.

Official intelligence was received at Philadelphia in November, that James Simpson, Esq. agent for the United States, had concluded a treaty of peace with the emperor of Morocco; and also that a peace had been concluded between the United States and the Dey of Algiers, by Mr. Donaldson.

In December the president of the United States met both houses of congress, in the hall of the senate, and in a paternal speech recapitulated the numerous blessings which they enjoyed, their growing prosperity, and the brilliancy of their future prospects.

The president also announced the intelligence above-mentioned, of a peace having been concluded with the emperor of Morocco, and the Dey of Algiers.

E A S T I N D I E S.

Information has been received that the Dutch fortrefs of Trincomalé, in the island of Ceylon, surrendered to the English colonel Stewart, the 26th of August last, after a desperate resistance of five days, during which period about seventy of the British were killed and wounded. It capitulated at the moment when the English were about to storm the place. This victory was followed by the surrender of Fort Osaburgh. We are sorry to find that this success was attended with the loss of his majesty's ship *Diomedé* which ran ashore and was lost with all her stores.

INDEX

ALPHABETICAL INDEX

TO THE

AUTHORS' NAMES, and TITLES of BOOKS.

A.

ACCOUNT of books published by
 R. Clarke, 477
 ——— of the Lord's gracious
 dealings to Mary Moore, 216
 Adams on morbid poisons, 397
 ———'s universal history, 134
 Address to prelates on slave trade, 357
 ——— to the public on spinning
 schools, 222
 ——— to yeomanry of England, 100
 Adopted child, 225
 Æneid, Translation of, 384
 Airpump, Description of an im-
 proved, 340
 Algebra, Elements of, 51
 America, Public affairs of, 512
 American Indian, 459
 ——— United states, View of, 87
 ——— war, Observations on Stead-
 man's history of the, 452
 Anderson's narrative of the British
 embassy to China, 75
 Anecdotes of distinguished persons,
 299
 ———, Juvenile, 345
 Annual Register (New) for 1794, 1
 Antiphlogistic doctrine of Lavoisier
 critically examined, 161
 Appeal to impartial posterity, 545
 ——— to manufacturers, 222
 Apuleius, Taylor's translation from,
 33
 Argument against continuing the
 war, 323
 Armfelt (Baron)'s correspondence,
 100
 Art of losing a kingdom, 222
 Artless tales, 236
 Assassination of the king, 332
 Atlas, Celestial, 540
 Attempt to render English pronun-
 ciation more easy to foreigners, 182
 Attica, a poem, 235
 Augusta Denbigh, 119
 Authenticity of the scriptures, Treas-
 ure on, 141

B.

BACON's American Indian, 459
 Barneveldt, Memoirs of Ma-
 dame de, 480
 App. Vol. XV.

Barry on reducing the number of
 dogs, 335
 ———'s fast sermon, 348
 Bartheleini (abbé), Essay towards the
 life of, 517
 Barron's speech at the London Fo-
 rum, 120
 Bayly's sermon, 332
 Belsham's sermon, 230
 Bennett (Mrs.)'s Ellen countess of
 Castle Howel, 118
 Benson's defence of the Methodists,
 467
 Beresford's translation of the Æneid,
 384
 Bernard's edition of Theophrastus Non-
 nus, 494
 Bicheo's fast sermon, 115
 Biographia Britannica, Vol. V. 408
 Birch's adopted child, 225
 Bishop of Bristol's fast sermon, 353
 Blake's letter to clergy of church of
 Scotland, 120
 ——— political tracts, 100
 Blessings of Bally's budget, 224
 Bode's celestial Atlas, 540
 British sportsman, 238
 BROTHERS (RICHARD). *For a num-
 ber of publications respecting him, see
 pages 213, 214, 215, 216, 217, 218,
 219, 220, 221.*
 Bryant on the authenticity of the
 scriptures, 141
 Brydges' poems, 456

C.

CÆSAR, Life of Julius, 425
 Calculation on the commence-
 ment of the millennium, 214
 Calendar, The naturalist's, 37
 Callender's political progress of G.
 Britain, 325
 Canterbury, Account of the deans of,
 277
 Castle of Hardayne, 119
 Catechism, Constitutional, 223
 Causes secretes de la revolution du 9
 au 10 Thermidor, 103
 Cavallo on electricity, 304
 China, Narrative of British embassy
 to, 75
 Chlorosis of boarding-schools, Hints
 on, 339
 Christian's

Christian's views in his last illness,	319
Chronological account of the French revolution,	222
Church and state,	121, 256, 432
Civilization, Essays on subjects connected with,	47
Clarke's account of his publications,	477
Clergy of church of Scotland, Letter to,	120
Clinton (Sir H.)'s observations on Stedman's history of the American war,	452
Coggan's testimony of R. Brothers,	216
Colman, Some particulars of the life of George,	474
———'s Mountaineers,	318
——— New hay at the old market,	226
Condorcet on the progress of the human mind,	542
Considerations on lord Grenville's and Mr. Pitt's bills,	447
——— on the principal objections against overtures for peace with France,	103
Conspirators exposed,	232
———, Correspondence of the Swedish,	100
Constitutional catechism,	223
Convention bill, an ode,	453
Coote's Greek translation of Gray's Elegy,	14
——— life of Cæsar,	425
Copies of letters intended for intimate friends,	475
Correspondence of Baron Armfelt, &c.	100
——— with the Reviewers,	24, 357
Corroborating proof of the chronology of the world, as revealed to R. Brothers,	215
Count St. Blancard,	342
Country (State of the) in November 1794,	102
——— curate's strictures on Brothers's prophecies,	219
Court fees,	235
Courtier's poems,	454
Cranch's economy of testaments,	458
Crease's prophecies fulfilling,	217
Crombie on philosophical necessity,	95
Crumb of comfort for the people,	118
Cumberland's wheel of fortune,	168
Cupid and Psyche, translation of,	33
Cursory and introductory thoughts on Brothers's prophecies,	220
Cuthbertson's description of an improved air-pump,	340

D.

DANTON, Memoirs of,	102
Davidon on the pulmonary system,	146
Davies's last sermon,	350
Dawson's ditto	343
Dean of Peterborough's ditto,	114
Deans of Canterbury, Account of,	277
Declamation (prize), Le Grice's,	156
Defence of the Methodists,	467
Deputy manager, of a theatre royal, Letter to,	102
Döderlein's German version of the Preacher and Song of Solomon,	481
Dogs, Necessity of reducing the number of,	335
Donaldson's miscellaneous proposals,	331
Dufour on diseases in the urinary passages,	235
Dumouriez, Life of general,	523

E.

EAST Indies, Public affairs of,	592
Electricity, Complete treatise on,	304
Elements of algebra,	51
Ellen, countess of Castle Howel,	118
Embassy to China. Narrative of,	75
England preserved,	269
Enquiry into the pretensions of R. Brothers,	219
Epistle (Imperial) from Kien Long to George III.	454
——— (Poetic) to a prince,	454
Epitome of history,	177
Erskine's speeches in defence of Hardy and Tooke,	100
Esquisse d'un tableau historique des progrès de l'esprit humain,	542
Essai sur la vie de J. J. Barthelme,	517
Essay on mineral poisons,	195
Essays on subjects connected with civilization,	47
——— and observations, Medical,	195
———, physiological and medical,	248
Etymology and syntax, Rudiments of,	4. 6
Expostulation, Loyal but solemn,	111
Extracts of two letters printed in 1672,	216
——— from the prophecy of C. Love,	216

F.

FAST sermons, 113.—See SERMONS.	
Fenelon, or the nuns of Cambray,	246
Finances	

Finances of G. Britain, Review of	
Price's writings on,	327
Foreign literature, Occasional retrospect of,	559
Fowler's medical reports,	130
Fox (Mr.)'s speech on a motion for considering the state of the nation,	101
France, Considerations on the principal objections against peace with,	103
——, Present state of,	101
——, Public affairs of,	565
Freethinker's enquiry into the pretensions of R. Brothers,	219

G.

G ALLANT Moriscoes,	337
Gallicciolli on the 70 weeks of Daniel,	512
Garat's memoirs of the revolution,	500
Gardiner's fast sermon,	462
Geddes's letter to the bishop of Centry,	117
Geographical and historical grammar,	239
Germany, Public affairs of,	539
Gilbank's fast sermon,	461
Goodenough's ———,	353
Grælia's Italian translation of Martial,	239
—— plan for the periodical abolition of all taxes,	339
Gray's Elegy, Greek translations of,	13
—— letters,	189
Great Britain, Political progress of,	335
——, Public affairs of,	576
Green (Mrs.)'s letter to the publisher of Brothers's prophecies,	216
Gros's fast sermon,	116

H.

H ALHED (Mr.), Levi's letters to,	220
——, Old woman's letter to,	218
——'s answer to Horne,	214
—— calculation on the commencement of the millennium,	214
—— speeches concerning the confinement of R. Brothers,	214
—— two letters to the lord chancellor,	214
—— whole of the testimonies to the authenticity of	

the prophecies and mission of Brothers,	214
Halhed (Mr.)'s word of admonition to Mr. Pitt,	217
Haunted cavern,	480
Haworth on the genus mesembryanthemum,	288
Higgins and Smith — their apprehension, &c for high treason,	312
Hill's fast sermon,	352
Hindostan, History of,	308, 439
Hints on the chlorosis of boarding-schools,	339
Historical and topographical account of Leominster,	356
History, Epitome of,	177
—— of Hindostan,	308, 439
—— of Poland,	221
——, Universal,	134
Holland, Public affairs of,	589
Horne, Memoirs of bishop,	241
——'s occasional remarks,	213
—— sound argument,	213
Horfes, Law respecting,	456
Houfe of Tynian,	342
Hunter's sermons,	291
Huntington's lying prophet examined,	219
Hurd's preface to Warburton's works,	39
Hurdis's fast sermon,	229

I.

I LLINGWORTH's fast sermon,	354
Imperial epistle from Kien-Long to George III.	454
Improvement, Mental,	356
Indies (East), Public affairs of,	592
—— (west), ———,	591
Introduction to the principles of natural and revealed religion,	174
—— to reading,	356
Inquiry i: to the history, &c. of scrophula and cancer,	180
Invitation (barnett) to the friends of the established church,	466
Italian language, Easy method to acquire the,	240

J.

J ACKSON's fast sermon,	349
Jem-ma,	479
Jerningham's Welch heiress,	290
Jew's appeal on the divine mission of R. Brothers,	221
Johnson's fast sermon,	351
Johnstone's essay on mineral poisons,	19.
—— medical essays,	195
Jones's memoirs of bishop Horne,	241
8	Jones's

I N D E X.

Jones's state of the country in November 1794,	102	Life of Dumouriez,	523
Journal (Secret) of a self-observer,	149	— of Julius Cæsar,	425
Justice of the peace, Whole law relative to the duty and office of,	361	Life's vagaries,	336
Juvenile anecdotes,	345	Linder's report on the present state of France,	101
K.		Literature, Occasional retrospect of foreign,	559
K ENNEDY'S treason or not treason,	319	Longe's sermon,	117
King, Narrative of the insults offered to the,	316	Lorimer on magnetism,	237
Kippis's sermon on the death of T. Toller,	470	Loyal but solemn expostulation,	111
Kite's physiological and medical essays,	248	Lying prophet examined,	219
L.		M.	
L AVATER's secret journal of a self-observer,	149	M AGICAL delusion, Victim of,	63
Lavoisier's antiphilosophic doctrine critically examined,	161	Magnetism, Essay on,	217
Law respecting horses,	456	Makin on subjects connected with civilization,	47
Le Grice's prize declamation,	156	Makom on universal restoration,	316
Leominster, Historical and topographical account of,	356	Martial's epigrams, Italian translation of,	239
Lesson for kings,	222	Maurice's history of Hindostan,	308,
Letter from the gonfaloniere di giustizia of Lucca, to the elector of Hanover,	331	Medical essays and observations,	195
— from an old woman to Mr. Halhed,	218	— report,	130
— from R. Brothers to P. Stephens,	216	— Society, Memoirs of,	208
— to the bishop of Centuriz,	117	Meek (Mrs.)'s Count St. Blancard,	343
— to clergy of church of Scotland,	120	Melmoth's vindication of the translator of Pliny's letters,	60
— to the house of peers,	112	Memoirs of bishop Horne,	241
— to the deputy manager of a theatre royal,	102	— of Danton,	102
— to the 1 st lord chancellor,	110	— of Madame de Barneveldt,	420
— to Mr. Grey,	109	— of the medical society,	203
— to the publisher of Brothers's prophecies,	216	— of the revolution,	500
Letters (Mr. Halhed's) to the lord chancellor,	214	Mental improvement,	356
— (Levi's) to Mr. Halhed,	220	Mercier's sermons,	556
— (Extracts of two) printed in 1672,	216	Merry's Fencible, or the nuns of Cambridge,	226
— intended for intimate friends,	475	Mesembryanthemum, Observations on the genus,	283
— on a tour through Germany,	189	Messiah (Pope's) translated into Greek,	31
&c,	189	Methodists, Defence of,	467
— (Three) to Mr. Pitt, respecting the statutes of mortmain,	453	Millennium, Calculation on the commencement of the,	214
Levi's letters to Mr. Halhed,	220	Mineral poisons, Essay on,	195
Lewis's court-fees,	235	Mirabau's system of nature,	355
Lexicon Græco-Latinum in N. Testamentum,	519	Monitor, or friendly address to the people of G. Britain,	224
Life of abbé Bartholemi,	517	Moore, Account of the Lord's gracious dealings to Mrs. Mary,	216
		Moral philosophy, Outlines of,	377
		Morbid poisons, Observations on,	397
		Morgan's review of Price's writings on the finances of G. Britain,	327
		Mortmain, Letters respecting the statutes of,	453
		Morton's fast sermon,	352
		— Zorinski,	227

Moun-

I N D E X.

Mountaineers,	318
Murphy's rival sisters,	459
—— travels in Portugal,	364

N.

N ARRATIVE of the British embassy to China,	74
—— of the insults offered to the king,	337
Naturalist's calendar,	37
Necessity (philosophical), Essay on,	95
Nethercole's sermon,	118
New hay at the old market,	226
Nisbet on scrophula and cancer,	180
Nivernois' essay towards the life of abbe Bartholemi,	517
Nonnus de curatione morborum,	494
NOVELS, ROMANCES, &c.	
Artless tales,	236
Augusta Der high,	119
Castle of Hardayne,	119
Count St. Blancard,	344
Ellen, countess of Castle Howell,	118
Haunted cavern,	480
Houfe of Tynian,	342
Jemima,	479
Juvenile anecdotes,	345
Memoirs of Madame de Barneveldt,	480
Observant pedestrian,	341
Victim of magical delusion,	63
Waldeck abbey,	236

O.

O BSERVANT pedestrian,	341
Observations on morbid poisons,	397
—— on the pulmonary system,	146
—— on Stedman's history of the American war,	452
Occasional remarks addressed to Mr. Halhed,	213
Ode to the hero of Finsbury square,	235
OEconomy of testaments,	458
O'Keefe's life's vagaries,	336
Ophtha my, Ware's appendix to his notes on,	338
Osbaldiston's British sportsman,	238
Outlines of moral philosophy,	377

P.

P ACIFIC temper of the priesthood,	464
Palmer's haunted cavern,	480
Paquin Shaveblocc's fast sermon,	467
Payne's epitome of history,	177

Peace with France, Considerations on the principal objections against,	103
Peart's examination of Lavoisier's antiphlogistic doctrine,	161
Pedestrian, Observant,	341
Peckley's sermons,	134
Peers. Letter to the house of,	112
Pensieri sulle LXX settimane di Daniele,	512
Pereira's Jew's appeal,	221
Peter Pindar's convention bill,	453
Peterborough (Dean of) s fast sermon,	114
Philoctetes in Lemnos,	225
Philosophical sketches of the principles of society and government,	421
Physiological and medical essays,	248
Plan for the periodical abolition of taxes,	329

PLAYS.

Adopted child,	225
American Indian,	459
England preserved,	269
Fenelon, or the nuns of Cambray,	226
Gallant Moriscoes,	337
Lite's vagaries,	336
Mountaineers,	318
New hay at the old market,	226
Philoctetes in Lemnos,	225
Rival sisters,	459
Welch heiress,	290
Wheel of fortune,	168
Windsor castle,	338
Zorinski,	227
Pliny's letters (Translator of) vindicated,	60
Plowden's church and state,	121,
256, 432	
Pumptre's Greek translation of Pope's Messiah,	31
Plymley's charge,	231

POETRY.

Æneid, Beresford's version of,	384
Attica,	235
Brydges' poem,	456
Convention bill,	453
Court fees,	235
Courtier's poems,	454
Gray's Elegy, Coote's Greek version of,	14
—— Sparke's ——	23
—— Tew's ——	16
—— Weston's ——	18
Imperial epistle from Kien-Long to George III.	454
Ode to the hero of Finsbury square,	235
Poetic epistle to a prince,	454
Pope's Messiah, Greek translation of,	30
Sympathy	

I N D E X.

Sympathy of priests,	235	Recent and remarkable predictions,	216
Verſes on various occasions,	234	Rees's ſermon on the death of A.	472
Poiſons (mineral), Eſſay on,	195	Kippis,	472
— (morbid), Obſervations on,	397	Reflections on the formation and diſ-	280
Poland, Hiſtory of,	221	tribution of wealth,	280
—, Public affairs of,	500	Reformers (modern), Dangerous ten-	
Political progreſs of G. Britain,	325	dency of meaſures recommended	101
— tracts,	100	by,	101
Politics, Religious,	356	Register (New annual) for 1794,	1
Porter (Miſs)'s artleſs tales,	236	— (Scottiſh) for 1794,	200
Portugal, Travels in,	364	Religion (natural and revealed), In-	
Predictions, Recent and remarkable,	216	troduction to the principles of,	174
Price's account of Leominſter,	350	R. ligious politics,	356
Priethood, Pacific temper of the,	464	Remarks on the apparent circumſtan-	
PRINCE of WALES's Debts.		ces of the war,	321
Letter to houſe of peers,	112	— on the preſent war,	326
— to lord chancellor,	110	Reports, Medical,	130
— to Mr Grey,	109	Representation des aſtres,	540
Loyal but ſolemn expoſtulation,	111	Reſtoration (Doctrine of univerſal)	
Plain ſtatement of the caſe relating		examined,	316
to the intended eſtabliſhment of		Retrospect (Occaſional) of foreign li-	
the prince of Wales,	112	terature,	559
Rights of the nation, and wrongs of		Review of Price's writings on the	
the prince,	107	finances of G. Britain,	327
Two words of counſel and one of		Reviewers, Correſpondence with the,	247, 357
comfort,	108	Revolution, Chronological account of	
Prompter, political and moral,	224	the French,	222
Pronunciation (English) — Attempt to		Revolutions du 9 au 10 Thermidor,	
render it more eaſy to foreigners,	182	Causes lecrettes de la,	103
Prophecies fulfilling,	217	— Memoires ſur la,	500
— of Brothers conſuted,	218	Rights of the nation, and wrongs of	
Prophet (Lying) examined,	219	the prince,	107
Prophets, A diſcouſe on,	217	Rival ſiſters,	459
— in the beginning of this		Robertſon's ſermons,	233
century, Impartial account of,	217	Robiſon's faſt ſermon,	355
Propoſals for increaſing the national		Roland (Madame)'s appeal to poſte-	
wealth 12 millions a year,	331	rity,	545
PUBLIC AFFAIRS of America,	592	Rofe's conſtitutional catechiſm,	223
— — — — — Faſt Indies,	592	Rudiments of conſtructive etymology	
— — — — — France,	585	and ſyntax,	475
— — — — — Germany,	589	Rutt's ſympathy of prieſts,	455
— — — — — Great Britain,	576		
— — — — — Holland,	589		
— — — — — Poland,	590		
— — — — — Spain,	590		
— — — — — W. Indies,	591		
Pulmonary ſyſtem, Obſervations on,	146		

Q.

QUESTIONS (Answer to 2) re-
ſpecting the temple, 496

R.

READER's Chriſtian's views, 319
Reading, New introduction to,
336

SÆL's introduction to reading,
326
Salomon's Prediger und Hohes Lied,
481
Scarce'ty of corn, One cauſe of the
preſent, 223
Schleuſner's lexicon to the N. Teſta-
ment, 519
Scott's ſermon, 223
Scottiſh register for 1794, 200
Scriptures, Treatiſe on the authenti-
city of, 141
Scrophula and cancer, Hiſtory, nature,
&c. of, 180
Self obſerver, Secret journal of, 149
Senex's monitor, 224
SERMON, by Bayly, 332
SERMON,

SERMON, by Belsham,	230	Speech (Barton's) at the London Fe-	rum,	120
Longe,	117	— (Mr. Fox's) on the motion		
Netherfole,	118	for considering the state of the na-		
Scott,	228	tion,		101
Symonds,	117	Speeches (Mr. Erskine's) in defence		
SERMON (FAST) by Barry,	348	of Hardy and Tooke,		100
Richeno,	115	— (Mr. Halhed's) respecting		
Bishop of Bristol,	353	the confinement of R. Brothers,		214
Davies,	350	Spencer's vindication of Brothers's		
Dawson,	345	prophecies,		218
Dean of Peterbo-		Spinning schools, Address on the pro-		
rough,	114	priety of establishing,		222
Gardiner,	462	Sportsman, British,		238
Gilbank,	460	State of the country in November,		102
Grodenough,	353	1794,		102
Grose,	116	— (Present) of France,		101
Hill,	352	Statement of the case relating to the		
Hurdie,	129	intended establishment of the prince		
Ilingworth,	354	of Wales,		112
Jackson,	349	Stewart's outlines of moral philoso-		
Johnson,	351	phy,		377
Morton,	351	Stovin's law respecting horses,		456
orthodox British		Strictures on Brothers's prophecies,		219
protestant,	464	Swedish conspirators, Correspondence		
Pasquin Shave-		of,		100
block,	467	Symonds's sermon,		117
Robinson,	355	Sympathy of priests,		455
Taylor,	463	System of nature,		355
Whitaker,	465			
preached in the coun-				
ty of Durham,	463			
SERMON (FUNERAL) by Kippis, on				
T. Toller,	470			
Rees, on				
A. Kippis,	472			
Turner, on				
S Stennett,	473			
SERMONS, by Peebles,	154			
Hunter,	291			
Robertson,	233			
sur les circonstances pre-				
sentees, par Mercier,	556			
Sibly's reports of Mr. Erskine's				
speeches,	100			
Sketches (Philosophical) of the prin-				
ciples of society and government,	421			
Slave trade, Address to prelates of				
England on,	357			
Smith's attempt to render English				
pronunciation easy to foreigners,	182			
and Higgins—their apprehen-				
sion, &c. for high treason,	332			
Society for the encouragement of				
arts, Transactions of,	272			
Soileux' Italian grammar,	240			
Sound argument dictated by common				
sense,	213			
Spain, Public affairs of,	590			
Sparke's Greek translation of Gray's				
Elegy,	23			

T.

TALMA's chronological account	
of the French revolution,	222
Taxes, Plan for periodical abolition	
of,	329
Taylor's additional testimony to vin-	
dicate the truth of Brothers's pro-	
phesies,	216
— fast sermon,	463
— poem,	214
— translation of Cupid and	
Psyche,	33
Testaments, Economy of,	458
Testimonies (The whole of the) to	
the authenticity of the prophecies	
and mission of R. Brothers,	214
Testimony of R. Brothers,	216
— to the prophetic mission	
of R. Brothers,	217
— (Additional) to vindicate	
the truth of Brothers's prophecies,	216
— in favour of	
R. Brothers,	217
Tew's Greek translation of Gray's	
Elegy,	27
Theophanes Nonnus de curatione	
morborum,	414
Thoughts on Brothers's prophecies,	210
Thoughts	

Thoughts on the dangerous tendency of the measures recommended by modern reformers,	101	Wakefield (Mrs.)'s mental improvement,	316
Todd's account of the deans of Canterbury,	277	Waldeck abbey,	236
Tour through Germany, &c.	189	Walker's house of Tynian,	342
Tracts, Political,	100	Wales, Prince of. See PRINCE OF WALES.	
Tragœdium delectus,	201	War, Argument against continuing,	323
Transactions of the Society for the encouragement of arts,	272	—, Remarks on the apparent circumstances of the,	321
Translator of Pliny's letters vindicated,	60	—, Remarks on the present,	326
Treason or not treason?	329	Warburton's works, Hurd's preface to,	39
Travels in Portugal,	364	Ware's appendix to his remarks on ophthalmia,	338
Triebner's thoughts on Brothers's prophecies,	220	Watson's England preserved,	269
Truth or not truth,	217	Weaver's budget,	329
Turgot on the formation and distribution of wealth,	280	Weeks (Thoughts on the 70) of Daniel,	512
Turner's sermon on the death of S. Stennett,	475	Weeks heiress,	290
— testimony to the prophetic mission of R. Brothers,	217	West Indies, Public affairs of,	401
Two words of counsel and one of comfort,	108	—, View of European settlements in,	87

U.

URINARY passages, Treatise on diseases in the,	235
--	-----

V.

VERGARA's answer to 8 questions respecting the temple,	496
Victim of magical delusion,	63
Vie du general Dumouriez,	523
View of the American United States,	27
— of universal history,	134
Vilate's causes secretes de la revolution du 9 au 10 Thermidor	103
Vindication of Brothers's prophecies,	218
— of the translator of Pliny's letters,	60
Virgil's Æneid translated,	384
Voice of truth against corruption in church and state,	227

W.

WAKEFIELD's tragœdium delectus,	201
— (Mrs) juvenile anecdotes,	345

Wakefield (Mrs.)'s mental improvement,	316
Waldeck abbey,	236
Walker's house of Tynian,	342
Wales, Prince of. See PRINCE OF WALES.	
War, Argument against continuing,	323
—, Remarks on the apparent circumstances of the,	321
—, Remarks on the present,	326
Warburton's works, Hurd's preface to,	39
Ware's appendix to his remarks on ophthalmia,	338
Watson's England preserved,	269
Weaver's budget,	329
Weeks (Thoughts on the 70) of Daniel,	512
Weeks heiress,	290
West Indies, Public affairs of,	401
—, View of European settlements in,	87
Wilton's Greek translation of Gray's Elegy,	19
Wetherell's additional testimony in favour of R. Brothers,	217
Wheel of fortune,	163
Whitaker's fast sermon,	465
Whitechurch's Another witness!	216
White's naturalist's calendar,	37
Windsor castle,	333
Winterbourn's view of the American United States,	87
Williams's whole law relative to the duty and office of a justice of the peace,	261
— (Mrs) confutation of Brothers's prophecies,	218
Wonderful love of God to men,	232
Wood's algebra,	51
Word of admonition to Mr. Pitt,	217
— of faith, and hint to the impatient,	216
Workman's argument against continuing the war,	323

Y.

YOMANRY of England, Address to,	100
---------------------------------	-----

Z.

ZORINSKI, a dramatic piece, in three acts,	227
--	-----

